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Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

FIRST MONTH 19, 1918

"Internationalism and the Great War"

THIS series of lectures by JESSE H. HOLMES, under the management of the Peace and Emergency Service Committee of Philadelphia Yearly Meeting, is given on Seventh-day afternoons at 2.30 o'clock, in the Young Friends' Association Building, 140 N. 15th Street, Philadelphia, each week from First month 12th to Third month 16th, 1918.

The purpose of these lectures is to promote the study of Internationalism and World Organization in the Society of Friends, and to provide a centre to which teachers and leaders of First-day School classes and study groups may come for information, instruction, and the inspiration which comes from discussion of questions as they arise. It is hoped that all who are interested will attend, and equip themselves to present the subject in their own meetings, First-day schools and local associations.

Friends should realize that this is the work of Reconstruction on its spiritual side. The young men and women sent to Europe by the American Friends' Service Committee are our missionaries abroad, but we also need missionaries at home, to stir the people to the pressing need for spiritual reconstruction, for the positive forces which must be supplied if World Organization is to become a reality.

The outline of topics for these lectures is substantially the same as that of the Conference Class at Race Street Meeting on First-days. Circulars giving this outline will be sent free of charge on application to Arabella Carter, 1305 Arch Street, Philadelphia.

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THE PRINCE OF PEACE.

"WHAT means this glory round our feet,"
The magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"Today the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering overhead
Sang, "Peace on earth, good-will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for him like those of yore;
Alas! he seems so slow to come.

But it was said in words of gold
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds then
And, clasping kindly hand in hand,
Sing "Peace on earth, good-will to men!"

—James Russell Lowell.

TOLSTOY AND THE RUSSIAN SOLDIERS.

THE recent course of events in connection with Russia's efforts to bring about a "democratic peace" give renewed interest to this article by Jane Addams, which was published last September in the *New Republic*:

In all the discussions concerning the recent refusal of the Russian soldiers to continue fighting, singularly little has been said of their own convictions in the matter. Making due allowances for the German propaganda which has doubtless been instituted among them, and for their natural inference that there is no longer any need to carry on the Czar's war and for their eagerness to get back to the land which they believe is at last to be given to those who actually till it, may not religious scruples also be a factor in their momentous decision?

Was Tolstoy the mouthpiece of a great moral change taking place in the life of the Russian peasants or did he speak merely for himself when he unequivocally stated that thousands of them were ready, upon religious grounds, to renounce warfare? I recall an evening years ago when I sat in the garden at Yasnaya Polyana that Tolstoy outlined a possible situation very similar to this one and begged us to remember that the Russian peasant did not change his nature when he shed his blouse and put on the Czar's coat.

Ten years ago in "Newer Ideals of Peace," I wrote the following sentences: "Tolstoy at least is ready to predict that in the affairs of national disarmament, it may easily be true that the Russian peasants will take the first step. Their armed rebellion may easily be overcome by armed troops, but what can be done

with their permanent patience, their insatiable hunger for holiness! All idealism has its prudential aspects. . . . In this day of Maxim guns and high explosives, the old method of revolt would be impossible to an agricultural people but the nonresistant strike against military services lies directly in line with the temperament and capacity of the Russian peasant. That 'the government cannot put the whole population in prison and if it could, it would still be without material for an army and without money for its support,' is an almost irrefutable argument. We see here at least the beginnings of a sentiment that shall, if sufficiently developed, make war impossible to an entire people, a conviction of sin manifesting itself throughout a nation."

During the decade that followed the writing of these words the Russian Duma was established as the immediate result of the universal strike, and the religious dogma of non-resistance gradually came to have its pragmatic sanction. It is hard to determine whether the Russian soldiers who are now refusing to fight have merely become so discouraged by their three years of futile warfare and so cheered by the success of a bloodless revolution that they have dared once again to venture the same tactics, or whether these fighting men in Galicia find singing in their own hearts the same good news which the early revolutionists took to Tolstoy lying in his grave in the forest of Zakaz—"Love to neighbors, nay the greatest love of all, love to enemies, is being accomplished."

Certainly the Russian revolution from the beginning overleaped all national boundaries and comprehended in its program peace and freedom for the entire world. It has been carried on by simple men who have had so little participation in national life that they are unconscious of the whole tenor of recent political history which has placed excessive emphasis upon the nation as the limit of sympathy and of friendly obligations on the part of the citizen and at the same time has magnified the opposing interests and rivalries between nations. On the other hand because they possess the Russians' inveterate habit of abstract discussion they had long debated between themselves the teaching of a religion which ignores national boundaries and claims the world for its field.

The youngest revolution is inevitably so much more radical than any of the existing governments resulting from previous revolutions, that it is not surprising that the Russian demands should embody in their internal policy fundamental labor and agrarian reforms—the latter so drastic as to change the entire system of land tenure—and in their foreign policy such inclusive phrases as "International Democracy," and "Universal Peace." For the moment the Russians stand quite free from the rampant nationalism swaying the rest of the world. When the accredited representatives of the workmen and the soldiers, sitting in their council at Petrograd, grew suspicious of the provisional government because of its attitude toward the Stockholm Conference and accused them of attempting "secretly to destroy the work of drawing together the toiling masses of all countries in behalf of peace," they thus defiantly addressed them: "With those who do not understand the need of ending this slaughter and suffering of innocent victims, the Russian revolution cannot walk hand in hand."

It is as if these Russians, as soon as the revolution was established, had instinctively abstained from

warfare—a violence to which they had formerly submitted, but which they never regarded as Christian—and had made a fresh approach to the tangled world situation; they also evince that endless desire of men, which torments them almost like an unappeased thirst, not to be kept apart but to come to terms with one another—that spring of life which underlies all social combination and political association. These Russian soldiers would make room within their new-secured space of light and warmth for all men; they would include even their enemies.

All the warring world is aghast at the Russians' refusal to fight, but in spite of their scoffing it is nevertheless true that reflective men in all of the belligerent nations are gradually recognizing the necessity for a new approach to the problem of ending the world war.

This necessity has recently been set forth by M. Henri Lambert of Belgium as follows: "The characteristic feature and dominating fact of the present highly critical situation of the belligerent world is that the various military, political and economic consequences arising from a defeat have developed to such a point of gravity that it has become for either side impossible even to contemplate submission to the will and power of the enemy. However, it fortunately remains possible for both sides to submit to a principle, to surrender to a truth. . . . Out of the international struggle has arisen a moral problem and a spiritual necessity." Are the Russians attempting a solution along spiritual lines while the well-established governments fail to recognize the hidden remedial powers which a newer democracy is striving to utilize?

Certainly the Russians are the most promising agency for the great task of converting the Central Powers to generous peace terms, as their trenchant statement has gradually been converting the Allies. A meeting held in Leeds June 3rd, 1917, addressed by three members of the British Parliament, demanded that England restate her terms in line with Russia's, and the most recent statement issued by President Wilson stamps their simple formula with the approval of the United States.

We are all learning to say that the end of this war will doubtless see profound political changes and democratic reconstruction, when the animalistic forces which are inevitably encouraged as a valuable asset in warfare, shall once more be relegated to a subordinate place. And yet when one of the greatest possible reconstructions is actually happening before our very eyes, we are too timid to trust the spiritual force which achieved so much and might conceivably achieve more. The war-weary world insists that the Russian soldier shall forego its use and shall continue to fight.

It is quite possible that the Russian peasant soldiers are telling the East Prussian peasant soldiers in the opposing trenches what Tolstoy told them: that the great task of this generation is to "free the land" as a former generation had already freed the serfs and slaves; that the future of the Russian peasant depends not upon garrisons and tax gatherers, but upon his willingness to perform "bread labor" on his recovered soil, and upon his ability to extend good will and just dealing to all men.

The Russian propagandists add to the enormous advantage of ardent aspirations and a newly consummated good-will, a youthful self-consciousness which makes their own emotional experience the center of the universe and assumes that others cannot be indifferent to their high aims. If the Allies are seriously trying to treat with the German people as distinct from the government, the spoken word will certainly be found much more dependable as a vehicle of propaganda than the printed page, even if in our enthusiasm we attempt the native device of dropping democratic literature into the German trenches from aeroplanes. If the Allies find it reasonable to recommend

to Germany, through formal state documents, such political changes as a chancellor responsible to the parliament, a representative body with power to initiate taxation, and other devices of self-government endeared through long usage to democratic nations, why at the same time should we deplore the man-to-man propaganda that is being carried forward on the eastern front by newly-liberated Russians who out of their own experiences are urging revolt against autocratic government, and who are recommending those very reforms which the Social Democrats of Germany have long been advocating? Certainly the Russians who at this moment are freeing themselves from the oppression of the enormous landed estates might most readily appeal to those Germans who have long contended that the foundation of parliamentary reform must be a change in the status of the land-holding Junkers.

Inevitably the results of such a propaganda are absolutely disastrous from the military point of view; but if the Allies are striving to win an entire people from the tenets of militarism, what teachers could be more convincing than men so enthusiastic over a governmental theory based upon the voluntary co-operation of self-directed individuals that they are ready to face a court-martial in order to act upon it themselves and insist upon extending it to the very men who are supposed to represent the military system in its perfection? They are at least treading the paths of martyrdom which Tolstoy believed to be the only way to peace.

It is certainly the wisdom of the humble, the very counsel of imperfection, which is exemplified by this army of tattered men who are walking so carefully in the dawning light. But they may be "the unhindered and adventuring sons of God," who are the bearers of the most precious aspirations of this generation. To insist that they continue in the old lines of warfare when they themselves believe that fraternal intercourse is more efficacious for their revolutionary purposes, will probably result in a failure of both methods. They will neither convert the German troops nor will they efficiently make war upon them. The outcome may easily afford another of those cruel examples, presented so often by history, in which the Good has been the greatest enemy of the Best.

JANE ADDAMS.

MACAULAY and FRIENDS IN 1849.

THE visit paid by five prominent Friends to Macaulay in 1849 to protest against his treatment of Penn in the "History," is recalled in an interesting article in the *Bulletin of Friends' Historical Society of Philadelphia*. Macaulay's diary entry, Leech's subsequent caricature of the event in *Punch*, and five of the twelve stanzas of accompanying doggerel are reproduced, with the comment that "neither is a true statement of the facts." "The Friends who made this call were Samuel Gurney, sen., the rich banker, Josiah Forster, George Stacey, John Hodgkin (grandfather of Dr. Henry T. Hodgkin of our day), and Joseph Bevan Braithwaite, the youngest of the group." Leech portrayed the Friends cheerfully approaching the residence of Macaulay on a 'four-wheeler' cab; their discomfiture by the historian, using a gigantic quill as a lance; and their departure on the same cab, with melancholy mien. In the first sketch they are accompanied by a dog with head, ears and tail erect; the same animal is shown in the third sketch the picture of despondency. But diary entry, caricature and verses were founded on a misconception. "Macaulay was not visited for discussion or argument, but to ask him for his proofs and authorities." William Edward Forster, nephew of Josiah, at once explored these authorities and shortly afterwards issued his defence of Penn from Macaulay's aspersions.

THE QUAKER BOYS IN FRANCE

(To W. W. H.)

I heard a harper playing in the twilight,
 And in the murmur of the muted strings
 I seemed to hear him sing the simple story
 Of many beautiful and woeful things,—
 Of ruined villages and vineyards lonely
 That once were happy with the harvest dance
 In days before the gloom of war had darkened
 The sweet and sunny fields of ancient France.

O sorrowful and sad the music sounded,
 While still the harper touched its tones of grief,
 Like to the winds of melancholy autumn
 That sweep away the forest's last lone leaf. . . .
 And now he changed and passed from that sad music,
 Nor touched the pensive tones of grief again,
 But built into his theme with flying fingers
 A tender, hopeful and triumphant strain.

O lad, thru all that strange and magic music
 Singing its way from sorrow up to joy,
 I pondered on the valor and devotion
 That fill the heart of many a Quaker boy
 Whose Christ-like gifts of love and cheery kindness
 To war-worn peasants who in darkness grope,—
 Like that so wondrous music heard at twilight,
 Bring to their souls new courage and new hope.

JOHN RUSSELL HAYES.

WHITTIER'S INFLUENCE ON LITERATURE.

Being part of the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre, Chicago.

JOHN WHITE CHADWICK, in speaking of the religious influence of Bryant, Emerson, Longfellow, Lowell, Holmes and Whittier, has said that Whittier's influence upon the religious world was greater than that of any of the others. Mary B. Chafin writes, "If the worth of a life may be estimated by the number of lives uplifted and inspired, Mr. Whittier's measure will exceed that of most men of this or any other country." It is also undoubtedly true that Whittier's writings have had a large part in the enlargement of the religious concept in America. His religious poems express the anti-Puritanical feeling of that minority in New England who had little sympathy with the creeds and political bigotry of the reigning church and who formed later the material on which Unitarianism and Universalism drew so largely.

Whittier came from a long-lived line of stalwart New Englanders. Thomas Whittier, perhaps a Huguenot, in 1638 settled at Salisbury in the Valley of the Merrimac River, a beautiful country of low hills, woods and lovely valleys and which later developed into a prosperous industrial community, though at that time but sparsely settled. Later he moved to Haverhill where he built, aided by his five sons, the Whittier homestead, which, while it has been partially rebuilt, still retains the original frame work of oak. Haverhill, a frontier village, was subject to incursions from the Indians, but from these raids Thomas Whittier is said never to have suffered and refused to take refuge in the block house. All through the Indian massacres the Whittiers were never molested, and it is a family tradition that they did not even bolt their doors at night.

Thomas was not a Quaker, but as a prominent citizen supported the Quakers in many ways. His youngest son, Joseph, married Mary Peasley, a Quaker, and the next four generations were Friends. Carpenter speaks of the links that bound our Whittier to the soil,—

A great-great-grandfather, a giant pioneer, who hewed out a homestead in the wilderness; a great-grandfather, a

grandfather, and a father, all younger sons, who each married a farmer's daughter and kept the homestead in his turn. We know little of what they did, nothing of what they said and thought; it was a silent ancestry, a typical New England ancestry of toil and independence and content.

The record of Whittier's immediate parents is not much fuller. His father was a trustworthy man, holding minor town offices with approval, and respected in religious society.

It was the mother,—far younger than her husband,—from whom Whittier and his sister Elizabeth drew their brilliant eyes and emotional sensitiveness, who understood best the son and cherished his ambitions. She was a beautiful and godly woman, full of saintly peace and an overflowing human kindness which made her a very type of her religion.

The homestead in which John Greenleaf Whittier was born is accurately photographed in "Snow-Bound," which recreates as pictures and other books fail to, the atmosphere of the Colonial home. Notice the realism in the building of the fire:

We piled, with care, our nightly stack
 Of wood against the chimneyback—
 The oaken log, green, huge, and thick;
 And on its top the stout back-stick;
 The knotty fore-stick laid apart,
 And filled between with curious art
 The ragged brush; then, hovering near,
 We watched the first red blaze appear,
 Heard the sharp crackle, caught the gleam
 On whitewashed wall and sagging beam,
 Until the old, rude-furnished room
 Burst, flowerlike, into rosy bloom;
 While radiant with a mimic flame
 Outside the sparkling drift became,
 And through the bare-boughed lilac tree
 Our own warm hearth seemed blazing free.
 The crane and pendent trammels showed,
 The Turk's heads on the andirons glowed;
 While childish fancy, prompt to tell
 The meaning of the miracle,
 Whispered the old rhyme, "Under the tree,
 When fire outdoors burns merrily,
 There the witches are making tea."

Whittier's health suffered from the toughening process of the New England climate and from the too heavy farm work; all through his life he was delicate. The family was always poor and knew very few luxuries. Few books found their way into the home and Whittier has told of those in one of his earliest rhymes.

The Bible towering o'er all the rest,
 Of all other books the best

William Penn's laborious writing
 And a book 'gainst Christians fighting.

A book concerning John's Baptism,
 Elias Smith's Universalism.

How Captain Riley and his crew
 Were on Sahara's desert threw.

How Rollins, to obtain the cash,
 Wrote a dull history of trash.

The lives of Franklin and of Penn
 Of Fox and Scott, all worthy men.

The life of Burroughs, too, I've read,
 As big a rogue as e'er was made.

And Tufts, too, though I will be civil,
 Worse than an incarnate devil.

Whittier had very little schooling, attending district schools irregularly. Joshua Coffin, a teacher, gave him his first inspiration in poetry in a volume of Burns. Burns proved to be his literary master in verse as Milton was in prose. His first poem to appear in print was "The Exile's Departure," published in William Lloyd Garrison's paper the *Free Press*. Garrison hunted up the young poet, only seventeen years old, encouraged him to write and urged more education.

Although discouraged by his parents on account of lack of money, Whittier earned money for his first term by making slippers. He then taught for a year and earned enough money for another year at Haverhill Academy. Then came a journalistic career of several years, Whittier editing one paper after another, at one time editing the *Philadelphia Freeman*.

T. W. Higginson says that, "As Whittier was a writer for the press before he attended a high school, so he was a politician before he was a reformer." Although he proved a politician of the better type he was early swept into political work of a demoralizing nature from which he was saved by the anti-slavery movement. He knew how to get what he wanted out of men, did not hesitate to use them, and readily promised to look out for his friends in politics.

Through the influence of Garrison he threw in his lot with the Abolitionists. In 1833 he published a pamphlet on "Justice and Slavery" by which he bid farewell to success in politics. In the same year he was invited by Garrison to attend as a delegate the National Anti-Slavery Convention, held in Philadelphia, at which time the whole organized movement came into being. His feeling for Garrison then reached its high water mark, expressed in his verses "To W. L. G." The gathering called for immediate abolition of slaves by peaceful methods. In 1833, he also called for the suppression of slaves by States, the measure first looked upon as impossible, but which developed so rapidly that attempts were made to put it down by mob force. At this time the Anti-Slavery Hall in Philadelphia, in which Whittier had his office, and which was the stronghold of the party, was burned down. Although a non-resistant, Whittier had on one occasion to flee for his life and at another time was caught in the thick of a fight. Garrison and Whittier stood together in this movement, but soon separated. Garrison was for disunion, Whittier for victory through the ballot by peaceful efforts and the latter organization became the "Free Soil" and finally the Republican party. The two men worked on different lines, but they were always friends. Whittier went for one term to the State legislature and worked there very hard for the abolition movement, woman's suffrage, temperance, the various labor movements and of course pacifism. Regarding John Brown he wrote to Mrs. Maria Child:

God is now putting our non-resistance principles to a severe test. I hope we shall not give the lie to our life-long professions. I quite agree with thee that we must judge of Brown by *his* standards; but at the same time we must be true to our settled convictions, and to the duty we owe to humanity.

In 1836 he moved to Amesbury with the convenience of his mother and sister Elizabeth in mind, as they were delicate and a Friends' Meeting House was near by. Whittier never married, though in his youth he had two or three love affairs and many women friends.

Carpenter in writing of his love poetry mentions a poem showing that some love of his youth, a brown haired girl, lived in his memory "for fifty years and became his Beatrice, a transfigured being, the image of all that might have been, the type of joys unknown, the pure guide of his spirit, the memory of a meeting with whom at Marblehead, by the gray fort's broken wall, was woven into what is to me his most musical and most lovely poem," one verse of which reads:

Look forth once more through space and time,
And let thy sweet shade fall
In tenderest grace of soul and form
On memory's frescoed wall,
A shadow, and yet all!

Whittier did not care for society, but had many friends, among them Emerson, Mrs. Stowe, Lucy Larcom and Mrs. Elizabeth Stuart Phelps.

It is not likely that Whittier will ever be studied as

a great artist. Of his poems written before 1827 he preserved in his collected edition only eight, and these in an appendix. But while he did not enter personally into the struggle for the freedom of the slave, his anti-slavery poems were a contribution which grew more and more powerful as the struggle progressed. In his religious poems we find a lofty spirituality of thought due perhaps to his descent from Quakers and Huguenots used "to suffer and be strong for conscience sake." One author speaks of him as "The poet of the moral sentiment and of the heart and faith of the people of America." This we glimpse in his masterpiece "Revelation."—

I know He is, and what He is,
Whose one great purpose is the good
Of all. I rest my soul on His
Immortal Love and Fatherhood;
And trust Him, as His children should.

He pondered the riddle of the Trinity and finds:

The equal Father in rain and sun,
His Christ in the good to evil done,
His Voice in thy soul;—and the Three are One!

Whittier had little patience with creeds. The Inner Light was that which matters. A few stanzas of "My Soul and I," will lead you to read the whole.

And where are thou going, soul of mine?
Canst see the end?
And whither this troubled life of thine
Evermore doth tend?

Know well, my soul, God's hand controls
Whate'er thou fearest;
Round Him in calmest music rolls
Whate'er thou hearest.

What to thee is shadow, to Him is day,
And the end He knoweth,
And not on a blind and aimless way
The spirit goeth.

The Present, the Present, is all thou hast
For thy sure possessing;
Like the patriarch's angel hold it fast
Till it gives its blessing.

It is a curious fact that while Whittier did not know a note of music and did not believe in the singing of hymns in a religious service, we find his poems in all hymn books. Higginson tells us that out of the sixty-six hymns prepared in 1893 for the Parliament of Religions in Chicago, more were taken from Whittier's poems than from any other author, there being nine in all. Our own "Unity Hymns and Chorals" contains twenty-five.

He satisfies the thought of one who would spend an hour a week in a place of worship in "The Meeting," and in "Our Master" reveals his allegiance to

Our Friend, our Brother, and our Lord,
What may Thy service be?—
Nor name, nor form, nor ritual word,
But simply following Thee.

HOW I BECAME INTERESTED IN IMMIGRANTS.

BY MRS. F. P. BAGLEY.

I FIRST became interested in the immigrants in Chicago, where my husband owned a large Italian tenement. I drifted into Hull House, as do most Chicago women when they begin to want to help other people, and got quite interested in the work there among the foreign population. One day it suddenly dawned on me that I had a foreign population of my own right under my nose in my own town tenement, and the place for me was among my own immigrant tenements. I didn't care for that tenement's condition at all when I became acquainted with it. I got my husband to let me take entire charge of it. I collected all the rents, attended to all the repairs, looked after the welfare of my people, and took a keen personal interest in their affairs. And I want to say right here that I didn't go in for any "reforming" of my tenants. I did not

take myself as the arbiter of their moral destiny. I just liked them and wanted to help them where I could, and felt a human interest in everything they did.

Our tenement was down in the First Ward, the habitat of the Gray Wolves; Hinkey-Dink and Bath-House John and Annie Carlo, Queen of the Italians, were all confreres of mine. We all worked together, for in spite of their many shortcomings Hinkey-Dink and Bath-House John were good to the immigrants in many ways; they looked after them when they landed and helped them to jobs and took care of them when they were sick. Annie Carlo, who was called the Queen of the Italians, was my right-hand woman. She was quite a political factor in those days; she knew her people and how they could best be reached. I made one of the tenements into a hall and put in a piano, and we used to give entertainments and had our social times there. Every Christmas we had a Christmas tree. I ran the tenement for eight years, giving it my personal supervision and becoming more interested in the immigrant all the time.

So perhaps it was natural for me to identify myself with the interests of the foreigners in the field of Americanization when the Boston Equal Suffrage Association issued its plan for war relief.

"Will you tell how you were able to get in touch with such a large number of foreigners through your Boston Equal Suffrage Association? Would your methods in Boston be applicable generally?"

Why not? The Swede is a Swede whether he lives in Boston or New York, the Italian is an Italian whether he lives in Washington or Sacramento. We got in touch with our foreign population by trying to get their point of view before we tried to make them get ours. And right here I would like to say a word on the foreignization of Americans. We don't try to understand the art and poetry of the Italian nature, the psychology of the Russian, the simple virtues of the Scandinavian. No, we want them to turn right in and be Americans. But let me tell you, there is more poetry and beauty in the life of the Italian settlement of Boston than there is in all the Back Bay neighborhood and the Newtons combined.

Well, we got the Italians interested through their schools. The head of the Elliot School of Boston is an Italian, also a suffragist. Through the introductions he gave our organizers we secured a committee to plan the Italian meetings. At the first one the hall was decorated by Italians with the Italian colors, the American flag on one side of the platform, the Italian flag on the other. The school orchestra furnished the music, Italian singers sang Italian songs. The speaking was in Italian. At one point in the program the young girls who had assisted in decorating the hall and working up our audiences came in in native costume and danced the tarantella. Fifteen minutes before the time for the meeting the doors had to be closed. The hall was packed with young Italian men. The meeting was enthusiastic and the discussion very earnest. One fiery young Italian objected to women having the vote because if they had the vote "they would no longer be good mothers and take care of the babies and children." That has given us our clue for our next Italian meeting. We are going to feature babies. Suffragists are going to show how to feed them, how to take care of them, how to protect them during the summer heat. We are going to distribute literature on how to care for babies, printed in Italian, and we shall show on the screen mothers and babies in various attractive ways. We find the screen is a great educator and very popular. All the foreigners like pictures.

Our next meeting was held in a ward where the population was composed mainly of Russian Jews. We used the stereopticon and featured the Russian revolution. We showed pictures of Russia, scened in Mos-

cow and Petrograd, and then we proceeded to our own country, showing the beautiful scenery of the great West, where women have the vote, put in our facts and figures in regard to woman suffrage, and closed with a tribute to the great suffragist of the hour, President Wilson. His picture was thrown on the screen, with scenes of the White House and the Capitol, and the pictures closed with one of our own flag. The discussion which followed dealt with the high cost of living and the necessity of women having a voice in the government if there is to be proper food regulation. The follow-up work among the Russian Jews is to be through furnishing opportunities for squads of these women who are already schooled in field work to secure plots for gardens.

Our third meeting was a Scandinavian meeting, held at the Boston Equal Suffrage Headquarters. A stereopticon lecture was given, with scenes from Norway, Finland, Iceland and Denmark. In greeting the Scandinavians our lecturer acknowledged the debt of gratitude of the women of the whole world to Scandinavia for its pioneer work in woman suffrage.

The district plan of organization of the National American Woman Suffrage Association makes it possible for American suffragists to carry on an organized Americanization movement extending from the Atlantic to the Pacific. My new committee's answer to the call to the colors lies in giving the word "Americanization" a new and definite meaning, and suffragists can render no more needed patriotic service than to break down the wall which separates the native-born American from the immigrant alien, and establish a common ground in which mutual respect, appreciation and confidence may germinate and grow. President Wilson in his message to Congress said: "We are a composite and cosmopolitan people. We are a people of many bloods." We must also be a united people.

WHO FINDS THE WAR'S MISSING MEN.

THE good angel of Europe is not too good a title for the young King of Spain, who makes use of his liberties as a neutral to allay the apprehensions of the families of missing soldiers. One of the latest appeals for his ministrations came from America in a cable dispatch which read: "Our son enlisted as an aviator in British Royal Flying Squadron. He was last seen flying over English Channel on December 4 last. Since then nothing known of him, and he is officially reported as missing. An agonized mother and father appeal to your Majesty to obtain information and relieve their terrible suspense." Immediately upon receiving this message, so says a cable dispatch to the New York *Times*, the King's personal secretary, Senor Don Emilio Maria de Terros, set in motion the machinery of investigation through the Spanish Embassy in Berlin. This case, it is asserted, is typical of those being investigated under the personal direction of the King of Spain, a work that constitutes "one of the most stupendous humanitarian efforts created by the war." The vastness of the work may be judged by some of the results already achieved, as we may here see:

"More than 200,000 cases have been traced, of which 150,000 are disposed of and 50,000 are still under investigation. A great number of soldiers reported 'missing' have been located alive and in prison-camps, and thus the agony of suspense has been removed from thousands of homes. In a much larger number of cases, unfortunately, the inquiry has established the death of the missing soldier, while in a still greater number of cases no trace of the missing has been found.

"Besides this, 30,000 civilians in the invaded sections of Belgium and France have been located for their families; 5,000 seriously wounded have been brought back through the King's intercession; forty-four pardons have been granted, of which nearly twenty were death sentences, mostly of women accused of being spies. It is probable Edith Cavell, the famous English nurse executed at Brussels, would have been saved had there been time to carry out the King's efforts.—*The Literary Digest*.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLEBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL FAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIRST MONTH 19, 1918

To INTELLIGENCER SUBSCRIBERS.—*The recent extreme cold weather, the shortage of coal and the reductions in railway service will no doubt cause many delays in delivery of the INTELLIGENCER. In case of such delay, it will be a great help to us if subscribers will not write us until at least FOUR DAYS after the usual time of delivery. Also, before writing, ask your postmaster whether OTHER weekly papers have been delayed. If not, then write us, and we will mail extra copies if possible.*

"NO CAKE TILL ALL HAVE BREAD."

ONE who abhors war—says nevertheless that war compels nations to make exertions and sacrifices which they will not make for any other cause, and thus teaches lessons that the world would not learn from any discipline less universal and terrible.

The lesson which war is teaching as never before, is the value of *men*. The word that is on the lips of every commander is "man-power." With the young manhood of the world destroyed at a rate never before imagined, the nations begin to see after war may come universal famine, unless constructive statesmanship comes to the rescue before it is too late.

The article of Sidney Webb on "International Trade Revolution," reprinted in this issue, shows the absolute necessity of adopting a new principle in trade. Heretofore, when food was scarce, it went as a matter of course to those who could pay the highest price for it. This was illustrated by the years of Irish famine in 1847, when, as Sidney Webb points out, the best of the food that was produced in Ireland was sent to England, because the richer people of England could pay for it, and the starving people of Ireland had no voice in its disposal.

This new principle is that the business of governments is to secure to all a supply of the necessities of life on the basis not of ability to pay, but of "priority of need." It is well expressed in the homely maxim, "No cake for any until all have bread," but it has perhaps a keener point in the cry of the poor woman who said, "I think you ought to sell me coal to keep my children from freezing, before you sell it to rich men to keep their automobiles from freezing."

Jesus said, "Is not a man of more value than a sheep?" Would he not say today, "Is not a child of more value than an automobile?"

Is not this the spirit of the new "social order" which Friends are asked to consider as the necessary basis of permanent peace? Have we learned the truth that we cannot have peace until our governments adopt the spirit of the maxim, "No cake for any until all have bread"?

H. F.

*If they should make us hate as they
Our victory is lost.*

*A war that's won by hate I think
Is won at too great cost.*

—R. M'CANN, "THE CHEERFUL CHERUB."

THE RETURN OF THE "PUBLIC LEDGER."

One of the most remarkable of the great events of this swift-moving era is the transformation of the Philadelphia *Public Ledger*, as expressed by the editorial reprinted in another column.

Only a few months ago the policy of the *Ledger* was practically the same as that of most of the chief newspapers of the country. It condemned or ridiculed not only the pacifists and the conscientious objectors, but also those who protested against the violations of law and constitution which have been so frequent,—the mob attacks, the breaking up of orderly meetings, the suppression of newspapers, the violations of free speech and free assembly. Until a few months ago the *Ledger* was little if any better in these respects than the majority of other newspapers.

But last summer and autumn readers of the paper, especially Friends, noticed a change. Articles and letters on both sides began to be printed. Thoughtful articles by William C. Bullitt and Lincoln Colcord especially gave a deeper insight into important events when foreign news in most papers had evidently been suppressed or censored. The *Ledger* began regularly to print extracts from influential German papers which threw most important light on many things otherwise incomprehensible.

Then, just a short time ago, came President Wilson's latest declaration of the war aims of the United States, with its noble sympathy for the revolutionary government of Russia, striving against the opposition of friends and foes to attain a just and lasting peace. To most of the metropolitan newspapers this declaration of the President was evidently most unwelcome. They knew not what course to take. But the *Public Ledger*, frankly taking its readers into its confidence, comes to the support of the President with this memorable editorial, which adds that paper to the short but splendid list of newspapers such as the Manchester *Guardian* in England and the *Evening Post* in New York,—newspapers that dare to tell the truth, and to print both sides.

Let the lovers of peace and justice thank God and take courage!

H. F.

NOTE AND COMMENT.

JUSTICE TO THE PEOPLE OF RUSSIA

PRESIDENT WILSON'S FRANK RECOGNITION OF THE IDEALS OF THE LEADERS OF THE REVOLUTION

From the Philadelphia Public Ledger, Jan. 13th.

And yet their soul is not servient. They will not yield either in principle or in action. Their conception of what is right of what it is humane and honorable for them to accept, has been stated with a frankness, a largeness of view, a generosity of spirit and a universal human sympathy which must challenge the admiration of every friend of mankind; and they have refused to compound their ideals or desert others that they themselves may be safe.

IT IS the President of the United States who is speaking, and he is speaking of the Russian people. As he speaks his calm, courageous tone works a modern miracle; it stills one of the most savage tempests of bitter abuse ever let loose in this country by short-sighted anger and uninformed petulance. The press of the United States, following without reflection the lead of the press of our naturally disappointed allies in Europe, has exhausted the vocabulary of vituperation in its effort to pour overwhelming contempt upon—what? Upon the leaders of a popular revolution in Holy Russia, the Russia that for hideous centuries has been the very citadel and horror-ridden classic example of Czarism, a revolution which has accomplished the impossible and overthrown this titular Czarism itself.

If the Russian revolution had occurred in peace time the whole American people would have risen on tiptoe to cheer frantically on the revolutionists. Our shouted chorus of approval and encouragement would have been heard across

the Atlantic. The great democracy of the free West would have hailed as soul-brothers this latest democracy struggling to its feet in the despotic East. Yet because this sudden upheaval toward freedom occurred in wartime, when it is inevitable that we should be thinking chiefly of armies and allies and, despite our professions, precious little of peoples and principles, we greet it in such friendly fashion as was evidenced, for instance, when the *New York World* pleasantly described this new budding, blundering, temporarily disorganized Russian democracy as "The Judas Among Nations." A blind people, just escaped from the night of Siberian darkness and agony, were lifting eager hands toward the light; and we, the chartered and self-confessed custodians of that light, could see nothing but that they had momentarily dropped their rifles in the pain and confusion of the new birth.

In the long run German imperialism and militarism could be met by no more deadly menace than the permanent establishment of democracy in Russia. "Cimmerian Europe" fondly fancied that distraught France would be an easy prey when the armed efficiency of the Bourbons, which had dominated the continent for centuries, was dethroned, exiled and guillotined by the revolutionary rabble. But monarchical Europe soon learned better at Valmy, at Marengo, at Jena, at Austerlitz. "The ragged Continentals" of the revolting American colonies would have shown up but poorly at a professional military inspection, but their spirit went marching on, and is today speaking through the Chief Executive of one hundred millions the decisive word in this world war. It is the spirit that counts. Give the plain people something worth fighting for and they are invincible. It was not revolutionary France that was beaten at Waterloo; it was imperial France, with the revolutionary spirit slain behind it.

The Russian people are just getting their hands for the first time on something worth fighting for, and if the panoplied despotisms of Central Europe are well advised they will not tempt the lightning. Rather will they prepare to adjust themselves to the new sunrise in the East. All this has been plainly to be read by any who looked above the banqueters of death to the writing on the wall. The course of revolutions has been written often enough to make mistake impossible to those who will but diligently study its scroll. It has been written in English at least twice, once by Cromwell and once by Washington; it has been written in French, and now it is being written in Russian. Confessedly, it is not always easy to decipher at a casual glance. The *Public Ledger* was at first misled, with all the Allied world, by superficial impressions. We do not lay claim to miraculous or prophetic appreciation of the obscure. What we do claim credit for is a willingness to study any human development without prejudice and a courage to proclaim our conclusions when we arrive at them, whether they be also the conclusions of the many, of the few, or of none save ourselves. In this case the many were against us, having, we imagine, permitted their vision to be limited and their hearing dulled by the murk and din of battle.

But the results have been most deplorable. Until the President spoke for the nation, this nation, founded on freedom and the consent of the governed, appeared to be violently antagonistic to the forces of freedom in Russia and to repudiate the principle of government of the people, for the people, by the people. For it must be remembered that, while admittedly no Government can possibly secure universal intelligent popular support in Russia today, because the cruel shadow of Czarism still darkens the peasant mind, this Bolshevik government has immensely more popular support than the autocratic government with which we were quite ready to do business, and has worked immeasurably less injustice than the malignant, murderous, women-torturing, student-slaughtering Government with which we assuredly would have co-operated if it had not been overthrown. Yet the *Public Ledger's* steadfast insistence that we give the experimental Russian democracy a chance called down on our head from many quarters,

some interested and others only ill-informed, a shower of invective and misrepresentation. Letter writers whose free opinions we always welcome, be they cordial or critical; "Old Subscribers," who are privileged like old friends; morning contemporaries, whose motives are ever transparently unselfish, merrily pelted us with epithets, everything from "pro-German" to "American Bolsheviki." But we bore it all with philosophy, for we were confident that events would justify our attitude. And now they have done so, done so more rapidly than might have been expected. The President says that these Russian people have held their souls above servience; have stood by principle, right and honor; have earned the admiration of every friend of mankind; have refused to compound their ideals or desert others that they themselves might be safe. It is a far cry from this to "The Judas Among Nations." The *Public Ledger* is pleased not to be asked to say whether we had rather be with the right than with the President. We are with both.

INDUSTRIES DON'T WANT BOOZE.

COAL mine operators and manufacturers of Westmoreland County, Pennsylvania, are sending cries of distress to Washington, says the Greensburg "Record." These industrial concerns claim that drinking is proving a powerful ally to the Kaiser.

One prominent operator says:

"We are losing in coal output at the rate of 2,000 tons a day, with the nation crying out for fuel, and this lessened output is due to the drinking places around the mines. The men lose many days getting over their drinks.

"We pay the miners twice a month, and all companies together have six paydays a month. Some miners will patronize these places until all their money is gone, even being harbored for as high as three days a week until their last money is spent for booze, which causes them a loss of several more days, on account of their physical unfitness for work."

Mr. Charles L. Huston, General Manager of the Lukens Steel Company at Coatesville, Pa., has laid before the War Department a request that the sale of booze be prohibited in that town and adjacent territory, as it is playing havoc among the workmen.

In Pittsburgh a number of large industries have made similar complaints. The Bessemer Coal and Coke Company, the Superior Fuel Company and the Ford Colliery Company claim operating efficiency is being greatly lowered and output lessened at the rate of 2,000 tons of coal a day because of drinking-places contiguous to their plants.

We respectfully call the attention of the United States Government, and of the French Government, and of the British Government, to the fact that the wholesale liquor dealers of the United States and similar organizations are circulating pictures of American troops on foreign service, soaking up booze. The pictures are being circulated by many thousands. Is that doing any one of these three governments any good?—*National Advocate*.

GLIMPSES ABROAD.

"EVERY week," say Messrs. Mee and Holden, "the drink stuff on our railways fills over 1,000 trains of 200 tons apiece."

A high dignitary of the Church of England recently testified that he was made a teetotaler thirty years ago by having a brick thrown at him as he left a temperance meeting.

"We shall lose a million pounds of prohibition," cried the British brewers last summer. "We shall save a million boys by prohibition," cried the British mothers. And the mothers have lost the boys, or they will lose them."

THE NEGRO TO AMERICA.

How would you have us,—as we are,
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star,
Or gazing empty at despair?

Rising or falling? Men or things?
With dragging pace or footsteps fleet?
Strong, willing sinews in your wings,
Or tightening chains about your feet?

—James Weldon Johnson, in *The Crisis*.

AMERICAN FRIENDS' SERVICE COMMITTEE.

THE JANUARY CAMPAIGN.

By the time this is published many meetings will have completed their campaigns, others will be in the midst of the work, and any that have not been able to begin so soon will have ample time to finish before the 27th.

Every succeeding week brings widened opportunities and increased obligations to American Friends. In the following article, "Our International Army," Lewis Gannett describes not only the growth of our work in France, but the work we are supporting through English Friends on many other "fronts."

NEW WORK IN ITALY.

The invasion of Italy has created the same problems that Friends have been meeting in other countries. Our field force in France heard the call of the thousands of Italian refugees, driven back into the interior, and a small body of workers (both English and American) have already gone to put at the disposal of this new field their experience in war relief work. When the devastated regions are evacuated it may be that we may add to this work of relief a work of reconstruction similar to that carried on in France.

FAMINE IN RUSSIA

The following cable has just been received from one of our American workers in Russia:

"Serious famine started one hundred thousand people in our districts require sum equal thirty thousand pounds sterling purchase bread Siberia and transport here have cabled London duplicate expect peasants will repay part on distribution bread can American Red Cross co-operate can we draw on American credit in Siberia cable urgent reply."

English Friends have cabled us that they have sent \$25,000 and are making a special appeal for this need. They ask us to do the same. We may not be able to send \$25,000, but we expect to send something.

Our chief obligation, as it has developed, is in France and we cannot curtail our work for the sake of other fields. We must, however, put in the hands of the workers we have sent to Russia sufficient sums to enable them to do the work we have undertaken. If the people are starving, it is obvious that we must either meet this need or give up the work.

From persons who have just returned from Russia we learn that the Friends' work is much more widely known than the small number of our workers would indicate. It is one of the few things tending to promote a spirit of understanding and co-operation on the part of Russia toward the other Entente nations. The people of England and the United States have a wonderful opportunity to correct the suspicions and prejudice that has prevailed in Russia. For Friends to aid in this task is a great privilege.

We expect to take up the matter with the Red Cross and with the State

Department, and we strongly hope this need will bring a large additional sum into our own treasury. We cannot consistently ask others to assist in the Province where our work is located unless we do all that we can ourselves.

SHALL ENGLISH FRIENDS CONTINUE TO SUPPORT OUR OWN AMERICAN WORKERS?

"Since last July our monthly expenses have exceeded our receipts, and we have been able to go forward with large plans only because of the balance which was built up during June and July. This balance should be maintained at its present amount to provide against emergencies of the future.

"We have received word from London and Paris that in our remittances we have actually fallen short of providing for the expenses of *our own American workers*. This means that English Friends, who are exhausted by three years of war, have had to advance money to take care of the additional expense occasioned by the American personnel.

"We need a large increase of receipts not only to take care of the present scope of our work, but to make possible an increase in scope in the future."

DO YOU GIVE LIKE THIS?

For three hours we had tramped through the sand and the pines of Camp Jackson, South Carolina. Leonard F. Winslow and I were searching for Friends sent to the camp from within North Carolina Yearly Meeting.

Our list had dwindled to *one name*. All the men listed had been located with this one exception. More than once I questioned whether it was worth while to search further. Finally, after again tramping almost the length of the camp, we found the barracks where the man we sought was enrolled. An unsatisfactory conversation with a sergeant, to whom the fact that I was a Quaker did not recommend me, and then a much more satisfactory conversation with the captain, resulted in the sergeant searching out the man we sought. In a few minutes we felt entirely repaid, for at once our new-found Friend was telling us of his trials and experiences. He was a true-spirited, mild-mannered young man, whose character reminded me of John Woolman's. His commanding officer had told him that if he would not do service in the army, he couldn't eat there. He had replied that he preferred to buy his own food anyway.

Two more Friends having been found, I outlined to the three the great constructive ideal which Friends are attempting to express to the world through our Reconstruction work. As I spoke to them, my first-found Friend reached in his pocket, and taking from it a little roll of money, unrolled a dollar bill and handed it to me. As he did so, the other two Friends reached into their pockets for equal amounts. I could scarcely bring myself to take the money. Yet I would not have refused this wonderful expression of sacrifice and good-will coming from these three men from the mountains of North Carolina, one of whom was liv-

ing on sandwiches bought with his own money at a canteen, and the other two of whom had been brought to camp under arrest because they could not take part in acts which would deny their consciences before their God.

If Friends everywhere had the abiding Christian spirit in their hearts and the will to sacrifice which these three men in Camp Jackson showed, we could finance a work of a million dollars per year, instead of the five hundred thousand dollar work which we have undertaken. PAUL J. FURNAS.

FRIENDS' SERVICE BUTTONS.

As previously announced, we now have in stock buttons bearing the Friends' Service emblem, to be distributed to all contributors either of money or labor in sewing and knitting. The committees that reported to us on the information blanks sent out in November have received their first allotment of buttons. It now seems best to make the further distribution after the January Campaign, when we have up-to-date reports of the number needed. We have written some one in each meeting, however (either the pastor or an officer of the local Service Committee) that we would send buttons for use in the campaign to all meetings that requested them for this purpose.

The buttons are to be distributed and worn only by those who fulfill the following conditions of award:

Each person who has pledged a definite monthly contribution.

Each person who has given \$1 or more in cash.

Each person who has actively engaged in sewing or knitting for the Friends' War Relief and Reconstruction Service. VINCENT D. NICHOLSON.

AMERICAN FRIENDS' SERVICE COMMITTEE.

Report of the treasurer for week ending First month 12th, 1918:

Five-Years' Meeting	\$1711.60
Columbus Monthly Meeting ..	14.00
New York Monthly Meeting ..	600.00
Green St. Monthly Meeting ..	290.00
Chicago Friends	100.00
Swarthmore Friends	20.00
Goshen Monthly Meeting	16.00
Phila. Yearly Meeting's Peace Committee	7411.84
Abington Monthly Meeting ...	100.00
Purchase Executive Meeting .	100.00
Salem Friends	170.75
Matinicock Prep. Meeting ...	30.00
Whitewater Monthly Meeting .	10.00
Jericho Monthly Meeting	133.00
Clear Creek Monthly Meeting	40.00
Upper Springfield Mo. Mtg. ..	18.50
Menallen Monthly Meeting ...	100.00
Little Falls Monthly Meeting .	21.00
Winchester Branch at Hope-	
well Meeting	281.00
Gunpowder Monthly Meeting .	15.00
"In loving memory of Lucy	
Cooper Morgan, given by her	
mother to be used in giving	
comfort to some babies in	
France and Belgium,"	50.00
Received from 40 individuals	1761.21
	12,993.90
Amount reported last week	279,182.13
	\$292,176.03

CHARLES F. JENKINS, Treasurer.

ABOVE THE BATTLE

BY LEWIS GANNETT, OUR CORRESPONDENT
IN FRANCE.

Perched on a shoulder of the French Alps, high above the mists of Lake Geneva, is Samoens,—before the war a summer resort in the High Savoy; now one of the innumerable villages where old men, women and children are wondering when the war will end.

Up and down the Valley of the Men-doze, Samoens has become known as the home of the English hospital and of the American doctresse. There, seventeen hours from Paris, is the furthest point south—and the highest up—of the Friends' stations in France.

It is a hospital of ninety beds, for mothers and children who have lost their homes and cannot stand the crowded slums of Paris and other big cities. Many of them are "pre-tubercular"—but no infectious cases are admitted. Thirty of the ninety beds are filled with refugees from Rheims, where the Friends helped evacuate the population when German guns made life there, even in cellars, too hot. A few come from the villages where the Friends have been working in the Marne and Meurthe-et-Moselle; the rest, for the most part, are refugees from the northern departments rescued from Paris by a staff of medical visitors, and sent up into the mountain air and outdoor living.

Papa L— had a hotel in Samoens before the war, and prospered. So he built an "annex" even larger, and christened it the Hotel Bellevue, intending it for his son. But the son died in the first year of the war, and the summer visitors ceased coming, and now hotel and annex are part of the Friends' establishment. Peaks of eternal snow look down on the little village; in winter the snow lies deep,—last Christmas it was so deep that for a week no train could go through to Samoens.

In the early days the hospital was for "rapatriés,"—folk from the German side of the line in France who are sent back, a thousand a day, by the long route through Belgium, Germany and Switzerland. That was when the "rapatriés" were still arriving at Annemasse, and some of the sick families or orphan children were shipped up the valley to Samoens on the little oil-engine train that puffs along at a comfortable speed of ten or twelve miles an hour. Now the "rapatriés" arrive at Evain, where the American Red Cross has a hospital of seventy beds for children acutely ill, and whence radiates a whole system of hospitals,—in all over a thousand beds, arranged by a committee of people from Lyons, the Red Cross co-operating in the care of the children.

Every bed at Samoens is full now; 331 patients have been discharged since the hospital was opened twenty months ago. Among the patients have been two refugee women, born in the same town in the Pas-de-Calais, and schoolgirl chums there, who had married and lost track of each other. They met again in the Friends' hospital, and became inseparable. Their own homes are still behind the German line, so when discharged from the hospital

they established themselves temporarily in Samoens. One of them is supposed to do occasional work for the hospital, but when she is sent for it is the other, as often as not, who arrives.

One mother has lost two children by German poison gas. Another family of six had lived so close to the lines that every member of it could show some scar by a fragment of a shell,—English shells, as they proudly explained. There was another family of seven who moved en masse to Samoens; now only the baby, suffering from a tuberculous hip, is left. The father was in the army; his leg was amputated twice; now he is insane and in an asylum. There have been grandmothers of eighty; there are babies of six and eight months.

A staff of twelve takes care of ninety,—a doctor, a trained nurse, three nurses' aides, a sanitary engineer, and several women used to caring for children. In the summer-time the older girls are taken on long walks in the mountains, carrying their lunches with them; about the hospital they do embroidery of their own designing. The mothers sew, making clothes for their children; and the sanitary engineer has a class in gymnastics. But there is little regularity or rule about Samoens; it is a big, happy home family.

From a medical point of view, the whole aim of the work is preventive. Very sick cases are not sent there. Mothers and children run down by life in the cities, in the first stages of tuberculosis, or in a condition where they are likely to succumb to tuberculosis, are sent there to be built up and strengthened. When they seem to have sufficient resistance, they are, if possible, placed where they can be watched by friendly visitors. Some of them stay in the village; others go back to Paris. Last summer the Friends had a convalescent home at Entremont, thirty miles across the mountains, which was used as a half-way house for families not quite well enough to be sent back to the city. It could not be heated in winter, and was given up, but there is great need of such a place still. It will be one of the next steps in the Friends' work.

All summer the mothers slept outdoors, sheltered only by a strip of oiled canvas. It was a struggle at first to persuade them that the night air was not poisonous, by exposure to the pestiferous nocturnal atmosphere. It was weeks before some could be induced to try it. But the battle had been won. Snow falls early and deep at Samoens, and it became necessary to build a more permanent roof that would shed snow. The mothers were told that they would have to sleep *indoors* for a week. Some wept; they asked if it could not be made ready in less than a week, complained that it was too cold in their rooms, and that they could not sleep there! Only a person who has tried to argue night air with a French peasant can appreciate the revolution which had been wrought.

Neither in Samoens nor above Samoens nor for a long stretch down the valley is there a French doctor. Dr.

Anne Martin, an American girl from California, is doctor for the valley. She holds office hours in the morning in a corner of the hospital, and, especially in winter, when the townfolk have little to do, they stream in with minor ills. In summer half of them move up on to the mountain pastures and live with their flocks. In the afternoons she goes out on district visits—when the weather is good, on a bicycle, but with a good deal of climbing afoot in all kinds of weather; in winter by sleigh.

And all about Samoens stand the immense silent mountains, looking out above the mists that pass in the morning, and above the passions and sorrows of the war. Alone in France, they stand untouched, unchanged, unfrayed by the war.

It is good to be at Samoens.

WINTER LIFE IN A FRENCH VILLAGE.

We are coming to feel much at home in Gruny. We know the names that go with faces, we know the children, and where they live, who their relatives are, and their histories behind them. One man picks up one family's and another man another's, so we gradually become very intimate with the whole village.

At Christmas there is to be a party the like of which Gruny has never seen. Santa Claus arrived some time ago in the form of a very fat check from a friend of Equipe at home, and now, all transmuted, it stands in the form of great bundles of sweaters and mittens and toys and all sorts of good things, waiting for the day when the school-house is dressed itself up for their distribution.

Just this week has the school moved into its proper quarters. The children have been using the rooms that formerly formed the Mairie. Russell and I moved the stove over on Saturday. That was a party in itself. The stove was easy enough to move, and fitting the pipe, though not a speedy process, was not particularly difficult. By dusk we thought all was ready, but as a special precaution we made a little fire.

Smoke! Every joint belched and shot out great black clouds! The teacher, who had been back and forth as we worked, shrugged her shoulders. "C'est la guerre!" she said, and went home. There seemed just a chance that a sooty chimney was the trouble, so we turned chimney sweeps. We removed quantities of soot, then replaced the pipe, this time mainly by feeling, so dark was it; and, as night finally settled down, we had the joy of making a second fire and smelling no smoke at all. That was another of the little things that make our work happy.

It was glorious, those cold days last week, when the mud vanished, and for three days you could run without danger of taking a header in the slippery ooze. Even at noon the ground did not thaw out.

The mornings were fairy-lands of pastel sunrises and white frost—frost so deep we had to sweep it off the roof where we worked. Zavitz and Jenkins, who were just finishing their roof,

made snowballs with it. On the north side of the roof, where Russell and I were working, the frost lasted two whole days. Imagine sitting up there shingling! But the air was so clear, and our blood tingled so, we just kept singing lustily all day long, in spite of dripping noses and icy feet.

Madame brought us coffee in the afternoon, and continued her quite unconscious lessons in French by repeating almost everything we said,—natur-

ally in better French! You could see whether you had used the right endings or not. I was doing a bit of first-aid work yesterday on a girl who had put her hand through a window, and madame would turn around and repeat everything I said to the others, and if mademoiselle or any one else made a remark, madame would repeat it for my benefit. It was a valuable French lesson.

CARLETON MACDOWELL.

Robert Atkinson, to talk on "Present-Day Demands Upon Friends." Edith Winder, of George School, presented her thoughts on the subject and several joined in the discussion.

EDITH HALLOWELL.

A "PILGRIMAGE"—AND AFTER

The following letter was sent in acknowledgment of a visit from the Young Friends' Movement in a series of Pilgrimages held in each of the eleven quarters of Philadelphia Yearly Meeting:

"Dear Friend: The bee buzzed all the Seventh-day and First-day you Pilgrims were here, and we could only have peace by doing something. So the next Seventh-day we invited all the girls in the meeting to our house for a party. A good many came, and about the middle of the evening we trotted out a big tray on which were a little thimble, threaded needle, pin, and little handkerchief ready to hem. We did a dozen that night, and decided to meet every week. We've missed twice.

"We nearly all wanted to knit, and found that the ladies who sew every Fifth-day were nearly out of yarn. So we asked them if they wouldn't give a bazaar to get more materials. We said we would take charge of the advertising and help just as much as we could if they would run it. They said they would, so we had a "Market Day," selling fruit and vegetables, preserves, home-made bread and pies. We sold everything in about two hours and made about a hundred dollars. They very mistakenly give us much credit for the thing, and we have materials enough for several months. We expect, however, to have another "Market Day," before spring.

"The Red Cross here has been unable to serve a number of people, so they have come to us and our meeting is supplying several groups and many individuals. We think we have a great opportunity, and are anxious to make the very most of it—advertising Friends and the Reconstruction work as well as actually increasing our contributions.

"We have the jolliest possible times at our weekly meetings. Yesterday we went to the home of one of the girls who lives way out in the country. Our conveyance was a Ford (some of us) and we ploughed through the storm to the best party we've had.

"All this is leading to the purpose of my letter, which is to try to thank you for coming and waking us up and making all this fun and service for us. From being dead and disunited we have become live and almost labor-loving. We certainly are social beings and will, I hope, soon have the real community spirit.

"When I realize that, but for you, we would not be doing a thing, that we would have none of our merry memories, and that the meeting might be \$100.00 poorer, that we would have done and given little toward our Big Job, and that we would still be in the dark as to the number of nice people we possess—

CURRENT EVENTS.

FRIENDS IN CANADA.

ELISABETH STOVER writes from the Genesee field as follows:

A little space is claimed for brief report from the very unsecretarial field-secretary of Genesee Yearly Meeting. Gentle readers of the FRIENDS' INTELLIGENCER may like to hear that silence in that international territory does not indicate deadness. It is winter, and the branches give little evidence of the gathering forces of the silent waiting time; but there is deepening of potential energy, with promise of the springtime awakening, summer cultivation, and autumn harvest of 1918.

On Dec. 28th and 29th, young Friends from several Canadian meetings met in conference at Maitland Street, Toronto. This week-end conference was called by Edith Bowerman, President of the Young Friends' Movement of Canada Yearly Meeting. It was felt to be the initial step toward effective organization of Young Friends for constructive service.

Trains delayed from three to five hours made some of the guests very late. Two from Coldstream missed the evening for introduction, but Cuthbert Wigham, with characteristic fellowship spirit, conveyed their written message to the body gathered socially about the supper tables on the first evening of the conference. Harry Perry, of Newmarket, brought an earnest and moving Friends' message to the Sixth-day evening session.

Seventh-day morning was given to reports from delegates and discussions of local activities. In the afternoon, Elisabeth Stover spoke on Community Service, and Paul Furnas brought to the conference the message of the day and hour of world-crisis. It was a "get-together," "get-acquainted," "know-your-neighbors" conference. Consideration of community service began with the home and its environment, but it was the world's call for Friends and their message that thrilled hearts and inspired desire to carry on the standards raised by the "strong and firm and true." Paul Furnas told of the work of the American Friends' Service committee. His simple, sincere recital of actual experience in the field work lent vision to the earnest, eager young questioners, who have gone to their homes resolved to "do their bit" as part of the great world movement. Definite and practical plans for co-operating service are being carried into effect already. Study or reading classes are being formed, and the women's work promises to test the possibilities of local community spirit, and effective co-operation.

A brief account of Coldstream Young Friends' Association, sent by Edward Bycraft, and the presence of Esther Bycraft and George Mabley from Lobo Monthly Meeting, lent a fellowship touch to this Friends' conference of young Canadians.

On First-day the regular meetings for worship were held at Maitland St. (Orthodox) and College St. (Hicksite) and in the afternoon groups met socially in several Toronto homes. From one of these, at the home of Lydia Richards, telephone greetings were sent to Buffalo Friends' Meeting, which was being held at the same hour, at the home of James Valentine.

Addie Phillips, from Fort William, was one of this home group. She is one of the isolated Young Friends who is helpfully active in community service. Her rendering of "The Spirit of Womanhood" in "The Call of the Country," a pageant given at the Guelph Summer School for Rural Leaders, made it an inspiring message to the several hundreds who were training their community service in home neighborhoods.

Remembering the Saratoga Friends' General Conference, some Young Friends are dreaming of possibilities of dramatized Quaker history in neighborhoods settled by pioneer Friends in America.

Y. F. M. PILGRIMAGE TO HORSHAM, PA.

On the evening of the 12th, J. Henry Scattergood gave his lecture on "Reconstruction Work in France" at Horsham Meeting. There was a large audience of Friends from Abington and Horsham, and other people from the latter locality. This was the opening meeting of a Pilgrimage by the Y. F. M. of this meeting.

Virginia Keeney showed garments made for the Reconstruction work, and told of the need for more. She and three girls from Plymouth were the only ones to stay all night with the Horsham Friends. Robert and Beulah E. Atkinson and Edith Winder arrived in time for meeting on the 13th. In First-day school a committee, of whom Alfred K. Williams is chairman, was appointed to raise money for the American Friends' Service Committee. After the lesson, Virginia Keeney and Elizabeth Ambler told of the Young Friends' Movement.

Many Friends had brought their lunch, and the younger Friends of Horsham served cocoa. Two hours soon passed, and others came for the afternoon meeting. Walter Green acted as chairman, and instructed

well, thee sees there's really nothing I can say. I couldn't begin to be adequate.

"I am sure you must have felt much discouraged by your Pilgrimage to our meeting. I certainly don't blame you. It was pathetic on our part. I hope we will some day have an opportunity to show how fine our meeting can be, and to give you the welcome we would like you to have. At any rate, if it is the purpose of the Young Friends' Movement to wake up the sleepy young Friends and give them an idea of the fun they can have and the opportunities for service which are theirs, you have helped our community very much. I hope you feel less discouraged about us, because though we have not done very much, we were inspired to try very hard"

The Young Friends' Movement would be glad to have other letters from various quarters giving criticisms and suggestions, to be sent to the Corresponding Secretary, Anna Y. Satterthwaite, Swarthmore, Pa.

FRIENDS IN PENNSYLVANIA.

Byberry Friends' Association was held on the fifth of First month, in the social room of Byberry Meeting-House, being the second such occasion held there.

In addition to the usual business, the report of the treasurer, J. Watson Martindale, was heard, showing a comfortable balance after the year's operations, with current expenses of refreshments, speakers, etc., met. A donation of \$50.00 had been made to Friends' Neighborhood Guild out of the proceeds of the first "Friends' Oyster Supper" ever given in Byberry!

The association has nearly doubled in membership during the past year, and has now an interested following of older and younger, showing what may be done by actually putting the young people in charge, the older ones standing ready to give aid and encouragement.

On this occasion, in addition to papers prepared for the evening, an illustrated talk was given by Arabella Carter on "Our Southern Schools," with especial stress on the Laing School which she had visited over a year ago, taking many of the pictures, shown at this time.

A. C.

FRIENDS IN WASHINGTON, D. C.

EDITH E. MULFORD writes on Jan. 13th:

Washington Friends have been favored this winter by visits from Dr. O. Edward Janney, Daniel Batchellor, and Jesse H. Holmes, who spoke most acceptably, and left many profitable suggestions for our consideration.

Our First-day School Christmas entertainment was along different lines from those usually followed. After a short literary program the children filled stockings with candy, nuts and fruit for the seventy-two children in Bruen Home. They had previously helped make some garments for a few of these little folks. Also some helped with trees and decorations to help brighten the Christmas season for two families, who otherwise would have

gone without, thus proving that "it is more blessed to give than to receive."

The Social Service Committee is working along many lines. The Sewing Circle meets weekly to sew for the French children, while some sewing is done in the homes.

Members of the Friends' Club entertained a number of soldiers at a dinner on Thanksgiving day, and they hold socials for them at regular intervals in the Friends' Parlor at 1811 Eye St. A number of our Friends are actively interested in the recreation and rest room for enlisted men, conducted by the District Woman's Christian Temperance Union.

The time and place of holding the fall and winter sessions of Fairfax Quarterly Meeting have been changed to Waterford in the fall and Washington in the winter, the city being considered the better place for holding the winter meeting.

It will be held in Washington on February 16th, 17th, and 18th.

WOOLMAN SCHOOL

Woolman School opened the winter term First Month 7, with sixteen students enrolled and one other expected. Two are day students. Every room in the house is filled, including the guest-room.

In place of Dr. Forbush, who was unable to give the course on "The Adolescent Age in the First Day School," we have secured the services of W. Edward Raffety, editor of the publications of the Baptist Publication Society.

Pressure of work incident to war conditions prevented J. Russell Smith from giving the course on "Rural Problems." The course is to be given by Bruno Lasker, of *The Survey*, New York, and by other men and women who are authorities in special lines of rural work.

It is especially gratifying that five of last term's students returned this term.

A special conference of Friends is planned for the week-end of Second Month 22-24, 1918.

BIRTHS.

WOOD.—On Twelfth month 9th, 1917, at Cynwyd, Pa., to Wilmer Mitchell and Margaret Sheaffer Wood, a daughter, named BARBARA SHEAFFER WOOD.

DEATHS.

BURNEY.—In Huron, South Dakota, on the morning of Twelfth month 26th, EMMA E. BURNEY, beloved wife of Don V. Burney and daughter of Mary F. and the late Franklin M. Steer, of Waterford, Virginia; a birthright-member of Fairfax Monthly Meeting, and in the 49th year of her age. Her illness was only a few weeks' duration, and all that human skill could do to prolong her dear life was done. So peacefully did her spirit leave the tired body that we who mourn her loss could only say, "Thy will, dear Father, not ours, be done." The funeral took place from her home, on the afternoon of the 28th, and was largely attended. She had many dear

friends, and leaves a loving husband, one son, mother, and four brothers; of the latter only one could be with her in the last hours. MARY F. STEER.

HARNED.—At the home of her sister, Lucy G. Powell, Farmingdale, Long Island, Twelfth month 16th, 1917, MARION V. HARNED, aged 47 years. She had had a long and painful illness, during which she exhibited a rare spirit of patience, and her faith never faltered, whatever her suffering.

She was descended from Jacob Harned, a pioneer Friend of Revolutionary days. He settled in Commack, Long Island. In order to attend meeting at Bethpage, eighteen miles distant, he cut a road through the woods, which still bears his name. His great-granddaughter Marion V. Harned had the same interest in meeting. She overcame many obstacles in order to attend, and like him, her home in New York City was always open for religious gatherings. For three winters there was held there a series of meetings for the practice of silence in the development of a consciousness of the presence of the "Indwelling Spirit" of our Divine Father.

HICKS.—At Westbury, Long Island, on Twelfth month 25th, MARY W. HICKS, widow of Walter Hicks, of Roslyn.

KILLE.—At Moorestown, N. J., First month 6th, MARY B., widow of Joseph B. Kille, in her 78th year. Interment at Moorestown Friends' Burying Ground.

LINTON.—At Moorestown, N. J., First month 4th, ISAIAH W. LINTON, aged 57 years 6 months.

THOMAS.—At Lansdowne, Pa., on First month 5th, ELIZABETH SLEEPER, widow of Edwin A. Thomas, in her 84th year.

COMING EVENTS.

FIRST MONTH

18th, Sixth-day—Dr. William E. Hughes, a noted traveller, will give an illustrated lecture on "Japan" at the Meeting house, 35th Street and Lancaster Avenue, West Philadelphia, at 8 o'clock p.m. The pictures were taken by Dr. Hughes and colored by Japanese artists. A treat is in store for those who attend. Refreshments will be served at the close of the lecture.

20th—Jesse H. Holmes expects to attend meeting at 15th and Race Sts., Philadelphia, at 10.30, and will have charge of the Conference class afterward. Subject: "Race Problems—The Negro in America—Problems of Education, Industry and Society—Race Prejudice." Joel Borton also expects to attend meeting and the Conference class.

20th—Pilgrimage under the auspices of New York Joint Fellowship Committee, at Orthodox Meeting-house, 17 Summer Place, Newark, New Jersey. Meeting for worship at 10.45; Fellowship conference at 2 p.m. Subject for conference: "The Testimony of the Society of Friends regarding war, and international relations generally, with its implications in personal life

and society." Sub-topics "Luxury and Personal Expenditure;" "Responsibilities of Citizenship;" "How is the Individual Affected as to Character and Outlook." Friends are asked to bring a box lunch. To reach the place, New York Friends take Paterson or Broad car going north from Park Place Terminal of Hudson Tunnels; Orange, Bloomfield, Elizabeth, Plainfield Friends transfer to Broad or Paterson car, leave car at Chester Avenue, after about twenty minutes' ride. Summer Place is two blocks away. Friends taking Hudson Tubes leave Hudson Terminal on 9.50 train.

20th—At Frankford Meeting, Philadelphia, at 10.30 a.m., visiting Friends from Philadelphia Quarterly Meeting expect to attend. Also at 3.30 p.m., at Fairhill Meeting, Germantown Avenue and Cambria Street.

20th—Third talk of the series on the Hebrew Prophets, by Henry J. Cadbury, Ph.D., in Library of Friends' Central School, Fifteenth and Race Streets, Philadelphia, 7 p.m., preceded by a supper, 5.30 p.m. Those who cannot attend the supper will be welcome at the lecture.

22nd—Western Quarterly Meeting, at London Grove, Pa.

22nd, Third-day—Western Quarterly Meeting will be held at London Grove, Pa. In the afternoon at 1.30, J. Henry Scattergood, special representative of the American Friends' Service Committee, and member of American Red Cross Commission to France, will give his lecture on "Reconstruction Work in France," illustrated by his own lantern slides. All are invited. Friends coming from other Quarterly Meetings will be provided with transportation from Avondale and Willowdale in time for the morning meeting, if they send notice of their coming in ample time to Edward A. Pennock, Chatham, Pa.

24th—Calm Quarterly Meeting, at Christiana, Pa.

25th—The Central Employment Association, organized in 1857, will hold its Donation Day on Sixth-day, First Mo. 25th, at Friends' Meeting House, 17th St. and Girard Ave., Philadelphia. The members of the Association will be in attendance from 3 to 5 p.m., and any donations of money or material will be gratefully received. There is much suffering among the poor, this Winter, and the need for help is great. Elizabeth Y. Webb, Treasurer, 1417 N. 17th St.

26th—Scipio Quarterly Meeting, at Scipio, N. Y.

26th—Westbury Quarterly Meeting at 10.30 a.m., at Meeting-house, Fifteenth St. and Rutherford Place, New York. Lunch will be served after the morning business session. At 2.30 p.m., under the auspices of the Joint New York Friends' Service Committee, J. Henry Scattergood will give his illustrated talk on the Friends' Reconstruction Work in France.

29th—Concord Quarterly Meeting, at West Chester, Pa.

30th—Purchase Quarterly Meeting, at Purchase, N. Y.

FRIENDS' INTELLIGENCER SUBSCRIPTION AGENCY PERIODICALS AT CLUB RATES

Any person, whether a subscriber to the INTELLIGENCER or not, can order any periodical, American or foreign, through this office at the lowest rates. If TWO or more are ordered at one time, we make a special CLUB RATE.

To find the club rates, add together the club numbers of the magazines wanted; multiply the sum by 5. This total is the correct price to remit. For example:—

Friends' Intelligencer, Club No. 37	
Youth's Companion, Club No. 33	Regular price for
Review of Reviews, Club No. 45	the three is \$7.00

115 x 5 = 5.75 (amount to remit)

For magazines that have no clubbing number, add the publisher's price.

Pubs. Price	With Fds. Int. Club No.	Pubs. Price	With Fds. Int. Club No.
\$1.50	American Boy \$3.20 25	1.50	Ladies' Home Journal 3.20 25
2.00	American Friend 3.85 40	1.50	Ladies' World 6.60 100
1.50	American Magazine 3.25 40	5.00	Life 4.85 60
4.00	Atlantic Monthly 5.60 80	3.00	Literary Digest 3.00 20
1.00	Book News Monthly 2.75 16	1.50	Little Folks 3.20 25
4.00	Century 5.30 70	1.50	McClure's 3.35 30
2.00	Christian Herald 3.60 30	1.25	Modern Priscilla 3.10 22
2.50	Collier's 3.85 50	1.50	Mother's Magazine 2.90 20
1.00	Country Gentleman 5.35 80	1.00	Munsey's 5.35
5.00	Country Life 4.35 55	4.00	Outlook 5.85 80
3.00	Current Opinion 3.30 25	3.00	Review of Reviews 4.10 45
1.50	Delineator 3.15 27	3.00	St. Nicholas 4.35 50
1.50	Etude 3.30 25	1.50	Saturday Evening Post 2.50
1.50	Everybody's 3.20 17	.50	Scattered Seeds 5.40 70
1.00	Farm Journal (5 years) 2.75 15	4.00	Scientific American 5.10 70
.20	One year (new only) 2.10 4	4.00	Scribner's 4.85 60
2.00	Friend (Phila.) 3.85 40	3.00	Survey 4.60 55
2.00	Friends' Intelligencer 37	3.00	Travel 3.25 25
2.00	Garden Magazine 3.50 35	1.50	Woman's Home Com. 4.20 50
1.50	Good Housekeeping 3.25 30	3.00	World's Work 3.50 33
4.00	Harper's Magazine 5.40 70		
2.50	House Beautiful 4.10 40		
4.00	Independent 5.60 80		

If you want periodicals not named in this list, or if you are uncertain about prices, foreign postage, etc., send your order to us, WITHOUT THE MONEY, and we will promptly send you bill at the lowest rates. Mark each subscription "Old" or "New."

FRIENDS' INTELLIGENCER, 140 N. 15th Street, Philadelphia, Pa.

NOTICES.

AMERICAN FRIENDS' SERVICE
Committee. This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.
Chairman, RUFUS M. JONES.
Vice-chairman, ALFRED G. SCATTERGOOD.
Treasurer, CHARLES F. JENKINS.
Executive Secretary, VINCENT D. NICHOLSON.
Assistants, SAMUEL J. BUNTING, JR., REBECCA CARTER, F. ALGERNON EVANS.
Field Secretary, PAUL J. FURNAS.
Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.
Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

SEWING-GROUP—A GROUP MEETS
every Fourth-day in Room No. 3 at 15th and Race Streets, Philadelphia, from 10 a. m. to 4 p. m., under the supervision of Mary H. Whitson, to scw for Friends' reconstruction work. All Friends or others interested are urged to come and help along this good work for the women and children of Europe.

WANTED.

LADY COMPANION AND HOUSE-
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help with light housekeeping and care of child; family of two; house with modern conveniences. Mrs. Don Stephens, Arden, Wilmington, Del.

WANTED—MAN AND WIFE, EX-
perienced and competent, on a small farm, near trolley; all conveniences. Wm. E. Lukens, Plymouth Meeting, Pa. Phone, Plymouth Meeting 200.

WANTED—A RELIABLE WHITE
woman (Protestant) to do cooking and housework for a small family living in the country. No objection to baby or small child. Address "T," Box 19, Ash-ton P. O., Sandy Spring, Md.

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Black cotton taffeta. Made with a full plaited flounce.

\$1.00 Satine Petticoats—85c

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FIFTEENTH AND CHERRY STREETS

FIRST MONTH 19, 1918



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PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

SECOND MONTH 9, 1918

"Internationalism and the Great War"

THIS series of lectures by JESSE H. HOLMES, under the management of the Peace and Emergency Service Committee of Philadelphia Yearly Meeting, is given on Seventh-day afternoons at 2.30 o'clock, in the Young Friends' Association Building, 140 N. 15th Street, Philadelphia, each week from First month 12th to Third month 16th, 1918.

The purpose of these lectures is to promote the study of Internationalism and World Organization in the Society of Friends, and to provide a centre to which teachers and leaders of First-day School classes and study groups may come for information, instruction, and the inspiration which comes from discussion of questions as they arise. It is hoped that all who are interested will attend, and equip themselves to present the subject in their own meetings, First-day schools and local associations.

Friends should realize that this is the work of Reconstruction on its spiritual side. The young men and women sent to Europe by the American Friends' Service Committee are our missionaries abroad, but we also need missionaries at home, to stir the people to the pressing need for spiritual reconstruction, for the positive forces which must be supplied if World Organization is to become a reality.

The outline of topics for these lectures is substantially the same as that of the Conference Class at Race Street Meeting on First-days. Circulars giving this outline will be sent free of charge on application to Arabella Carter, 1305 Arch Street, Philadelphia.

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DESPITE rumors to the contrary, the WINTER INN will NOT close. The skating is good, sleighing fine, tobogganing never was better. And there is no better place for rest and recreation than the Poconos.

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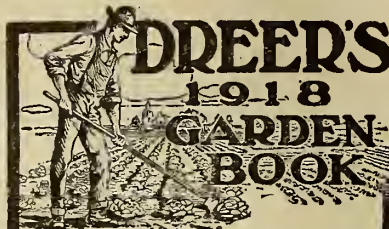
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Arrangements have been made for a conference for young Friends, but not excluding any Friends who are interested, upon the two following topics: "Foreign Missionary Work as a means of giving practical expression to our peace ideals," and "The means of deepening and enriching the spiritual life of Friends."

Among the speakers already secured are GILBERT T. BOWLES, of Tokio, Japan, RUFUS M. JONES, STANLEY R. YARNALL, and ELBERT RUSSELL. Much of the program will consist of informal discussion.

Accommodation for about forty Friends can be provided at Woolman School and in the neighborhood.

A detailed program will be ready shortly. Applications for accommodations, or for additional information, should be addressed to

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, SECOND MONTH 9, 1918

Volume LXXXV
Number 6

SPIRIT'S HOUSE.

FROM naked stones of agony
I will build a house for me;
As a mason all alone
I will raise it, stone by stone,
And every stone where I have bled
Will show a sign of dusky red.
I have not gone the way in vain,
For I have good of all my pain;
My spirit's quiet house will be
Built of naked stones I trod
On roads where I lost sight of God.

—Sara Teasdale, in Poetry.

*Make new friends, but keep the old;
Those are silver, these are gold.
New-made friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.
Brow may wrinkle, hair turn gray,
Friendship never owns decay;
For 'mid-old friends, kind and true,
We once more our youth renew.
But, alas! old friends must die;
New friends must their place supply,
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends, but keep the old;
Those are silver, these are gold.*

—HENRY VAN DYKE.

LORD LISTER.*

"His brow spreads large and placid, and his eye
Is deep and bright, with steady looks that still,
Soft lines of tranquil thought his face fulfil—
His face at once benign and proud and shy.
If envy scout, if ignorance deny,
His faultless patience, his unyielding will,
Beautiful gentleness and splendid skill,
Innumerable gratuities reply.
His wise, rare smile is sweet with certainties,
And seems in all his patients to compel
Such love and faith as failure cannot quell.
We hold him for another Herakles,
Battling with custom, prejudice, disease
As once the son of Zeus with Death and Hell."

In 1873 there lay in the ward of the Old Infirmary at Edinburgh the poet, W. E. Henley, who wrote these lines as a portrait of Joseph Lister, then Professor of Clinical Surgery in the University. Therein may be read the features of his face, of his character, and of his purpose in life as seen by the patient. In all parts of the world there are his faithful disciples who know how truly that portrait is drawn. For Lister was no ordinary surgeon. He had the great mind which leads the world toward the light, the skill, the learning, the experience, the power of quest and conquest, the vision of what may be combined with the vision of what is. But he had also the great soul which alone raises men to the highest of which they are capable, calm, "gathered," humble and reverent in spirit, with a deep and unflinching love of service and of duty. Like the persistent seekers he sought, like the true finders he discovered, like the supreme prophets he accepted his trust in quietness and in confidence. Through a long life he kept the faith, and so passed from the Friends' meeting-house at Plaistow to the last trysting-place

in Westminster Abbey, and from the simple obscurity of a Quaker home to the whole world's temple of fame where the Immortals dwell.

The biography of Lord Lister, like the "Life and Letters of Thomas Hodgkin," can be no ordinary book to members of the Society of Friends. He was born a Quaker, and though he left the Society on his marriage with a non-Friend he remained always Quakerly in thought and conduct, and the influence of his early days "governed the whole of his life." And well it might, for he was born and bred in an ideal Quaker atmosphere—the gentle family life, surrounded by purity of aim, beautiful visions, happy hours, where there was "never any question that life was a gift to be employed for the honor of God and the benefit of one's neighbor." Most appropriately his biographer is also a Friend, a surgeon to the King, closely associated with Lister as nephew, disciple, fellow-worker and friend, one of the few witnesses now left who watched the master's method and learned his wonderful story at first hand, and from the beginning. Here then we have an historic record—presented with great modesty, loyalty, restraint and competency—of one of the founders of modern medicine, covering the immense period of eighty-five years and unveiling the simple and splendid truth of antiseptic surgery. But this great book does infinitely more than that. It tells the story to the generations following of a master-worker—of his patience, perseverance, genius and high and shining character.

Joseph Lister was born in 1827 at Upton in Essex, his parents being Joseph Jackson Lister, F.R.S., and Isabella Harris, of Ackworth School. His father was well-known as the maker of the "achromatic lens" and a perfecter of the microscope. He was the friend of Dr. Thomas Hodgkin the physician, even as Lister himself was the college friend of Hodgkin the historian. The powerful mind of his father, his clearness of thought, mathematical accuracy and natural humility exerted a great influence upon Lister. There was between them a close and continuing bond of friendship, and in after life the details of many of Lister's discoveries were recounted in letters to his father, whom he always addressed in the plain language. As a boy he went to school at Hitchin and Grove House, Tottenham, and from the age of seventeen to twenty-six studied arts (B.A.) and medicine (M.B.) at University College, London. He was a diligent and observant student, early habituated to original investigation and individual practical work, with a natural taste for science and a precise and retentive memory. Even as a student he did some valuable research work on the muscular tissue of the iris and the skin. His more distinguished teachers, Professor Lindley the botanist, Professor Graham the chemist, Dr. Wharton Jones the physiologist, Professor Sharpey and Dr. Allen Thompson, all exerted a powerful influence upon him. At the hospital he watched too the surgical operations of Erichsen and Liston, and learned for the first time of the ravages of inflammation, erysipelas and gangrene. "It seemed to be a lottery whether patients recovered or died." Among his fellow students were many who afterwards became distinguished, Sir Henry Thompson, Sir William Roberts, Sir George Buchanan, Sir William Flower, Sir Alfred Garrod and Dr. Wilson Fox. In September, 1853, Lister went to Edinburgh "for a month," but he stayed seven years. He found Edinburgh in many

* Lord Lister. By Sir Rickman John Godlee, Bart., K.C.V.O., M.S., F.R.C.S. Pp. 676, portrait and plates. (Macmillan & Co., 1917. 18s. net.)

ways far ahead of London as a medical school, and to work under Syme, the great surgeon, was in itself a continual inspiration to him.

"I have nothing particular to say about myself," he writes in 1853, "except that the stream of surgical instruction and of Syme's kindness continues to flow steadily and if possible increasingly. If the love of surgery is a proof of a person's being adapted to it, then certainly I am fitted to be a surgeon; for thou canst hardly conceive what a high degree of enjoyment I am from day to day experiencing in this . . . department of the healing art. I am more and more delighted with my profession, and sometimes almost question whether it is possible such a delightful pursuit can continue. My only wonder is that persons who really love surgery for its own sake are rare."

He took a house in Rutland Street, at the west end of Prince's Street; hired a lecture room and prepared his lectures; and fell in love with Syme's eldest daughter Agnes. Then began those wonderful years of investigation and of surgical practice which proved the foundation of his work. For it must always be borne in mind that Lister's discovery was not the empirical application of carbolic acid to the wound, but *the principle of antagonism to sepsis* as the condition of repair. Hence the basis was a thorough understanding of the blood and its coagulation, of the whole process of inflammation and suppuration, of the causes of putrefaction, and of the means by which those causes could be controlled. Lister did not "happen" upon his discoveries. He labored for them with immense assiduity and persistence, pursuing and pressing on in these directions which his inductive reasoning and his imagination indicated as likely to yield him the truth he sought. It was a well-conceived, patient and systematic attack on the unknown. The same applies to his lectures. He taught because by teaching he promulgated and by teaching he learned. They were hard and glorious days.

"The way I manage work," he wrote to his brother, "is by getting up early. I go to bed about 10 and get up by alarm at 5.30, light my fire (laid the evening before) and my coffee boils while I dress. I take it and a bit of bread; work for three or four hours, and off to my 10 o'clock lecture when my mind is brim full of it. Then I have the afternoon for the hospital and for preparation in various ways, and then my evening is all my own for reading or occasionally dining out."

His lectures dealt with the foundations and principles of surgery rather than the technique of operations. "He taught us," wrote Sir John Tuke, "pathology more than surgery. The general impression was that he was a thinker, and he was treated as such by all the men." After seven years in Edinburgh Lister was, in 1860, elected Regius Professor of Surgery in the University of Glasgow, and here much constructive work was accomplished. He had more students and patients than in Edinburgh; he introduced a new method of amputation at the knee, devised an aortic tourniquet, and practised excision of the wrist and "bloodless" operating; he shared in the administrative work of the University, and though he himself wrote no text book he now undertook some systematic accounts of different branches of surgical work. Above all, in March, 1865, Lister first began to introduce the antiseptic system, and to the principles of his discovery the larger part of Sir Rickman Godlee's historic book is devoted.

In the middle of the nineteenth century the field of surgery was infinitely smaller than today for three reasons: a large part of the body was held to be beyond the province of surgery, anaesthesia was unknown, and operative interference was limited owing to the fear of hospital diseases—erysipelas, pyoemia, septicaemia and gangrene—ending the life of the patient. These conditions were found by Lister to be due to "putrefaction," set up in some unexplained way by the air. From the work of Pasteur Lister learned that

putrefaction was in fact a fermentation caused by the growth of micro-organisms carried by dust floating in the air, and that it was possible to free the air of this "infected" dust by filtration, heat or other means. The cause of putrefaction being known and the means of preventing its occurrence in the laboratory having been discovered, it was clear that similar means if properly applied should prove effectual in preventing the putrefaction of wounds, and should indeed prevent the infecting germ from entering the wound. In other words, Lister discovered the principle of preventing sepsis as a condition of repair. It appears to be a simple application of Pasteur's discoveries in regard to the cause of fermentation. But in point of fact it was a revolution in the whole conception of the cause and prevention of inflammation in wounds. It meant light and space and pure air for the patient, proper drainage of the wound, suitable ligatures in the wound, an altogether new apprehension of cleanliness, appropriate dressings, an aseptic environment for the non-septic wound and an anti-septic treatment of the septic. Thus it came about that in applying his principle Lister revolutionized the whole system of surgery—the surgeon, the nurse, the patient, and the means and methods used. His principle was based upon an understanding of pathology but its ramifications spread in all directions, and he gave himself without stint, and with devotion and high enthusiasm, to perfecting his methods and expanding the conception of the truth he had discovered.

In 1869, a few short weeks before his father died, Lister left Glasgow to become Professor of Clinical Surgery in the University of Edinburgh. There for eight splendid years he lived at the top of his power and fame, surrounded by crowds of students from many lands and working out the details of the antiseptic treatment. There was no lack of criticism; there was ceaseless controversy; there were lectures, debates, and addresses; there were many journeys abroad; there were manifold services to the State and innumerable services to individual patients from Queen Victoria downwards. It was the grand life, but it left Lister the same hard worker, modest, thorough and sincere—the same diligent student, the same beloved surgeon, the same clear-sighted prophet. In his graduation address before the University in 1876 he raised the thoughts of his students to the higher plane where his own dwelt.

"If we had nothing but pecuniary rewards and worldly honors to look to, our profession would not be one to be desired. But in its practice you will find it to be attended with peculiar privileges; second to none in its intense interest and pure pleasures. It is our proud office to tend the fleshly tabernacle of the immortal spirit, *and our path, if rightly followed, will be guided by unfettered truth and love unfeigned.* In the pursuit of this noble and holy calling I wish you all God-speed."

In 1877 he left his remarkable sphere of labor in Edinburgh for the small professorship of clinical surgery at King's College, London, in which post he labored for fifteen years. It seemed like a huge sacrifice, but "Lister was now a man with a mission." His task was to convert London, and with London that part of the world which had not yet accepted his gospel. So once more he faced the difficulties of a new beginning. They were neither few nor small, but he overcame them. The handful of disciples who came from Edinburgh with him felt the depression of London acutely.

"Whatever Lister's own thoughts may have been, the next few weeks were to us of his staff the abomination of desolation. There seemed to be a colossal apathy, an inconceivable indifference to the light which, to our minds, shone so brightly, a monstrous inertia to the force of new ideas.

"We four unhappy men wandered about, now in the wards of King's, now through older and more famous hos-

pitals, and wondered why men did not open their eyes. In these wards the air was heavy with the odor of supuration, the shining eye and flushed cheek spoke eloquently of surgical fever. We would show them how things should be done! But how? We had no patients. We thought of the crowded hours of glorious work in Edinburgh, where Lister had half-a-dozen wards and sixty or seventy patients, and groaned over our two wards with capacity for a couple of dozen, but only empty beds. We remembered the enthusiasm about the introductory lecture of a session in Edinburgh, when the theatre would be crowded with 400 eager listeners, and our hearts were chilled by the listless air of the twelve or twenty students who lounged in to the lecture at King's."

How he won through the whole world knows, for now in all parts of the earth and in all nations the principle of his achievement is accepted.

Lady Lister died suddenly in Rapallo in 1893, and "from this time forward Lister was a solitary man and the whole course of his life was altered." His wife had been not only his intimate daily companion for thirty-seven years, at home and abroad—in travels in France, Norway, Italy, Sicily, Spain, Germany, Switzerland, Jamaica, America and elsewhere—but she was his scientific helper and she also surrounded his life with tenderness and graciousness, "sharing his joys and anxieties, exulting in his triumphs, and watching over him with almost a mother's care." The nineteen years which followed her departure, though filled with honors and rewards, were marked for loneliness. In 1883 he had received a baronetcy; in 1895 he was elected President of the Royal Society and the following year President of the British Association; in 1897 he was raised to the peerage; there were also honorary degrees, the D.C.L. of Oxford, the LL.D. of Edinburgh, Glasgow and Cambridge, the D.Sc. of London (with Lord Kelvin), the Order of Merit, and the freedom of the cities of Edinburgh, London and Glasgow. Honors from other countries and from foreign princes were poured upon him, and eightieth birthday (April 5th, 1907) was celebrated all over the world. One of the deputations which waited upon him on that day was headed by his old friend, Jonathan Hutchinson. And so he passed slowly from our view. He died in 1912 wearied and worn out. There was a general desire that his body should be buried in Westminster Abbey. Upon his own clear instructions, however, he was laid beside his wife at West Hampstead, where nineteen years before he had brought her precious remains from Italy. And there, after the great service in the Abbey, he was taken by his own people and friends and family and quietly laid to rest. And his name was added to the Ages.

We who knew him and loved him, and saw his face and heard his voice, and witnessed his triumph—we know how calm and great, how consummate and good he was. Other nations honored him and the world followed his banner, but he was ours; many universities, colleges, laboratories and hospitals acclaimed him, but by birthright he was ours, of our household, of our flesh and blood. "In early life Lister belonged to a Society," said Sir Michael Foster, "the members of which called all men Friends, and now in turn because of his inestimable beneficence and service to mankind, all men the world over call him Friend." In a letter to his sister Lister once broke the seal of his secret of power. "I trust I may be enabled in the treatment of patients," he said, "always to act with a single eye to their good. . . . If a man is able to act in this spirit, and is favored to feel something of the sustaining love of God in his work, truly the practice of surgery is a glorious occupation." That such a spirit was his mainspring and sustenance all through his long life there can be no manner of doubt. "I hope that in your account of our great master," wrote an old house-surgeon to Sir Rickman Godlee, "you may be able to tell the world something

of his mind on the really great things, the Eternal truths. For my own part I cannot but feel that his life was, what is termed in theological language, a life of faith, even if he had never spoken a word to indicate his views. That he believed in the Divine Father of all, that he regarded the problems of life and death with simple faith and reverence, that he had firm faith in a personal immortality, I have no doubt, and I treasure as my greatest possession letters in which he has given expression to such faith and hope."

And there we may close the book, and let warm and lasting gratitude have its way with us—thankful for health, and strength and length of days, thankful for the clear, sweeping, forward-looking mind, thankful for the heart as true as steel. We need not, in looking back, dwell upon the dark days or the closing weariness. We may enshrine within our hearts a bright memory of strength, beauty and conquest springing from eternal sources and bringing blessing to mankind.—*From the Friend (London)*.

LITERARY NOTES.

"A THEOLOGY FOR THE SOCIAL GOSPEL," by Walter Rauschenbusch, New York. The Macmillan Co.—Those who have read Professor Rauschenbusch's two earlier books on the Social Gospel, and especially those who heard his lectures at the Haverford Summer School in 1914, will know what to expect of his latest volume, "A Theology for the Social Gospel." There is the same clear analysis from the social viewpoint of modern life, the same telling use of pregnant phrase, the same striking illustration from Biblical and secular history, and the same prophetic denunciation and challenge. Words are not wasted, but ideas are packed close together. As its title implies, the book is a new theology, or rather the old theological terms fitted to new conceptions of religion. For many persons, especially Friends, theological terms have little active interest and this indifference may lessen our appreciation of this effort to apply them to a social Gospel. But at least the boldness and the novelty of the undertaking—for it has never even been tried before—will hold the reader's interest. We are curious to see what connection there is between the social message of Christianity and such familiar ideas as the Fall of Man, the Atonement, the Sacraments, and Eschatology; and the chapters on these subjects do not disappoint us.

The keynote of the book is "solidarity." It shows that religion is not and never can be merely personal matter. "No man liveth to himself and no man dieth to himself." So no man sinneth to himself and no man is saved alone. Sin is super-personal, collective, social. The Kingdom of God is not merely a society of saved persons, but a saved society. The church has the possibility of fulfilling the splendid idea of actual service, fellowship and growth. Even God must be socially understood. Men have always used of Him the terms of social relationship like king and father, and they will continue to do so in our own democratic age.

The two chief social problems that are used for the interpretation of Christianity are the industrial problems and war. On both Rauschenbusch is a good Friend. He recognizes in the love of money and the love of power over men which property connotes "the exponent of gigantic evil on the upper ranges of sin. This is the most difficult field of practical redemption and the most necessitous chance of evangelism."

The book is written under the constant thought of the Great War. "The Great War has dwarfed and submerged all other issues, including our social problems. But in fact the war is the most acute and tremendous social problem of all. All whose Christianity has not been ditched by the catastrophe are demanding a Christianity of international relations. The demand for disarmament and permanent peace, for the rights of the small nations against the im-

perialistic and colonizing powers, for freedom of the seas and of trade routes, for orderly settlement of grievances—these are demands for social righteousness and fraternity on the largest scale. Before the war the social Gospel dealt with social classes; today it is being translated into international terms. The ultimate cause of the war was the same lust for easy and unearned gain which has created the internal social evils under which every nation has suffered. The social problem and the war problem are fundamentally one problem, and the social Gospel faces both. After the war the social Gospel will "come back" with pent-up energy and clearer knowledge."

But militarism is not a new thing. It is one of the sins that caused the crucifixion of Jesus. And Jesus Himself knew how to meet it, and in meeting it He revealed the very nature of God.

"God's attitude is combined of opposition and love. God has always borne the brunt of human sin while loving us. . . . He has borne our sins with a resistance which never yields and yet is always patient. With human limits Jesus acted as God acts. The non-resistance of Jesus, so far from being a strange or erratic part of His teaching, is an essential part of His conception of life and of His God-consciousness. When we explain it away or belittle it, we prove that our spirit and His do not coalesce."

—Henry J. Cadbury, in the *Friend*.

THE VICTORIOUS FAITH. By Horatio W. Dresser (Harpers).

SOME years ago, at a banquet where great leaders from the chief nations had spoken eloquently and eulogistically of universal peace, William James had the courage to rise and declare his belief that there will always be war because of the contending passions in the human breast. One must admire the courage of the philosopher on that occasion, while one is at the same time struck by the profound wisdom of his words. What was clear only to him at the time is now a matter of world-wide consideration, and among the books, born of the stress and travail of the hour, that seek to point the way to a constructive faith for those who would hold fast to eternal truths, is this book of moral ideas in war-time, "The Victorious Faith."

How tolerant the author is, how prone to see the good in all sides of a question,—those who have listened to his public discourses well know. The passage following is in his typical constructive and wide-seeing vein:—"There is, to be sure, narrowness of patriotism to be overcome, also localisms without limit, and different sorts of exclusiveness. Some of us need to be taken out of our narrow party spirit. It is much easier to be partisan than to be loyal to the right. The ideal is to use parties as means to the public welfare. We need parties to counteract one another and bring the whole truth to light. The truth is too rich to be confined to a single system. We need local groups to bring out the richness of human society, and with them we need differences of custom and method, various languages, national types, racial interests. Undoubtedly we need churches of different types, with contrasted modes of worship. There is every reason for the maintenance of national modes of expression.

"Meanwhile, it would seem permissible to believe that our language is the best, our country the noblest, our Church the true one. So indeed it is for us, born and reared as we were, with our local interests. We may rightfully try to make the special in every way the best by loving it most and exalting it into the realms of the ideal. We can hardly fulfil the divine purpose save by this zeal. We must believe heartily in order to put forth our best effort. Others looking on are most likely to be helped to realize their individual ideals if we valiantly strive to carry out our own."

WHY MEN FIGHT—A METHOD OF ABOLISHING THE INTERNATIONAL DUEL. By Bertrand Russell. (The Century Co.)

The eight essays in this important and thoughtful book are inspired, says the author, "by the hope of seeing such

political institutions established in Europe as shall make men averse to war—a hope which I firmly believe to be realizable, though not without a great and fundamental reconstruction of economic and social life."

He considers established law but a partial preventive of crime and warfare, thus voicing the protest of many advanced thinkers. "Although law is better than force, law is still not the best way of settling disputes. Law is too static, too much on the side of what is decaying, too little on the side of what is growing. A world—State or federation of States, if it is to be successful, will have to decide questions, not by legal maxims which would be applied by the Hague tribunal, but as far as possible in the same sense in which they would be decided by war. The function of authority should be to render the appeal to force unnecessary."

BRIGHTER GLIMPSES OF THE WAR.

NEXT to *Le Feu*, by Henri Barbusse, no war book has been more popular in France than René Benjamin's *Gaspard*, now in its 139th edition. Gaspard is a *poilu* from the Paris streets; his usual occupation is to keep a stall in the city markets; his home, as he tells everybody, is in the Rue de la Gaité (Gay Street). His good humor is inexhaustible, his courage real, and his tongue is never still, even in the most trying perils. He is twice wounded, the second time seriously, and comes home on crutches to his wife and boy to keep his stall and sell edible snails.

"The regiment stopped to allow the groaning and terrified crowd of refugees to get by. Cripples, women in no condition to travel, dogs, calves which have to be pulled or pushed along.

"With her hair in her eyes, a woman is sobbing: in the confusion of the flight she has lost one of her three children; the other two, pulling on her skirts, are crying desperately. Gaspard said to the older: 'What are you bawling about, boy?' 'Cause Clémentine is lost.' 'Is she your little sister? Well, we'll bring her back, sure! You can see we are on the way to just where she is, and we're big, strong men. Besides, the Russians are over there on the other side.'

"He uttered the word *Russians!* in a way so wonderful, so enthusiastic, so warm, so convincing, that the child's tears ceased to come. They stopped altogether when Gaspard took out of his canvas-bag his most precious possession—what was left of his chocolate, and a round box: 'Take that; it's a goose-liver patty from Gay Street. My old woman said to me: Here's something to eat when you get hurt. But—don't cry any more, or I'll. . . ' and he playfully threatened him with his big hand. . . ."

"After a march of 32 hours, the regiment stops in a vacated village: the men throw themselves upon the straw in the barns, exhausted.

"But Gaspard was too over-tired to sleep, he could not lie still. . . he went out to breathe the night air. His head was confused: he thought of death, of his home, of his kid. . . He listened. What noise was that? Mooings, prolonged, distressed. Could there be farm animals in those abandoned stables? 'They have left everything behind, pardieu! and now those things are starving!'

"He felt his way to the stables. If the air was warm, he went in. He lit a tinder-strip, and the feeble light was enough to show him the big, dark, supplicating eyes and the greedy noses. He said aloud: 'Well! . . . quit your bawling. I'll take care of you.' He lit a bit of candle which burned his fingers, stuck it on a side-ledge, and, walking in the manure, swearing, stumbling over buckets, he started to give them a bite to eat. If he found nothing, he went to the next house, and told the animals not to fail to tell the boss about it, when he came back. Then he reached each of the animals, gave fodder to the calves, saying: 'Those pigs! they're eating my paws;' and to the pigs he served measures of bran, exclaiming, 'Those cows! they certainly are greedy.'

Gaspard heartens up everybody around him. His witticisms are repeated from rank to rank: the officers say he is worth ten ordinary men. There is an unforgettable scene: a train full of insane people being moved from one asylum to another; the train stops and some escape into the moonlight silence of the deep woods at midnight: but here again Gaspard is equal to the occasion. T. A. J.

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SECOND MONTH 9, 1918

To INTELLIGENCER SUBSCRIBERS.—*The recent extreme cold weather, the shortage of coal and the reductions in railway service will no doubt cause many delays in delivery of the INTELLIGENCER. In case of such delay, it will be a great help to us if subscribers will not write us until at least FOUR DAYS after the usual time of delivery.*

During the past week the editor has suffered an attack of grippe, which has made his work very difficult. It will also no doubt cause errors and shortcomings, for which he hopes due allowance will be made.

TORCH-BEARERS.

A MINISTER writing in the *Congregationalist*, and approved by another Christian minister, says of the conscientious objector, "He is just a useless outcome of an impotent philosophy."

Of course, with the avalanche of a terrible world-war fallen upon us—an avalanche gathered in centuries of blindness to the teaching of Christ—the world knows no other way out than through the blood which it is shedding. It does not follow, however, from this that we are to blind-fold ourselves in this extremity against the clear teaching of the School of Christ. The Teacher in that School said, "I am come a *light* into the world. If any man *serve* me let him follow me. You have heard that it hath been said 'An eye for an eye and a tooth for a tooth'; but I say unto you That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." This is the teaching which is arraigned as "an impotent philosophy."

An English youth drafted for military service had been reared in a Quaker family that was truly a School of Christ. In his second court-martial he said, "I cannot undertake military service of any form for any cause. I indeed feel that I owe a duty to my country, but I also feel that I am best discharging that duty by being true to my highest convictions. . . I have already served a sentence of 112 days in — prison. . . But whatever may be before me, I shall have the joy of knowing that in this at least, I am being loyal to the claims of the Christ, *whom I am endeavoring to serve.*"

The *London Daily News* informs us that in the Church of England are nineteen diocesan bishops, eight suffragans, seven deans, some two hundred clergy, and a number of influential laymen who have signed a memorial to the Government protesting against the present treatment of conscientious objectors, many of whom, it is stated, "from sincere conviction feel bound to refuse military service."

America has its counterparts of this young English Friend. Perhaps you and I could not meet this test of his Teacher to follow him as a Torch-bearer. But let us not pronounce him "a useless outcome of an impotent philosophy." There is that in his philosophy which would make future wars impossible. Doubtless the *Congregationalist* would claim that the School of Christ was "not of an age, but for all time." Then let us cherish the consecrated few called in this generation to be Christ's Torch-bearers to the generations to come!

ELIZABETH POWELL BOND.

NOTE AND COMMENT.

THE CHURCH AND THE NEEDS OF SOLDIERS.

In a letter from an American soldier in Europe, printed in a well-known newspaper, occur the following comments on the attitude of the church and the clergy:—

Another thing is the fact that the clergy are so clearly out of touch with the people; I suppose they themselves would admit as much—I know some of them do. They do not seem to know where the people live, what they are doing and feeling. Their sermons do not aim at the heart of things, and secure slight response from the people who hear them.

A British officer told me that he went to church on Easter to hear his own pastor, and the padre preached on: "I go a-fishing." The officer was just out of the trenches, and he complained bitterly that this Easter sermon, delivered to the banner crowd of the year, did not touch the heart of events. There was nothing about the war, nothing of comfort or hope, nothing to give assurance of the certain dawn of a better day.

On another occasion I heard a clergyman who had just returned from the trenches say that one of his fellow-chaplains had preached to a company of men who had come out of the trenches, after an eight-days' experience under fire, on the subject: "Does the Holy Ghost proceed from the Father or from the Father and the Son."

The third reason I discern for the discontent with the Church is a feeling in some quarters that the Church is not really and whole-heartedly behind the war. Not that the Church opposes the war, for this is in no way true.

"There is a ground," said an army officer to me, "on which the Church might oppose this war and all wars, and if she took that ground we would respect her loyalty to her ideals, even though we would condemn her interpretation of the Gospel; but if, as in the present case, she takes the position that war may be just and righteous, and that to wage it is a duty under God, then we may condemn her as inconsistent unless she gives it her entire support."

This feeling is based upon several counts. One is the matter just mentioned, that of the exemption of the clergy. Another is the fact that commanding officers in many places believe that the Church has interfered with the discipline and general welfare of the men, moral welfare as well as physical welfare, by her opposition to athletic contests and cricket games on Sunday. But the main source of discontent seems to be the objection on the part of the Church to a policy of reprisal in the matter of the bombardment of defenceless towns by aircraft attacks.

SPIGOT AND BUNG.

"*SAVE at the spigot and waste at the bung.*"

We have all heard the old saw. It is being applied with striking emphasis at this time, in Great Britain, and here in our own country.

There is a shortage of sugar, and our American people are urged to use it with great care. If there be any excess over domestic use, it is wanted over in England.

Wanted there, for what? By the brewers, to waste in beer. And households there are compelled to go without it, in order that the breweries may not lack. What wonder that some good American housewives object to practicing sugar economy when they know that what they may save by such economy goes to waste in the brewers' vats!

Word comes from an inland city that not a pound of sugar can be had there, and the good woman who sends this word queries why she should be denied it when the American breweries are not.

Suggestion has been made repeatedly that candy stores be closed for the saving of sugar. But a candy store is no such menace to health and morality as is the saloon.

Wheat, in the grain or in flour, is needed in every home. Every bushel of it consumed in the brewery is worse than wasted. Why not stop that consumption immediately? Corn could save the wheat. Why not stop the distilleries wherever open, and add to the amount of food?

There is little waste in the kitchen, where the spigot is. There is enormous and wicked waste in the brewery, where the bungs are, and in the saloons, to which they go.—*National Advocate.*

AMERICAN FRIENDS' SERVICE COMMITTEE.

NEW VOLUNTEERS WANTED FOR OUR UNIT IN FRANCE.

HAVE you read the call in last week's INTELLIGENCER for three hundred more men? This may be the call for service for many men of draft age.

Some also who are below or above draft age may find in this work a call of duty that outweighs other obligations. In this appeal for men we repeat the suggestion which we earnestly advanced in our first call last Sixth month,—namely, that all applicants consider carefully the demands of other possible fields of service. For many, the most important, although perhaps most difficult, tasks may be the usual ones here at home. The one great thing, that has made the Friends work in France such a success is the compelling sense of duty under which the workers have done their work.

In assisting Friends to decide what is the path of duty we give the following brief outline of the nature of the work that is calling for the service of American Friends. You know all about your other obligations; it is our function to tell you something of this great work that some Friends somewhere should feel called to do.

ARE YOU A CARPENTER?

Have you had some experience with carpenter's tools? In France there are a million people and more whose homes exist only in memory. You can help restore the physical basis around which some of these homes can be builded again. Some of these three hundred men will be engaged in the manufacture of the sections for the portable houses to be erected on the ruined sites of the former homes. Men with planing-mill experience are most valuable for this work, but other experience in working with wood may be sufficient.

Others will be engaged in erecting these houses in the destroyed villages in the war zone.

The service is wider, however, than this physical reconstruction. Have you read the letters from our men in France, telling of the smiles that gradually came back to saddened faces of old men and women, of the spirit of play that returned to children, as a result of the contagious good spirits of our workers? The Christmas entertainment described in Parvin Russell's letter, printed in this issue, was itself worth sending over this group of twenty who have been reconstructing Gruny.

A considerable number of men will be used in erecting temporary civilian hospitals of the demountable type.

A group of five of our first Unit were sent out by the Red Cross to erect a group of hospital buildings. They completed in five days a job that was expected to take two weeks and their work was highly complimented in one of the Red Cross Bulletins in France.

Another group of our men completely remodeled an old chateau into a modern hospital. Almost all hospitals have been taken over by the army and a civil population in unusual need of hospital care is dependent for health, and in many cases for life itself, upon such work as this.

ARE YOU A MECHANIC?

Have you experience of any kind in working with machinery? The call we have from France asks for a large number of such men. Some will be used in our factories for making sections of portable houses. Others will be used for repair work at our agricultural centers and in the villages we are reconstructing.

A vast amount of machinery of all kinds is standing idle in France for lack of any available men to make necessary repairs.

ARE YOU A FARMER?

There are thousands of acres of good land in France that are being claimed by an increasing growth of weeds because of lack of labor. Friends now maintain three agricultural centers from which farm machinery is loaned or

rented, and other centers are to be manned by the farmers who answer this call for three hundred men.

Every acre restored to cultivation in France is worth several acres here owing to the resulting saving of the expense of shipping food from this country.

More is at stake than the increase of the food supply—important as this is. In order to restore the life of the French villages more is necessary than the building of houses; the people must be given an occupation. The farmers of France do not live on their land, but gather together in small villages. It is thus necessary to start again the agricultural life of a community in order that the refugees may return to their destroyed homes.

DO YOU SPEAK FRENCH?

Hundreds of thousands of refugees are crowded together under sadly-congested conditions in the cities and towns just back of the war-zone. Persons who can speak their language and thus learn of their wants are needed to assist in relieving conditions that are one of the most serious menaces to the future of France.

ARE YOU ONE OF THE MANY WHO HAS NO SPECIAL TRAINING IN THE WORK ABOVE DESCRIBED?

Some of the most valuable members of our first Unit are business or professional men who had no technical training in any of the artisan or social work we are doing. The conditions are so different from anything previously known that all of the men, however technically trained, must learn much of the work on the field. Men without past training, but able to adapt themselves to new conditions and work, may be very valuable.

For application blanks write to this committee at 20 South 12th Street, Philadelphia, Pa. We shall also be glad to furnish any additional information. All persons should feel free to take up with us any personal problems that raise difficulties in connection with entering this service; we may be able to assist in the solution of them.

THREE WOMEN WANTED FOR EARLIEST POSSIBLE SAILING.

We have an urgent call from France for one nurse and two women for social work. A prerequisite for this social work is a speaking knowledge of French. Past experience in social work is not so important, and all Friends who speak French are urged to apply.

VINCENT D. NICHOLSON.

LETTER TO WORKERS IN FRANCE.

THIS letter was sent to members of the American Friends' Reconstruction Unit, in accordance with a minute of a recent meeting of the Service Committee:—
To the Members of the American Friends Unit:—

My dear friends:—I want you to know that time and distance have increased rather than lessened my affection for you and my interest in your work. I read with enthusiasm the accounts of your experiences, and I hear with much joy of your devotion and your efficiency. I forbear to comment on your difficulties of life and work, because I know you would not want me to say from a distance the usual things about hardships and sacrifices. You and I knew in advance that this could be no holiday excursion, and we faced from the start the stern features involved in this clear call of duty. I can only say that I am not unmindful of the heroism and patience which shine out everywhere in this task of ours.

Those of you who were at Haverford last summer, where our common fellowship was of the happiest sort, will remember how often I used to remind you that our reconstruction work must be a *spiritual service*, as well as a manly effort to rebuild and repair what has been devastated and laid waste. You cannot do your full service to France unless you can help restore and refresh the *spirit* of those who have unspeakably suffered, and exhibit in your lives and in your words and in your work an underlying faith in eternal realities. More and more we shall now find the center of religion not in dogma and doctrine, not in book and institutions, but in love and fellowship and service and sacrifice which spring out of

union with that deeper Life of our Father—God, which is the only source of healing for the wounds the war has made. Everything which increases the experience of this underlying Life makes one better able to render his full service, and everything that deepens and cultivates the inner life puts added power and wisdom into the out-reaching activities of hand and foot and lip.

I do not want to make meetings a burden to you, or to enjoin any dreary performance of piety, but I hope you will be able to have in your groups times of real religious refreshment together, and that you will help each other to grow in spiritual perception and to draw upon the infinite resources of the unseen. May He who said, "Wherever any man raises the stone or cleaves the wood, there am I," be present with you in your toil, and may your hearts burn as you give your service to those who need it. I send to you my heartfelt affection and my thanksgiving for your lives and work.

Sincerely your friend,

RUFUS M. JONES.

RECEIPTS FOR THE WEEK.

REPORT of the Treasurer of the American Friends' Service Committee, week ending 2-2-18.

Five-Years Meeting	\$1,437.02
Phila. Yearly Meetings Peace Com.	250.00
Ohio Yearly Mtg.	25.00
West Union Mo. Mtg.	5.00
Cambridge Group of Friends, Mass.	465.00
Green St. Mo. Mtg., Phila.	3.00
Valley Friends, Pa.	101.00
Norristown Friends, Pa.	70.00
Caln Quarterly Mtg., Pa.	25.00
George School Pa.	114.06
Buckingham Mo. Mtg., Pa.	25.00
West Grove Prep. Mtg., Pa.	5.00
Wilmington Friends, Del.	668.03
New York Mo. Mtg.	1,250.00
Purchase Mo. Mtg., N. Y.	9.00
Cornwall Mo. Mtg., N. Y.	11.00
Gilead Friends	12.00
New Garden Prep. Mtg.	50.00
Purchase Exec. Mtg., N. Y.	50.00
New London Mo. Mtg.	45.00
Jericho Mo. Mtg.	175.00
London Grove, Pa.	813.03
Buckingham Mo. Mtg., Pa.	8.00
Pilesgrove Mo. Mtg., Pa.	50.00
Goshen Mo. Mtg.	16.00
Green St. Mo. Mtg., Phila.	60.00
Easton Mo. Mtg., Md.	10.00
Merion Prep. Mtg., Pa.	32.00
Schuylkill Mtg., Pa.	10.00
Chicago Friends of both branches	150.00
West Branch Friends (Iowa)	10.50
Newtown Prep. Mtg.	85.00
Twelve individuals	390.50
	\$6,480.64

CHRISTMAS FOR FRENCH CHILDREN AT GRUNY.

PARVIN M. RUSSELL writes from Gruny, Somme, France, 12-30-1917:—

To begin with, the little school here had to be discontinued when the Germans took possession in 1914, and since they almost demolished it when leaving last spring, one of our first steps was to rebuild the large holes in the brick walls, put on a good slate roof and replace the broken windows and doors. As a result, school was started again this fall in one small room, the teacher using a table for herself having neither books nor blackboard, very few pencils or other equipment—not even a separate chair for herself, and the children ranging from about 5 to 12 years, all together and seated on plain benches with no back supports (except that they might lean against the wall) and with nothing to write on except several old flat top tables. To add to the difficulties of equipment and environment, these may imagine what a proposition it was to handle the older children who had experienced nothing more than desultory sort of home discipline for three years.

Practically none of the older children could read, and progress was of course exceedingly slow. But with time, a much larger room was put in shape, accommodating a number of nice new desks of graded sizes, the walls had been whitewashed to improve the light, and about two weeks before Christmas, the school moved into the new room. It was almost pathetic that in the necessary haste of preparing for them, we could only put up a long board with a number of nails in it as a coat rack, but of course it is the essential usefulness that counts and not appearances, now. Then a consignment of new books arrived, and other equipment, putting the school on a working basis once more, and all as a precedent for our Christmas party!

PREPARATIONS FOR CHRISTMAS.

Four of the fellows in our group here had received a considerable sum of money from some friends in New York, to provide a real Christmas for the children of the village. Plans had been arranged well in advance, and one of the boys had gone to Paris to obtain the necessary gifts, useful and entertaining. The room had been well decorated with pine sprigs and cedar and a good sized tree had been very attractively trimmed with colored paper and little stars, etc. The day before Christmas we all gathered, and the village turned out in unanimous response to the house-to-house invitation that had been extended. Not only interest brought them but a large degree of pride, for it had been arranged with the teacher to have a number of recitations and songs by the boys and girls, and who can deny that each fond parent was hoping that her boy or girl would do especial justice to the occasion (and of course to the family!). There was no question as to punctuality, for the eagerness of excited youngsters was but slightly concealed by the dignity of their parents' added years, and sharp on the hour there were about thirty-five children and fifty men and women ready for the opening music of our three-piece improvised orchestra. How those childish faces overflowed with anticipation! The bright clean dresses and neatly combed hair were indeed evidences of an unusual occasion, but most convincing was the aroma of laundry soap which had been applied with peasant thoroughness, and I don't believe that even the youngest had been spared.

THE ENTERTAINMENT.

There were about eight recitations by the children, and although we couldn't catch all the meaning of their words, there was the universal confidence of one, the timidity of another and forgetfulness of a third, all submerged by the triumph of the tiniest, who spoke the praises of her "petit doigt", holding her chubby little finger isolated with difficulty from the others, out before her as illustration. Perhaps I have emphasized too much the interest of the French children, for there was never a more fascinated audience than the young Friends who bordered the room, including Charles Evans and several others from a neighboring equipe at Ham. Much as we enjoyed the performances of the children, however, it was none other than the Mayor who afforded us the most genuine amusement of the day. One of our men, Parnell, was performing a number of tricks, among which was the feature of apparently swallowing a dozen needles, and a yard of thread, separately, and then drawing the thread out with the needles, all dangling from it, neatly threaded. There was not a face but was blank with amazement and wonder, but the Mayor with all dignity forsaken leaned forward with mouth wide open, and with tongue describing the most comical movements as the needles, one after another, issued from Parnell's lips. That picture will only die with memory itself.

GIFTS ARE DISTRIBUTED.

When the moment came for the distribution of the gifts, thirty-five boys and girls were transported into a state of anxious ecstasy, for although the bundles had been carefully prepared and each one labeled with a name, who could tell but that one name might have been lost or one bundle misplaced? So the little hearts thumped and the fears grew, as one after another the names were called, and the packages beneath the tree became fewer and fewer, but how the waiting faces lit up at the sound of their respective name, and how the little forms forsook their places with the alacrity of corn in the popper when all the fears of a possible disappointment dissolved in an armful of wonders!

RESPONSES BY SOME OF THE VILLAGERS.

Then with the sincerity of a real appreciation, a young girl read an expression of gratefulness written by an elderly man, the father of the teacher; a much younger girl read another similar expression, as coming from the school, and finally with shaking hand and earnest voice the Mayor stood up in the midst of his people to give his word of gratitude in the name of the commune. Those few moments more than justified every sacrifice that Friends have made to insure the effectiveness of this work, and in the course of time many of you may have the opportunity of reading these appreciations. The stimulus of the day will live long for those of us who experienced it, but I doubt if the memory of Christmas returned again after three years, will fade any sooner in the lives of the girls who went to sleep that night, hugging their new dolls, or the boys who could hardly wait till morning to wear their new sweaters.

That is the story of Christmas in Gruny; I hope it is not too lengthy, but at the same time I would give a great deal if you could picture in some way what it has meant to the village and to us.

CURRENT EVENTS.

INTERNATIONAL HYMN.

Written for the Montreal Meeting of the General Unitarian Conference, September, 1917.

I.

O'er continent and ocean,
From city, field, and wood,
Still speak, O Lord, by thy messengers
Of peace and brotherhood.
In Athens and Benares,
In Rome and Galilee,
They fronted kings and conquerors,
And taught mankind of thee.

II.

We hear, O Lord, these voices,
And hail them as thine own.
They speak as speak the seraphim
Who guard thy silent throne—
One God, the heavenly Father,
One King, the Lord above,
One Kingdom of Humanity,
One holy Law of love!

III.

The tribes and nations falter
In rivalries of fear,
The fires of hate to ashes turn,
To dust the sword and spear;
The word alone remaineth,
That word to speak again,
O'er sea, and shore, and continent,
To all the sons of men.

—John Haynes Holmes.

FRIENDS IN CANADA.

THE war seems to have changed everything, even the subject matter of the INTELLIGENCER. The reports of the Young Friends' Associations are replaced by the activities of young Friends in relief and reconstruction work, and persecutions at the hands of the militant. We cannot but all wish that things were now as they were only a few years past, and yet as irrevocably past as if it had been as many hundred years. These years are in effect centuries. But centuries do pass and so will these years of war. And when it is over our young Friends who have responded to their call, will not be ashamed of the part they have played in it, in being saviours instead of slayers.

But my object in writing at this time is to tell your readers how Coldstream Y. F. A. is faring. Each winter for two of its meetings, two members choose sides, each striving to put on the best program. The captains this year were Norman Hamacher and Russell Zavitz. We

highly recommend this plan to arouse interest and enthusiasm, where such may be waning, as is often the case in long-established organizations. It surely works. At the first meeting there were 55 present, at the next 47, and the evenings happened to be very cold and stormy. Of course that would not be many for a town or city. But perhaps in one feature this affair would eclipse any town or city function. Thirty-three of us rode in or on one sleigh load. That is a record-breaker even for Coldstream.

The Y. F. A. furnishes a splendid opportunity for the training and development of the old, middle-aged and young in literary and spiritual experience, and all seem to appreciate their good fortune in belonging to such an organization.

Following is an original poem read at the last meeting:

THE BLIZZARD OF 1918.

When you're speaking of the winters,
And the cold that nips the feet;
And they're through with all their stories
You can have them each one beat.
You can strike them dumb with terror,
White with fear, as you relate
How the blizzard fell on Coldstream
Nineteen-hundred, ten and eight.

'Twas the last year of the great war,
There was dearth of wood and coal;
And the welcome fires of Hades,
Thawed out many a frozen soul.
People chopped up chairs and tables,
Eking out the empty grate,
When the blizzard fell on Coldstream
Nineteen-hundred, ten and eight.

Yes, you hear my words repeated,
But you cannot understand
All the terrors of the winters
In each war-accursed land.
Every stomach felt starvation,
Every mind was full of hate,
When the blizzard fell on Coldstream
Nineteen-hundred, ten and eight.

Yes, you hear my tale repeated,
But you cannot understand,
You who live in times of plenty,
Peace and love on every hand.
May you never, may earth never,
Know again that hell of hate;
And the blizzard that struck Coldstream
Nineteen-hundred, ten and eight.

EDGAR M. ZAVITZ.

FRIENDS IN PENNSYLVANIA.

At the Friends' Home for Children, 4011 Aspen Street, Philadelphia, was held the regular religious service on First-day, Second month 3rd, at 3 o'clock, p.m. The attendance was good. The home is about full of children, those needing our care the most receiving our attention first. The managers find an increasing demand, of those in need, for admission, suggesting that the time is almost here when we shall need larger quarters to care for the "little tots" who need shelter and care. Also war conditions point a warning finger in our direction that we prepare for the homeless ones to come.

What is the answer?

We need a larger income if the demands are to be met. This concern is left with our Friends. Arrangements have been completed with the West Philadelphia First-day School providing for the larger girls and boys of the home, the girls having Emily Supplee as their teacher and the boys under the care of Lewis Kirk and others.

W. J. MACWATERS.

"DECLARING" PEACE.

THE peace we need cannot be "declared" any more than we can "declare" an inflammable building to be fireproof. We may stop the war, we may extinguish the flames, but just as war is a natural by-product of materialism and fear, forces that can never produce peace, so peace is the very atmosphere, the fragrance of love and service, forces that can never produce war.—Malcolm Sparks, in *The Friend* (London).

A RELIEF WORKER IN RUSSIA.

LYDIA C. LEWIS, of Lansdowne, Pa., writes to her mother, Lucy Biddle Lewis, from Mogotovo in the Province of Samara, under date of Nov. 22nd, 1917:

I really begin to feel as if some day I shall see daylight through the mud-dle. The work room begins to look like a different place now. I am its dragon and have cleared it up a bit and moved things to make more room. Also I have taken on the entire care of the clothes, including the laundry, and I have a very efficient refugee girl to understudy me, and I think a good deal of responsibility can be put on her as she gets hold of things.

We are all going on the tack of training people to do everything possible, from an educational point of view. Some people here have had that much on their minds anyhow, and now a new impetus is being given to the idea of the shortage of nurses. The hospital has taken two promising girls and they are doing wonderfully. Dr. Rickman feels that the spread of health ideas through elementary hospital training is the biggest thing we can give them here just now, and I believe he is right. He has a good grasp of the difficulties of the situation and the futility of a great deal of what has been done except as experimental testing, which of course was necessary. Nancy is tremendously keen on the same idea, and Dr. Rickman and she now having a free hand in the hospital, are as happy as possible, and bid fair to accomplish wonders, I think. Amelia is very pleased with their schemes and is in charge of the hospital proper. Nancy being very keen to learn, is in the dispensary with the doctor, who is equally keen to teach her so she can pass it on to the girls, and he is delighted with her teaching ability. I am glad for her, and also for him that he has so able an assistant. He has now what he wants, a hospital with a training school for refugee girls. The two they are trying are doing brilliantly, and its possibilities are enormous with such an enthusiastic teacher at the head and Nancy and Amelia to back him.

So far we have had the most perfect weather imaginable. I wrote home on account of Miss Jackson's and my trip home from Buski where we went to visit some boys who wanted to come into the home. In case that letter miscarried I will say here we picked out the only really rainy day for a month to drive seventy versts, with of course no cover of any kind except our rain coats and hats and my poncho, for the size of which I was exceedingly thankful. Otherwise we have had almost perfect weather, and such an atmosphere as it is! I never dreamed of such color effects as we get in every direction over the plains with the woods in the distance; we have a hill behind the house with a lovely view of the thatched roofed village and the river, and no two spots of the surrounding country are ever the same color it seems, or even the same themselves two minutes together; there is a sort of ecstatic beauty about it all.

This afternoon we went for a long walk across country and far into the pine forest, and had tea on a mound

of moss under great trees on the edge of a clearing. It was wonderful, especially to think of doing that in Russia so near Thanksgiving; it was a bit cold but great fun; the difficulty is that forestry rules forbid a fire, so it is hard to heat the water. Dr. Rickman carries a whole tea apparatus and food on his back in a knapsack and we get the benefit. It is very late for the snow not to have come and every one is expecting it daily; when it once comes it stays till the big thaw in the spring. There has been heavy ice on the river on which the children are thoroughly enjoying themselves before the snow comes. On the whole my outfit of clothing is going to be quite satisfactory I think; a fur coat is invaluable for walking, for which the sheepskins needed for driving are much too heavy, but the wind has a piercing quality even when the weather is comparatively warm that makes an ordinary fur coat only good as an under garment, so to speak, for driving in real winter. Also I think I shall be glad of all my summer clothes, for they say the heat is terrific for about a month, and warm and delightful the rest of the time. There is really little rain, only occasional showers and they seasonal.

I have been meaning to write thee about the type of clothes needed here, because we have some impossible things, though most of them we have made use of. The women and girls all wear a one-piece garment underneath, a sort of chemise or petticoat, on a body, sometimes reaching the knees, low necked, or rather sort of dutch neck, either sleeveless or with just a cap over the arm. Then they wear a full skirt, or rather a wide one round the bottom (the top does not matter except that they have big stomachs), and outside a waist not very different from an ordinary shirt-waist. The latter when sent out here are easily adapted by cutting off the tails or even all the way round. Girls under twelve wear any sort of a dress like children at home. Every one wears a square handkerchief "platoek" on her head, preferably of bright colored material. They are very large, about three-quarters of a yard square, and very difficult to supply now, material is so hard to get. I have been having a regular riot trying to distribute wool ones today—we have not nearly enough. If any Friends are still wanting to knit, set them at square shawls and send them to us, we can use any number. The men and boys wear regular trousers with drawers under them. On top outside they wear what we call Russian blouses with low collars, opening at the side, belted in at the waist with a tight cord, the tail cut square, being about six to eight inches long. All sizes and kinds of these garments would be immensely useful, also sweaters are invaluable and we wish we had dozens of them. We make the national "pejack" or padded coat here in the house.

One thing I want to suggest is that our committee in U. S. A. make provision for a special fund for Russian lessons for people out here. There is no such fund and if one wants to take them R. 1.50 twice a week counts up. I am financing two of us out of

my special money and I am certainly glad of it for that and other needs, but I think the committee ought to be responsible. I am making progress but rather slowly, as I simply have not any surplus time and strength to do as I want to do. Nancy has plugged away at it a great deal more than I have, I am ashamed to say. Everyone is discouraged about really getting anywhere much with it, for it is a fearful language and no mistake. I am getting so I can understand quite a good deal, and do enjoy being able to get somewhere with the people.

No letters for three weeks and now we are entirely shut off from the world, for Samara is in the hands of the anti-Kerenskyites. We do so wonder what is happening in Petrograd and elsewhere, and envy you thousands of miles away who know what is happening in Russia. I have no idea when this may get through or when I shall get anything from home; letters have to go to Petrograd, while papers come through straight.

November 24th, 1917.

Things seem to go on about the same way with nothing very different to chronicle. My work is developing finely, and I begin to feel myself quite the master of it. My refugee understudy is developing into even more of a wonder than I expected, and is going to be able to relieve me of an enormous amount of detail as she progresses. She is the first one Dr. Rickman and Nancy tried in the hospital and was a brilliant success there, but encouraged by her success, they pushed her a little too fast, into the dressings and such; she could not stand it and refused to go back because of the sights she saw. Dr. Rickman did everything imaginable to make her change her mind and come back to do the rough work there at first anyway that she was doing in the house, but she would not hear of it, and he has never been reconciled to her brains being wasted in the wash house because he felt she had such possibilities. So now he is delighted she is getting some training at any rate under me, and both she and I are happy too. More responsibility is being put upon the people themselves, and they have risen to it. I am more and more convinced that what these people need is intelligent directive leadership, and I believe the whole household has been convinced by degrees, even Miss Jukova, who is so unselfish she wants to do everything for them. As a fact they love the responsibility and the prominence it gives them, and while they do a good deal badly, still it certainly is worth while. The older people, indeed those over twenty, it seems impossible to do much with. They are, most of them, illiterate and absolutely steeped in Russian fatalism and individualism, but the older children from twelve up are astonishing. The girls in the hospital and my girl, are all under seventeen; they put on long skirts at twelve and look twenty-five at fifteen. The boys seem more normal as to age than the girls; they are equally quick to catch on and see things through. Mr. Collee and Mr. Welch have done wonders with them and we are just beginning with the girls. The hospital scheme is working splendidly. Amelia has charge

of the wards with one girl under her, and Nancy of the out-patient department with the other. Then P, who was the faithful ward maid and did all the dirty work under the old regime, but is too old and set, it seems, to become what they hope to make of the other two, is made a sort of night nurse to do the necessary work and watching with either Nancy or the doctor there, on nights when they have specially ill patients. Their work, of course, is not so continuous through the whole day as is Amelia's, so she has to subside after violent protest over giving over the hospital to any one instead of working day and night herself. The doctor is so interested in their experiment of making nurses out of these girls and so feels the responsibility of managing it all without fully qualified nurses, that he is on the job all the time, and does an enormous amount of night duty and other work. Nancy appreciates the chance of working under and with him, for he is such an enthusiastic teacher.

First-day evening. This is my Sunday off, so I lay in bed and loafed and did Russian until dinner. It was good not to have to get up in the dark, and we are all rejoicing in the new scheme of all day off for half the staff on alternate weeks. There was no reason why it should not have been done before, except there was too much of the atmosphere of everybody working whenever any one else did, and I was delighted when Miss Barrow suggested last week, that we should alternate having all day and that she would begin that day. I was certainly glad to take over her work that day, especially as my regular job does not go on on Sunday, and now I have today entirely free. We alternate too on refugees' meals on Sundays, so that we really get one Sunday clear entirely, the other fairly full, or at least interrupted by detail and one cannot leave the house of course; however, I did a lot of Russian last week.

The snow has come, but not thoroughly yet, so we are living in a state of slush with a terrific wind which goes right through double windows, but is not really cold. We had a long tramp along the back bone of the hill behind us this afternoon and got nearly blown away, and I fell down twice in the slush, to the great detriment of my fur coat. One gets a little notion of what the wind could be like at fifty below zero, if it could be like it was today above freezing. The color effects and the general beauty of the country grows on one all the time. Today there was a sort of blue haze over it all, and the snow was scattered in patches and drifts over the miles of plains in a most beautiful way. A day or two ago we decided it was like a frozen-over river with the forest as the further shore and the huts of the village below us on the near bank. The day the snow fell we started out after tea and walked and walked right into the face of it all the way into the forest. It was dark before we ever started back and we trudged along on and off the road, losing it every once in a while, but again it gave one an idea of what it would be like in the dead of winter under the same circumstances, and I could appreciate Tolstol's "Master and Man" better.

Tonight those of us who were off duty borrowed the open fire in the men's room and broiled steak, and made toast and had a nice party all on our own. It was good fun and we are talking of getting a cottage in the village where we can have parties and go on our days off; it will make a lot of difference, for it seems difficult to find any method of getting holidays at all here, and we keep in a rut and do nothing but work and sleep and eat. Miss Barrow is pleased with me for arranging the party tonight, and told me just now that I had done a lot since I have been here to get things out of their rut and get some social life going, which amuses me hugely, that never having been my line at all.

We have had no mail of any kind for three weeks and I have still had no letter from home dated later than September 1st. I suppose our letters out here are held up too and wonder what you are thinking about us. We have absolutely no knowledge of what is going on anywhere in Russia. All communication is broken off east of Samara. We were saying today as we looked over the peaceful plains that war was as far from us as if we were on the moon. It does seem extraordinary. I suppose people at home are thinking of us in connection with the civil war and the hideous things that may be happening, and we are quite as if there were no such thing.

We are all very busy and I at least very happy, only I wish I could be home over this week-end of the Haverford game when you will all be together, especially as letters are non-existent for me. It is well we made up our minds to be philosophic about it, is it not? I wonder when thee will get this, and I wonder so about you all.

LYDIA.

A CONSULAR EXPERIENCE.

THIS interesting extract is from a home letter of William Lancaster Jenkins, U. S. Consul at Trebizond, on the Black Sea:

Yesterday I went with Professor Vuspensky (formerly of the Russian Archeological Museum at Constantinople) to visit the historical church of St. Eugene, only about a ten-minutes walk from the Consulate. It is supposed to have been built originally in the 4th or 5th century. It was reconstructed in the 6th century, during the reign of the Byzantine Emperor Justinian, and later by the Emperor Basil Boulgarokton, after he had routed the Bulgarians so thoroughly (1018). It was originally very ornately decorated with paintings of saints and border designs, and though all these were covered up by the Turks with plaster when they converted the church into a mosque, many of them can now be seen, as in some parts of the church Mr. Vuspensky has carefully removed this plaster.

The main entrance was originally from the west, facing the chief altar, which in the Orthodox churches faces the east. This was changed by the Turks, as their "altar" must face toward Mecca, which is to the south. Some quite perfect mosaics can still be distinguished on the floor. On the floor to the right of the ancient Greek

altar have been discovered four round holes about three or four inches in diameter. It is evidently here that the coffin of St. Eugene was placed. Of course it was removed by the Turks, but as it was thought that his bones were perhaps buried in another part of the church, a search was made, and some were found under the part that was formerly the altar. They are supposed to be his, but there is no proof of it. He lived and suffered martyrdom here in about the third century, and is said to have performed many miracles.

Before leaving I climbed up to the top of the tower (which the Turks built, and from which the call of prayer was made five times daily) and obtained a glorious view of Trebizond and the surrounding country. The ruins of old Byzantine palace of Alexis Comnenus is near at hand. One also gets a splendid view of the old city walls. It was all very interesting. It is appalling to think of the centuries that have passed since it was first constructed.

C.O.s IN ENGLAND.

THE London *Friend* of Dec. 14th, has these interesting items:

PERCY J. P. FLETCHER (Wormwood Scrubbs) writes on the 26th ult. :—

"My Christmas message to all friends is a beautiful quotation from William Penn, 'Love silence, even in the mind: for thoughts are to that as words to the body, troublesome. Much speaking as much thinking, spends; and in many thoughts as well as words there is sin. True silence is rest of the mind, and is to the spirit what rest is to the body, nourishment and refreshment.'

"I am keeping very well indeed, and in that condition so often put before us as the ideal, to approach every meal with a good appetite and leave without a feeling of repletion. Though I confess I often think of kippers on the first Thursday of the month. . . ."

BERNARD PRIESTMAN writes from Pentonville Prison, referring to various rumors about the treatment of C.O.'s and showing keen interest in the Parliamentary debates. He says: "Well, have no fears for me; I am all right and prepared for making the best of whatever may come or fail to come. I am again in the kitchen; it is very unprison-like. Picture a spacious glass-roofed room with a perfectly pink-tiled floor; add a good roaring fire and a long clean deal table and a perfectly black cat sitting on the floor with its tail curled affectionately round one of the legs. In white overalls and with a white cook's cap, just like the hoarding advertisement, stands our cook, a big man in the act of extracting a minute teaspoonful of Bird's custard powder from a half-pound tin. There is a comfortable gurgling sound, as of porridge boiling somewhere in a copper, and the whole scene is lit with the warm glow of an afternoon sun.

"I don't know if it is due to prison effects, but I begin to fear for our movement, in the future, something like a tendency to disintegration or lack of cohesion." (This thought had

been with them one Thursday through their meeting.)

HUBERT W. PEET and another C.O. have refused to do work connected with the erection of the gallows for execution purposes in Pentonville prison. Later the Governor gave instructions that C.O.'s are not to be asked to handle such work.

FUTURE TREATMENT OF C.O.'S.

On the 4th inst. Lord Curzon said that a communication was going to the Tribunals through the Local Government Board asking whether any men "at the present time serving in the army," who claimed exemption on conscientious grounds, had not been given such exemption because Tribunals were unaware that they had the power to give absolute exemption.

He also defined as follows the mitigation of treatment provided by Prison Rule 243a to men who have served twelve months' imprisonment with hard labor, or this term reduced by the earning of marks (whether a continued sentence or an aggregate of shorter sentences):

"They may as far as practicable be allowed to wear their own clothing. They may be relieved from cell cleaning if on payment of a small sum, fixed by the Commissioners, it is possible to procure for them the services of another prisoner to clean and to arrange their furniture and utensils. They may be employed on the lighter forms of labor, and thus be allowed facilities for earning by industry such remission as the Rules allow. They may be permitted to exercise in the forenoon and afternoon of each day, and to associate and converse during these periods of exercise, so long as they behave in an orderly manner. They may be permitted to have supplied to them at their own expense such books, not bearing on current events, as are not, in the opinion of the Commissioners, of an objectionable kind. Finally, by good conduct and industry they may earn the privilege of a letter and reply on private matters once a fortnight, and of being visited once a month by not more than three friends or relations at one time, for a period of a quarter of an hour, during such times as may be appointed."

LETTER FROM CAMP MEADE.

HAROLD M. LANE, one of the Friends at Camp Meade, Md., writes to William B. Harvey, of the Peace Committee (Arch St. Yearly Meeting), Twelfth month 30th:—

Dear Friend—Pursuant to thy request of Twelfth month 24th, I talked with Lieutenant ——— relative to the proposed course in reading and study. He said that there would be no objection at all from the officers. The second lieutenant is a Williams College man, who has been quite sociable and open-minded. We have, at his request, loaned him a few booklets and articles which would help him to understand our position.

The enclosed is copy of an account of an audience with General ———, which we had yesterday. The other copy is in the hands of the A. F. S. C. His attitude toward the Socialists and I. W. W. and "without the pale" C.O.'s may bode them no good. . . .

The General's declaration was that they will be no longer regarded as C.O.'s. At any rate, developments will probably be slow owing to the quarantine for measles which we are now under. It seems to work only to the exclusion of visitors, as yet. Hoffman, Baily, Thorp, Hagaman, Mason and I were among those who expressed a willingness to help at the Y. W. C. A. Hostess House. But we volunteered for the work—maybe our names are not among those taken. The Hostess House, we feel, is meant for the comfort and convenience of camp visitors. It is not quite so hand-in-glove with the army training scheme as the Y. M. C. A. appears to be. If we find that the soldiers are eating at Hostess House instead of at their mess halls; if we find it is too prominent and important a part of camp life, we may cease doing the work. . . . If such work were included in a definition of "non-combatant service" and we were ordered to continue under army orders we certainly would not. We feel that we are volunteering to assist a civilian organization whose building here is for the good of civilian visitors. Perhaps our view will change when, if at all, we get at work for them. We do not want our position as C.O.'s to be compromised—if it seems to be we still, I feel, have the privilege of withdrawing our offer to assist.

We hear of such absurd rumors floating about the city concerning us that we are almost minded to suggest a "Lies Nailer" column in *The Friend*, similar to that in the *Bulletin*! For example, we are all on bread and water, or Henry Stabler is in "the guard-house at Washington," or there are serious quarrels and dissensions between us Friends. No basis exists for these accounts. We deplore the latter especially, and would that thee would do what thee can to discount it. We do not all see exactly alike, of course, but there have been no acrimonious discussions, no hurling of epithets, no branding of each other as orthodox or heterodox, and absolutely no bad feeling aroused between Friends; nor, so far as I have observed, has there been such between church groups. Everyone is here upholding principles too similar to allow of serious quibbling over minor questions.

With assurance of our deep appreciation of the interest and sympathy of Friends and our desire to respect the ancient testimony of the Society.

JOINT PILGRIMAGE OF NEW YORK FRIENDS.

ANNA L. CURTIS sends this report from New York City:

The Pilgrimage held on the 20th of First month at the Meeting-house of the Orthodox Friends, of Newark, N. J., was one of the most pleasant of the present series. The cold day and the long trip made the gathering much smaller than usual, but the little meeting-room was comfortably filled, and all agreed that the day was well worth while, both for the words said, and the spirit with which they were said.

The subject for the afternoon session was "The testimony of Friends regarding war and international relations, as it applies to personal life

and society," with sub-topics, "Luxury and Personal Expenditure," "Responsibilities of Citizenship," "How is the Individual Affected as to Character and Outlook?"

Under the first topic, Julius Schlicht reminded us that luxury and expenditure are largely relative; that what seems the height of extravagance to one seems an everyday necessity to another. With the raising of the standard of living, it becomes increasingly difficult for us to determine what is luxury and what necessity. The war is causing many of us to draw the line.

Responsibilities of citizenship involve a knowledge of government and participation in it. In the past, Friends have been rather neglectful of this. Individual rights must be merged with those of *all*. The law which keeps a man from doing mischief to his fellow-citizens, though it diminishes his natural, increases his civil liberties. Indifference is only second to immorality in bringing disaster on a free government. A free government has no greater foe than he who says that government has nothing to do with morals. If Friends are going to have influence in the world, they must have an education that will give them their relation to the past and the work of the Infinite. If out of tune with the Infinite, they are not likely to do much reform.

On the third topic, Benjamin Doane said that moral sensitiveness made the Quaker of the olden time. The character that is written on a man's face is that with which he has responded to the graving-tool of God on his heart and life. Our character as Friends is our collective response to the principles of our Society. The character of the single Friend is his individual reaction under these principles, shaped by contact with business, politics, all the incidents of life. The violation of these principles is an active cause of war. In proportion as a man justifies the name of Friend, he realizes the truth of the saying: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

In the general discussion it was said that though we talk much about sacrifices now, most of us want some one else to make them; and that those who are making sacrifices are mostly those who knew how before the war. If we are in the minority, we must obey the rule of the majority. But make the minority a vigorous one, registering approval or disapproval of important measures. We do not need war to develop our young men; Christ will do it much better.

The central point of my peace is the Prince of Peace, and without that Prince I see not where the peace comes in.

One reason why we need free speech is that no man knows everything. So if all put forth their views, we may get that which is best, wisest, and most useful.

For the sake of fuel conservation, and for other reasons, it was decided not to hold the next Pilgrimage until Fourth month, until which time the Pilgrimage-goers adjourned.

Reputation is what others give us, character is what we give ourselves.

WINTER TERM AT WOOLMAN SCHOOL.

EMILY R. KIRBY writes under date of Second Month 4th:

The first month of the term with its many-sided interests has now passed into history; but its memory to those permitted to partake of its life, will last always. The students are:

Edith Sharpless Blackburn, Station H, Baltimore, Md.

Helen M. Walton, White Rock, Pa.
Marion L. Brown, Swedesboro, N. J.
Amy B. Davis, Woodstown, N. J.
Amy H. Pusey, Avondale, Pa.
Elma S. Stubbs, Oxford, Pa.
Edith A. Hoopes, Moylan, Pa.
Margaretta W. Blackburn, Bedford, Pa.

Evelynn B. Holland, Frankford, Philadelphia.

Maria L. Fredrickson, Chicago, Ill.
Emily R. Kirby, Woodstown, N. J.
Lydia Conrow Engle, Frankford, Philadelphia.

Marie Josephine Hess, New York City.

Jessie Hoopes, Swarthmore, Pa.
Elizabeth Collins, Swarthmore.
Mrs. S. C. Palmer, Swarthmore.
M. Nakamura, Friends' Mission, Tokyo, Japan.

Our topics of study and teachers for this term are, "Life of Christ," Elbert Russell; "International Organization," Dr. William I. Hull; "The Prophets," Elbert Russell; "Rural Social Problems," Bruno Lasker, N. Y., Mildred E. Scott, Bryn Mawr, Louis N. Robinson, Swarthmore College, J. Russell Smith, University of Pa., John R. Cary and Dr. O. Edward Janney of Baltimore, Hannah M. Lyons of Lincoln University, Pa., and others; "First-day School Organization," Jane P. Rushmore; "Church History," Dr. Russell; "The Adolescent Age in the Sabbath School," Dr. Raffety, Philadelphia; "Development of Religious Thought," Rufus M. Jones of Haverford College; which make busy days.

The girls have visited Media, Swarthmore and Lansdown Meetings and First-day Schools where attached, and this week seven of them in company with Director and Mrs. Russell visited Coulter St., Germantown F. D. S. and Meeting. All received and accepted invitations to dinner with Germantown Friends.

A birthday, and the "First Anniversary of Helen's Landing from Cuba," have been observed with a beautifully illuminated cake (as the lights conveniently disappeared in the dining-room), sweet peas, etc., which both helped to make delightful occasions.

As are the hills around about Jerusalem, so are they around about Swarthmore—on the College side snow covered and upon which are situated beautiful homes, one of which is Woolman's, with its roomfuls of good fellowship and bright cheer, always something doing. These hills afford splendid breathing spells for hikes and coasting, equally good for both sports as has been proven.

Swarthmore Meeting and First-day School, with Hannah Clothier Hull, superintendent, and Jesse Holmes' class on Civic Organization, etc., are full of opportunity to the student. On First month 13, Provost Smith, of

the University of Pa., addressed the meeting and read as the opening chapter, Ps. 104. A perfect picture that took one right back into the heart of nature—and there found Nature's God in all His love and beauty, so deeply did it touch the well-springs of life, flooding our souls with unspeakable tenderness and praise. In his fine treatise on God in science and mechanical discovery, he showed conclusively that the true artist in his work never separates—nor tries to—the power of the living God from all His marvellous works.

BIRTHS.

ROBERTS.—On First month 31, 1918, at Wilmington, Del., to Percival R. and Mary Landell Roberts, a daughter, whose name is MARY ROBERTS.

MARRIAGES.

KOCHERSPERGER — COATES.—On Seventh-day, First month 26th, 1918, William S. Kochersperger, of Philadelphia, to Anna P. Coates.

DEATHS.

HOLLINGSWORTH.—At his home near Wilna, Harford Co., Maryland, on First month 16th, 1918, EDWARD HOLLINGSWORTH, in his 71st year. A birth-right member of Little Falls Monthly Meeting.

WILKINS.—At Atlantic City, N. J., First Month 25th, 1918, CALEB WILKINS, husband of Keziah R. Wilkins, aged 82 years. His widow, three sons and two daughters survive to mourn the loss of a devoted husband and father. He was an elder of Medford Monthly Meeting; a man of strict integrity, tender, thoughtful and helpful, "and in the home circle sad hearts rejoice that they were privileged to have his love-inspiring companionship into the golden harvest of his years, ere he was called to receive his crown of unfading glory and 'peace, perfect peace.'"

COMING EVENTS.

SECOND MONTH

7th to 10th—A series of devotional meetings will be conducted at Park Avenue Meeting-house; Baltimore, on Second month 7, 8, 9 and 10th, under care of a joint committee representing all Friends. Bible groups at 5 p.m. each day except the 10th, followed by supper. Among those taking part will be Rufus M. Jones, Elbert Russell, Richard W. Hogue, Wm. H. Morris, Leah Gause, and O. Edward Janney. All are welcome.

9th—Miami Quarterly Meeting, at Waynesville, Ohio.

9th—Salem Quarterly Meeting, at Salem, Ohio.

10th—George A. Walton of George School, Pa., expects to attend meeting in New York city, 221 E. 15th Street.

11th—New York Monthly Meeting will be held in Brooklyn, at 7.30. Supper will be served at 6 for all present.

13th—Monthly Meeting of Friends

of Philadelphia, 15th and Race Sts., 7.30 p. m.

14th—Fifth-day. Green St. Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p. m.

16th—Short Creek Quarterly Meeting, at Emerson, Ohio.

17th—Caroline J. Worth will attend meeting at 110 Schermerhorn St., Brooklyn, at 11 p.m.

17th, First-day—Elbert Russell will attend Race Street Meeting for worship at 10.30 a.m.

17th—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y.

18th—Fairfax Quarterly Meeting, at Washington, D. C.

18th—Center Quarterly Meeting, at Unionville, Center County, Pa.

19th—Burlington Quarterly Meeting, at Mt. Holly, N. J.

23d—Pelham Half-Yearly Meeting, at Coldstream, Ont.

23d—Blue River Quarterly Meeting, at Chicago, Ill.

25th—Warrington Quarterly Meeting, at Menallen, Pa.

28th—Bucks Quarterly Meeting, at Wrightstown, Pa.

DONATION DAY AT THE NORTHERN Association for the Relief and Employment of Poor Women, 702 Green Street, Third-day (Tuesday), Second Mo. [February] 12th, 1918. Donations in FUNDS, DRY GOODS and GROCERIES will be very acceptable. Muslins, Colored Flannel and Canton Flannel particularly needed. Tea, Sugar and Coal are in daily use.

The object of the Association is to give relief to worthy and infirm women of all denominations by furnishing them with sewing for which they are compensated.

For those who work in the house a comfortable sewing room and hot lunch are provided and work is supplied to those unable to leave their homes.

House open from 9 a.m. to 6 p.m.

OFFICERS:

President—Caroline S. Jackson, 6444 Greene St., Germantown.
Vice-President—J. Ella Casselberry, 4328 Pine St.
Treasurer—Mary H. Black, 522 Walnut Street
Secretary—Hannah B. Pettit, 4929 Rubicam Ave., Germantown.

THREE WOMEN WANTED FOR EARLIEST POSSIBLE SAILING.

THE American Friends' Service Committee has an urgent call from France for one nurse and two women for social work. A prerequisite for this social work is a speaking knowledge of French. Past experience in social work is not so important, and all Friends who speak French are urged to apply to REBECCA CARTER, 20 S. 12th St., Philadelphia.

A CLEVER answer often turns away wrath. An official, with a frowning countenance, once approached Father Healy, the Irish wit. "Healy," said the official, "I've got a crow to pick with you." "Make it a turkey," said Father Healy, quickly, "and I'll join you at six sharp." What could the official do but smile?—*Pittsburgh Dispatch.*

Chemistry Professor—What happens to gold when it is exposed to the air? Student (after long reflection)—It's stolen.—*New York Times.*

BOARDING AND ROOMS.

WASHINGTON, D. C.—PERMANENT and transient boarders desired in a Friends' family. Address Sarah R. Matthews and sisters, 1827 "I" Street, N. W., Washington, D. C.

A PLEASANT ROOM WITH BOARD for elderly person is offered in a Friend's family in Germantown. T-239, Intelligencer Office.

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FOR SALE—A fine stone and stucco residence, with two acres, in Rose Valley, Pa., one-half mile from Moylan station. Close to trolley. Seventeen rooms, two baths. Apply to Emma W. Price, Moylan, Pa.

FOR SALE.—BURYING LOT NO. 265 Section 27, 110 sq. ft., in Fernwood Cemetery. Adjoining lots in name of Mary L. Thumb and Stimmel Hewes. S. C. Walker, Chadds Ford Junction, Pa.

WANTED.

WANTED IMMEDIATELY, FOR SERVICE in France (earliest possible sailing). Four men experienced in operating wood-working machinery. We have a special cable request to supply urgent need. We will pay separation allowance for family support, if necessary, out of special fund available;

Also, one nurse, and two women for social work. A prerequisite for this social work is a speaking knowledge of French. Past experience in social work is not so important, and all Friends who speak French are urged to apply.

Send inquiries or applications to American Friends' Service Committee, 20 S. 12th Street, Philadelphia, Pa.

YOUNG LADY WANTED AS MOTHER'S helper. Must have refinement, tact, good education, pleasant disposition and be reliable. Wish to have the children and her mutually happy. Please write, E. 235, Intelligencer Office.

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Committee. This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

Chairman, RUFUS M. JONES.
Vice-chairman, ALFRED G. SCATTERGOOD.
Treasurer, CHARLES F. JENKINS.
Executive Secretary, VINCENT D. NICHOLSON.

Assistants, SAMUEL J. BUNTING, JR., REBECCA CARTER, F. ALGERNON EVANS.
Field Secretary, PAUL J. FURNAS.
Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.

Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so. Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee:

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquila J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

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This Sale of Boys' Clothing will prove equal to the standard set for exceptional values to our customers during our Golden Year. Opportunities, such as these, to exercise great economy and at the same time secure such good, dependable Clothing for the growing boy, seldom come. A large portion of this Clothing is from our regular stocks, while some of it represents close-out lots from the best manufacturers—every garment of excellent quality:

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\$12 and \$13.50 Norfolk Suits, \$8.75

Mixed chevriots in neat patterns; full-lined knickerbockers; sizes 7 to 17 years.

\$10.00 Serge Norfolk Suits, \$7.75

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\$8.50 and \$10.00 Mackinaws—\$5.75

Of warm blanket cloth; large shawl collar, nearly every size from 9 to 18 years.

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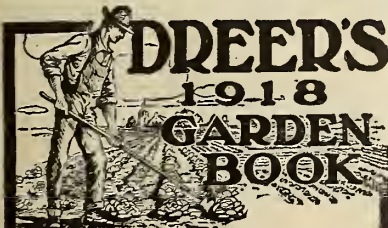
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YELLOW WARBLERS.

The first faint dawn was flushing up the skies,
When, dreamland still bewildering mine eyes,
I looked out to the oak that, winter-long—
A winter wild with war and woe and wrong—
Beyond my casement had been void of song.

And lo! with golden buds the twigs were set,
Live buds that warbled like a rivulet
Beneath a veil of willows. Then I knew
Those tiny voices, clear as drops of dew,
Those flying daffodils that fleck the blue.

Those sparkling visitants from myrtle isles—
Wee pilgrims of the sun, that measured miles
Innumerable over land and sea
With wings of shining inches. Flakes of glee,
They filled that dark old oak with jubilee.

Foretelling in delicious roundelays
Their dainty courtships on the dipping sprays,
How they should fashion nests, mate helping mate,
Of milkweed flax and fern-down delicate,
To keep sky-tinted eggs inviolate.

Listening to those blithe notes, I slipped once more
From lyric dawn through dreamland's open door,
And there was God, Eternal Life that sings
Eternal joy, brooding all mortal things,
A nest of stars, beneath untroubled wings.

—Katharine Lee Bates.

THE BAPTISM OF THE SPIRIT.

BY ELIZABETH POWELL BOND.

You will recall the testimony of John that while he baptized with water, as a sign of the remission of sins, a sign of the old record washed away and a new record to be begun, there was another who baptized with the Holy Spirit. The baptism with water was only an emblem, an outward thing; the baptism of the Holy Spirit, that touched the very sources of the soul's life. John bears witness that he saw the Holy Spirit in the form of a dove descend upon Jesus. Can we doubt that it was the Holy Spirit that quickened and filled the life of Jesus, and through him reached the hungering multitudes that hung upon his words and waited for his healing touch?

The sick that needed a physician turned to this minister of health to make them whole. The unhappy souls that felt themselves possessed of devils, clamored for his word of power to make them strong and set them free from the tormenting thought that held them. Those who had put their trust in the letter of the law were taught a new test of their daily lives—"By their fruits shall ye know them." This baptism of the Holy Spirit which visited the soul of Jesus and opened to his vision the very life of God, he received not as only his, but passed on to all who could share it. In every generation since this has been the great spiritual reality.—It is true that systems of theology with their many perplexing propositions have come between the souls of men and the vital touch of God. It is true that bandaged eyes it is as if the sun were shining not.

Happy it is for us, if we have in some measure, however slight, the consciousness that in God "we live and move and have our being;" if in the flood of autumn sunshine in which we are rejoicing, we find a messenger straight from the Sun of suns; if in every visible

thing of his handiwork we see a manifestation of God. If only we have this consciousness of living in God, then our life becomes religious life, life bound to God. Then our thought will turn continually Godward.

When we are weighted with our work and it seems heavier than we can bear, the unspoken appeal for strength from the exhaustless fountain will renew discouraged efforts.

When we are tempted away from the right line of doing, and what we know to be conscience is laughed at as cowardice (and this often befalls the young), there is in this consciousness of God the unfailing source of noblest courage. And when we are most glad in our successes, and most gay in the abundance of life, it sanctifies all our gladness and gayety, to say in our inmost heart, "I am so thankful, Heavenly Father, to be glad." You see, there is no separateness in this type of religious life. There is no withdrawing into the convent or monastery to be near to God, to escape the difficulties of life there; there is no setting apart hours and days in which to be religious.

But right in the thick of things, in our busiest work, in our gayest sports, one flash of thought Godward lifts us to the Holy of holies for the life-renewing baptism of the spirit, and instantly we are back again "to do the next thing," or to play with all our might, if it be our time for play.

Do you realize that it is our privilege to be the ministers of this heavenly baptism to each other? Mrs. Browning has written it:

"So others shall
Take patience, labor to their heart and hand,
From thy hand, and thy heart, and thy brave cheer
And God's grace fructify through thee to all."

Whether we will or not, we cannot pass each other in the hall or on the street that we do not baptize each other with the spirit we are of. This is the way we are made. And this makes life, of necessity, an earnest thing. Perhaps we would say, "It cannot make any difference to the community or the world, what I do, I am so unimportant or insignificant—I will just go my own way and look out for my own good and my own pleasure. I will not be my brother's keeper." But that very attitude of indifference does make itself felt. It puts in place of a sunbeam an icicle. And how we do love to live among sunbeams! And how we do bless that soul, passing us in the hall or on the street, that calls to our mind, and thus baptizes us—faithfulness to present duty, the noble courage that puts to shame the laugh of the scorner, the charity that thinketh no evil, the sympathy that is balm to our wounds, the nobility that honors us, demanding the best that is in us!

If Jesus baptized with the Holy Spirit, so may we in our lesser measure. Thus does our Heavenly Father honor us, appointing us to this beautiful service.

An element of sternness enters into this however, that we must not close our eyes to. This is not only *privilege*, but *stewardship* as well, this power of personal baptism. And for our stewardship we have sometime and somehow to render an account to show whether we have done well or done ill in keeping our brother! It is in cherishing in ourselves the consciousness that our life is in God, that we are called to all things true and noble and happy, that we can win for our stewardship the approving word "well done, thou good and faithful one!"—From "Words by the Way."

*Will winter never be over?
Will the dark days never go?
Must the buttercup and the clover
Be always hid under the snow?
Ah, lean me your little ear, love,
Hark to a beautiful thing,
The weariest month of the year, love,
Is shortest and nearest to spring.*

—ADELINE D. T. WHITNEY

WAR HYSTERIA IN VERMONT.

REV. H. L. ROTZEL, of Boston, Secretary of the Civil Liberties Committee of the League for Democratic Control, writes the following account:

And now comes New England in deep humiliation pleading guilty to the charge of persecuting Christians in the name of patriotism. We can take no comfort from the fact that the treatment accorded Rev. C. H. Waldron, of Windsor, Vermont, recently tried under the Espionage Act, is not so drastic as that administered to Rev. Herbert Bigelow, of Cincinnati, Ohio, nor yet so in defiance of justice as the case of the two ministers and the Quaker who were mobbed and then convicted of inciting to riot in Los Angeles, California. The same spirit was in evidence. The same methods were advocated by many. But the extreme expression of this spirit was held in check by the fact that the case was so clearly one involving religious conviction rather than political beliefs.

As might be expected, this story from the hills of Vermont has the traditional New England setting. It is American to the core. From the statement of one of the prospective jurors that "religion ought to be laid aside for the government at this time," to the testimony that the Kaiser was the Anti-Christ and the Beast of Revelations 13, socialism, the I. W. W., anarchism, Bolshevism, and the industrial revolution never had a look-in. Not even our erst-while disreputable Higher Criticism had a chance to show its "blighting influence." It was the plain literal Gospel and the right to worship God in accordance with the dictates of conscience which was on trial before "the Honorable the United States Court of the District of Vermont, which was "open for such business as should come before it" on the 8th day of January in the city of Brattleboro, Vermont.

HOW THE TROUBLE STARTED.

Rev. Mr. Waldron was brought to the attention of the public by the report of a demonstration which was conducted against him on the evening of "Liberty Loan Sunday" on October 21st last. He did not observe the suggestions for the day because of his conviction that the church services should be used for worship and for the preaching of the Gospel and for these things only. The report that he had not observed the patriotic suggestions at the morning service spread abroad and in the evening a large group of people assembled in front of the church, called Mr. Waldron to the steps and asked him to sing the "Star Spangled Banner." This he said he would do, if they would come in and hear him preach. Some consented to do so; whereupon, draping the flag about him, he sang the national anthem. At this, the crowd dispersed, and the evening services were concluded without further interruption.

From this time on, patriotic people, unable to understand Mr. Waldron's religious views, began to attack him and his friends for his alleged lack of patriotism. A quarrel was precipitated in the church. The matter was reported to the Federal authorities and the Baptist State officials, and culminated in an indictment by a Federal Grand Jury on December 21st, charging wilful and felonious interference with the military forces of the United States, by causing disloyalty among the young men who were members of his Bible class. There were two other counts in the indictment, but both were dropped before the end of the trial for lack of evidence. Mr. Waldron was placed under

arrest, released on bail, and told that his trial was set for January 8th.

Some of the Vermont newspapers immediately assumed him guilty; welcomed him as a local and direct representative of a far-off enemy; and proceeded to shower upon him all the patriotic spleen which they find it necessary to express in order to maintain their reputation for loyalty. What to do was no easy question. A letter from the New York Civil Liberties Bureau, offering aid, remained unanswered, lest it might be a trap which would get him into more trouble. But Mr. Waldron was educated a non-resistant at Treveca College, Nashville, Tenn. Mrs. Waldron came from a Mennonite home. They knew that a Quaker would understand. Mr. Waldron went to the first Quaker "pastor" he could find, and by him was introduced to the group of friends who have since followed his case, and finding it a worthy one, have given him such aid and counsel as has been possible under the circumstances.

THOSE WHO MISUNDERSTOOD MR. WALDRON.

The evidence shows that there were two groups of people who misunderstood Mr. Waldron sufficiently to oppose him actively. The patriotic people of Windsor had come to believe that he was disloyal because of his religious convictions against war, and because of his refusal to use the Sabbath and his church services for anything except worship and the preaching of the Gospel. The Unitarian minister of Windsor, who was one of the witnesses for the defense, reports that the Vigilantes of Windsor failed to understand Mr. Waldron's position; spread exaggerated reports about his conduct, and talked of extreme measures of violence before the indictment was returned. This spirit of intolerance was augmented by the Baptist State officials who came to believe that Mr. Waldron was unworthy to continue as pastor of the Baptist church because of his conversion to the Pentecostal faith in the physical manifestation of the Holy Spirit among men today, even as it is reported to have been manifested to Saint Paul in the Bible account of his experience on the road to Damascus. This combination of political and ecclesiastical misunderstanding resulted in a public intolerance which made it well-nigh impossible to find an attorney who would take the case, and which evidently influenced the judge to the determination to force the case to immediate trial, in order to get it out of the way and prevent further trouble.

DIFFICULTIES IN GETTING AN ATTORNEY.

After various delays, the case was finally placed before a Boston attorney, who filed a motion for a continuation, in order to have time for investigation and preparation. He advised Mr. Waldron to retain the best criminal lawyer that he could secure in Vermont. The motion to continue the case was emphatically denied, but a prominent Vermont attorney was secured through a local Windsor attorney. Both these attorneys decided that the only course to pursue was to plead guilty. They said that this was war-time; that no jury could be secured which would not convict in such a case; that the matter of time to investigate the case was unnecessary, and no excuse for delaying the trial; and that it was their conscientious duty to advise their client to do what they considered to be for his best good. They did hope that they could get the judge to be lenient with the sentence. The judge refused all plea for leniency in sentencing, and gave every one to understand that if the defendant pleaded guilty or was found guilty, he would give him the full sentence provided by the law. Mr. Waldron insisted that, whatever the technicalities might be, he was not guilty of being in any way unpatriotic or of attempting, wilfully, to interfere in any way with the laws of the United States. Finally under these circumstances, thirty minutes before the trial opened, both attorneys for the defense refused point-blank to take the case to trial on the evidence. Mr. Waldron entered the court without legal counsel, trusting in his own clear conscience and the mercy of the court for a fair trial and for justice.

To the honor of the court let it be here said that he got both. The judge asked whether he had funds to employ an attorney. Himself without salary, his father a minister past middle age on a meagre salary, his brother in a distant city accepting the newspaper stories of his guilt, he was most truthful in saying that he had not. The court then appointed a prominent local attorney to defend him. This man, handicapped as he was, and without pay, conducted a very able defense.

It now seems that this is the only method by which a Vermont attorney could have been secured to stay by the case long enough to look into the evidence connected with it.

VERMONT NOT ACQUAINTED WITH ANTI-WAR SECTS.

It is only fair to say at this point that the State of Vermont seems to have had no experience with religious sects which are opposed to war, such as the Quakers and the Mennonites. Vermont people were, therefore, quite without understanding on this point of view. The assumption with these Vermonters, at least if their attorneys represent them, is that "there ain't any such animal as a conscientious Christian who does not believe in war." As one of them finally said, "The only defense for this case that I could see at first was either insanity or absolute denial of everything." The fact that a man could not be convicted because of a failure to do certain things called patriotic; that a minister of the Gospel has not only a right, but a duty to interpret and to preach the religious truths of the Bible as it is given to him to understand them; that a minister could preach Bible truths which might interfere with young men's ideas of war without wilfully and feloniously interfering or attempting to interfere with the military laws of the United States; and that the United States government has recognized in the draft law the right of people who have religious convictions against war to refuse to do what is required of all others in the way of military service,—these considerations are not, according to my emphatic informants, what might be called self-evident truths to the Vermont mind, and least of all to the minds of Vermont jurymen. I do not mean to say that these truths did not flash out during the trial. They did. No good lawyer could refrain from using them on the occasions when they fitted in well. And we had a good lawyer; there is no doubt in the mind of the defense on that. He did not see the witnesses for the defense until two days after the trial began and the government evidence was all in. But the important thing is that he did see them; that they were unusually good witnesses; that he used them to advantage, and, what is of greatest importance, he came to see that he had a good case and a real chance to win it.

THE "HOLY ROLLERS" AND THE BAPTIST CHURCH OFFICIALS.

To understand the evidence submitted, requires a knowledge of the religious situation in the Baptist church at Windsor. Mr. and Mrs. Waldron, capable and aggressive young people, came to the church three years ago, when it was rather run down. They built up the membership and won the confidence of their people. As their religious training had been largely in terms of literal interpretation of the Bible they, quite naturally, became interested this last fall in the teachings of representatives of the Pentecostal faith (commonly called Holy Rollers), who held meetings in Windsor for several weeks. They accepted the Pentecostal interpretation of the Bible and of the possibilities of religious experience. A number of their church members followed them in this. Some of the Pentecostal converts were taken into the church. This, I am told, is perfectly legal in the Baptist denomination, in which each church is a law unto itself in such matters. The questions of doctrines involved, however, naturally caused difficulties, and the matter was reported to the State Baptist officials, who had been granting financial aid to the church.

Although soon after the public demonstration against him for failure to observe "Patriotic Sunday" in October, his congregation had passed a vote of confidence in him, at a subsequent church meeting in November arranged by

the State Baptist officials, Mr. Waldron resigned, and his resignation was accepted. At this meeting a considerable number of the congregation, especially those of the Pentecostal faith, withdrew from the church with their pastor, feeling that an injustice had been done. Mr. Waldron continued to reside in Windsor, and to act as pastor to those of the church who had withdrawn with him. From the first the State Baptist officials used their best efforts to induce him to leave Windsor, offering him every aid in securing a Baptist church elsewhere. Finally, finding him determined to stay by what he had come to believe was a real religious awakening in Windsor, they threatened to use the courts in securing his removal from the Windsor Baptist church. His resignation and the Federal indictment followed soon afterwards. The secretary of the State Baptist convention worked with the District Attorney in obtaining witnesses and in preparing the case for the government. At 7 a.m. on the morning of the trial this Baptist official, through the aid of the attorney for the defense, secured an interview with Mr. Waldron, and obtained a written statement from him that he would leave Windsor in two weeks.

In explaining his action this Baptist official makes this statement:—"That written agreement was secured because Waldron had promised his attorneys, his father, and myself that he would plead 'guilty,' and the plea of 'guilty,' with the fact that he was going to keep his mouth shut on the war, and leave Windsor, the attorneys hoped would lighten the sentence. It was only after Waldron's attorneys had been to me more than once that I consented to go before the judge, which I did Tuesday morning the 8th, in the presence of the District Attorney, the United States Marshal and Waldron's attorneys, and plead for leniency of sentence."

This statement makes it quite clear that all Waldron's advisers, legal and ecclesiastical, were united in urging him to plead guilty. In other words the spirit of the times had completely blinded the eyes of lawyers and ministers alike to the actual facts in the case as they were finally brought out by the trial.

THE EVIDENCE IN THE CASE.

The government evidence consisted of the testimony of one patriotic citizen, who took Mr. Waldron to task for his supposed lack of patriotism, and of statements by five of the young men of Mr. Waldron's Bible class that he had said certain things which they had interpreted as advice against military service. The patriotic citizen became involved in a theological argument as to whether or not it would be worth while to oppose the Kaiser if he were the Anti-Christ or the Beast of Revelations 13. The testimony made it quite clear that the young men had misinterpreted or distorted what Mr. Waldron had said.

One young man testified that in speaking of the church running down, Mr. Waldron had said: "The boys have gone and enlisted in spite of all I can do." Mr. Waldron explained that he had said that the church was running down in spite of all he could do, that families were moving away, and the boys were enlisting.

Another testified that he had told him: "When the draft comes, do not heed it. The law will take you up, fool around with you for a year, and then the war will be over." Mr. Waldron said that the young man was worrying about the draft, and that he told him not to worry, that it would take some time for the law to operate, and then only one in ten would be taken, and maybe the war would be over before he was called.

Another testified that he had said "To hell with patriotism" in a sermon, but admitted that it was made in ridiculing the Kaiser, who was devastating Belgium and praying to God for success in the name of patriotism.

The young men also testified that he had told them that a Christian could take no part in war. Mr. Waldron frankly said that he had told them that the Bible teaches that a Christian may not take his brother's blood.

Perhaps the most serious evidence was to the effect that Mr. Waldron had given two of the boys copies of a religious tract entitled "The Word of the Cross," an English tract with the sub-title "Christ again before the Tribunal." This tract gives, in the answers of "Paul Heavenlyman" to the questions of the military officers, the Bible quotations and religious reasons upon which he sought exemption from military service as a conscientious objector. Mr. Waldron testified that he had ordered the pamphlet from a large advertisement in D. L. Moody's *Christian Worker's Magazine*; that it was advertised as "an important and

timely message for the Lord's people in these troublesome times. We cannot recommend it too highly;" that he had ordered it to explain to his friends his general attitude toward war; and that he had not read it all carefully until after it had been called to his attention by the indictment.

Local color came into the trial at this point, when the attorney for the defense pointed out that this same advertisement had appeared in the Northfield publication of the Moody interests, the *Record of Christian Work*, which is printed and published in Brattleboro.

RELIGION SHATTERS PREJUDICE.

The sessions of the court at which the witnesses for the defense testified were truly remarkable. These people brought into the court-room an unmistakable spirit of religious faith and of humble regard for the truth. Their testimony was of their faith, as well as of the matters at issue before the court. They described their meetings and the physical manifestations of the Holy Spirit, clearly, quietly, simply and without hesitation. To be "under the power" was to be God-conscious rather than man-conscious; the falling upon the floor was purely an incidental matter, common only to the more excitable among them; the manifestation might be and usually was while kneeling or sitting. I talked with several leaders of these Pentecostal people and found that they deplored the excesses by which they are advertised. I have never been accused of tendencies toward these beliefs and practices, but did I not bear witness to the simple effectiveness of the religious lives and spirit of these people as I saw them, I should be an unworthy reporter of this trial and should leave out one of the vital elements which entered into it. I had only to recall that remarkable book of the late Professor James, "The Varieties of Religious Experience," to realize that even to the cold eye of science these people have a place in the religious sun. I had only to reflect on the cold, inert Christianity of many churches and Christians of my own respected denomination to make myself feel decidedly humble before these earnest, devoted followers of Jesus Christ. Furthermore, I am confident that, in the present case, the religious spirit which they brought into the court-room was wholly responsible for breaking down the barrier of prejudice to the extent that a conviction was made possible on the evidence.

THE RESULT.

The result of the trial was to split public opinion wide open. Those who had not followed the evidence continued to assume Mr. Waldron guilty, and felt that it would be a patriotic disgrace not to make an example of him. Those who attended the trial discovered that the man was innocent. No better evidence of this could be given than the fact that the press reports were absolutely fair to the defendant, and in some cases favorable, as when it was reported in the *Brattleboro Daily Reform* that "it was the general opinion of lawyers and spectators that he (Mr. Waldron) made an excellent witness for the defense." Under the circumstances it is hardly to be wondered at that the jury was unable to agree after twenty-four hours deliberation, and that they were finally dismissed without rendering a verdict.

It is reported that "the entire atmosphere at Brattleboro is thoroughly changed. Everybody cordial to defendant. All surprised at the result. We hear as a rumor that the jury stood 10 for acquittal and 2 for guilty."

Under the circumstances, we cannot believe that the government will go to the expense and risk of retrying the case. It cannot afford to be put in the position of persecuting a man for his religious convictions. The State Baptist officials have affirmed that they are using their influence to have the case dropped. Certainly enough has happened already to warn everybody against interfering in any way with the military forces of the United States; and, on the other hand, a perfectly clear example has been given of the blind results of war hysteria—an example which would serve to keep us all from too hasty suspicion of the motives and acts of those with whom we cannot agree.

H. L. ROTZEL.

120 Boylston St., Boston, Mass.

One conquers a bad habit more easily today than tomorrow.—*Confucius*.

Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong.—*James Bryce*.

GOD'S MUSIC IN THE SOUL.

"Blessed is the people that know the joyful sound;
They walk, O Jehovah, in the light of Thy countenance."

We may all possess within our souls a secret, mysterious music, that is unlike the murmur of the surf on the distant shore, or the sighing of the summer wind through the tree-tops. It is not comparable to the lofty peal of the organ, the clamor of brass instruments, or the subdued strains of flute and violin. This perfect melody falls best on the inward sense when outward sounds are driven forth and stilled. It is the voice of God.

Those who desire to preserve their hearts in peace must have daily contact with God. This is quite possible. The greater the domestic or business pressure, the more discordant the clash of interests, the stronger becomes the need that we listen to the divine harmony within our own souls.

Those who approach God day by day, temporarily emptying their hearts of other thoughts may catch these sweet vibrations of the heavenly harmonies. It may be on the rushing railway train, in the crowded office, or for a moment in the midst of social joys. It may be in the stillness of the night when our minds are afresh attuned to the heart-tendering influence of the Spirit of God. Only the divine mind can fully play upon the finer heart strings of our natures. God will do this for us if we will. When the many voices of the world distract us we may do well to listen for the quiet notes of God's music within our souls. When despair clutches us we find refuge in its calming influence. When temptations assail us we receive high courage from its loftier strains. Above the storms of life its swelling power renews our faith and action. In weariness it soothes us. Its minor keys pour forth restfulness and confidence to the inward ear. How gracious is this music of our Lord!

Many are the chords within the souls of men that are touched by the Spirit of God. Efforts on behalf of world peace may illustrate the difference between the call of the intellect and that of Jehovah. Many are the strings stirred by men and women in their efforts to abolish war. Some of these send forth notes on behalf of material interests alone—security, thrift, quietude and ease. One glorious chord is all too little heard in the clash of tongues. Even those who love Christ too little heed it. It calls for self-sacrifice and love. The string that vibrates to the touch of the finger of God is what our blood-sodden earth needs today. This chord speaks of sin—softly, insistently. Men of this generation may close their ears to it but it will never cease to play. Long years hence when the voice of the economist, the philanthropist, the debater have ceased men will perforce listen to the divine harmony of the sacred string that is thrilled by the breath of God. Only obedience to it will make possible the triumphant strain. "Glory to God in the highest, on earth peace, good-will to men."

The divine symphony within us is but a foretaste of celestial joy. Submission to its authority is but the prelude to the glories of the choir invisible. "Blessed are they who know the joyful sound."

WM. C. ALLEN, in *The American Friend*.

The airs of heaven blow o'er me;
A glory shines before me
Of what mankind shall be,—
Pure, generous, brave and free.

The love of God and neighbor;
An equal-handed labor;
The richer life, where beauty
Walks hand in hand with duty.

I feel the earth move sunward,
I join the great march onward,
And take by faith, while living,
My freehold of thanksgiving.

—WHITTIER—"My Triumph."

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SECOND MONTH 23, 1918

SHALL FRIENDS CHANGE THEIR WAR TESTIMONY?

THE Society of Friends had its birth in a time of war. In 1651, when George Fox was only twenty-seven years old, he was offered a captaincy in the army, and on his refusal was thrown into a dungeon, "among rogues and felons." It was in refusing that offer that he made the famous reply which no doubt forms the basis of our original testimony:

"I told them I knew from whence all wars did arise, even from the lust, according to James's doctrine, and that I lived in virtue of that life and power THAT TOOK AWAY THE OCCASION OF ALL WARS."

It was in 1660, only nine years later, that "The Harmless and Innocent People of God Called Quakers" presented to King Charles II. their Declaration that "We utterly deny all outward wars and strife, and fightings with outward weapons for any end, or under any pretence whatsoever; *this is our testimony to the whole world.* . . . And we certainly know, and testify to the world, that the spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of the world."

This testimony, declared at the very beginning of our religious Society, has been steadily maintained from that time down to the present day. On almost all other questions we have differed, disputed, separated; but on the question of war the corporate testimony of the Society seems never to have weakened or wavered. It stands today practically the same as it stood two and a half centuries ago. Many individual Friends indeed have gone to war, some without disownment or even censure by the Society; but still our ancient testimony has been maintained, and even those who disregarded it seemed not to wish to have the Society change or abolish it.

The testimony adopted in 1660 was in 1917 reaffirmed by all branches of the Society of Friends; and in Europe, America, and Australia many young Friends of "draft age," the age of George Fox when he refused to be a captain, have proved their readiness to suffer as he did rather than kill at the command of another.

A small group in our Society, however, believing participation by our nation in the present war to be necessary and just, urges that Friends should recognize that this war is different from all other wars, and that our testimony should in some way be modified so as not to include it.

In discussing this proposal with a number of its advocates, I have noticed one remarkable fact,—that is, not one of them has been ready to put into *exact words* the change that he desired. Some, indeed, said plainly that they desired no change at all in the words of the testimony, but merely that Friends should recognize that it did not apply to the present war, which they thought essentially different from *all* previous wars. On closer consideration, however, several concluded that the Civil War of 1861 ought also to be excepted, and some found that they were not prepared to have the war of the American Revolution condemned. Close thought developed a disposition to modify the testi-

mony by making it cover all *unrighteous* wars; but it was found very difficult indeed to frame a modified testimony on that point that was at all satisfactory.

Now in order to promote clear thought on the subject, I suggest that every Friend who is dissatisfied with our testimony against war should frame precise answers to these questions:

1. "After the United States entered this war, our ancient testimony against *all* wars was reaffirmed by all branches of the Society of Friends in America. Does thee approve or disapprove of this action?"

2. "Does thee wish to see the Society of Friends change its query on war so that either the present war, or the Civil War of 1861, or both, would be excepted? If so, in just what words would thee frame the modified query?"

If the "conscientious objectors" to our existing testimony against all war will apply themselves to framing a *better* testimony for the present day, I feel sure that they will end with a greater admiration for the twenty-seven-year-old Friend who framed the first one.

H. F.

NOTE AND COMMENT.

WHAT CAN PATRIOTIC AMERICANS DO NOW TO HELP END THE WAR?

BY WILLIAM I. HULL

There are at least six different ways of ending the war which are engaging the interest and support of Americans, patriotic and otherwise.

The most popular and most obvious of these is the pathway of military victory, on the land and under it, on the seas and under them, in and from the air. From the making of "camouflage wigs" for the soldiers in the trenches, to the building of a sky-full of aeroplanes and a fleet of super-dreadnoughts which shall excel even Britain's, this method is absorbing the vast bulk of America's capital and labor. This may be a thoroughfare, or it may be a blind alley; in either case, it is a long lane.

The economic war for the starving of the enemy and the strangling of his industries is becoming so popular, among "Protectionist" circles at least, that it bids fair to struggle for survival even after the military war is ended. The spoke which the President put in the wheel of the Paris Conference may stop the progress of "the war after the war," but at present the economic war is being waged vigorously on both sides by means of blockade or submarine.

The "diplomatic drive," which has been so gallantly led by the President, consists in a statement of terms of peace so moderate and liberal that they will appeal overwhelmingly to the public opinion of the German and Austrian peoples, and cause them to end the war either by industrial strikes, or, if need be, by revolution. The Bolshevik leaders have greatly aided the President in this method of ending the war, by compelling the German military autocracy to reveal its annexationist plans at Brest-Litovsk, and thus to array against it the majority of the Reichstag who voted against annexation and indemnities, as well as the laboring, burden-bearing masses. Lloyd-George at one time last month gave good promise of aiding in this diplomatic drive; but it is not yet at all certain that the British, French or Italian leaders have given up their plans of annexation in Europe, Asia and Africa.

The attempt to end the war by inducing the German and Austrian peoples to inaugurate a political revolution against their imperial governments and establish in their stead governments republican in form or in fact which could make a just and lasting peace with their sister republics, is being furthered by organizations of American citizens of German descent, and has

just been specially assigned to the care of Lord Northcliffe in England. Lord Northcliffe's journalistic and advertising ability probably attracted to him the task; but the existence of more genuine democracy in his make-up, as well as in the essence if not the form of the governments of the Allies, would doubtless make this attempt more promising.

The institution of various industrial reforms at home, designed to remove wrongs which constitute a beam in the eye of the Allies, or a mill-stone around their neck, is another means advocated by some discerning Americans for ending the war. These argue that such reforms would unify and conserve America's efforts by preventing innumerable strikes, and would at least partially reassure the laboring men the world over, upon whose backs the chief burden of the war is borne.

Still others, especially the peasants of Russia, regard such reforms as the proverbial "fiddling while Rome is burning," and demand a thorough-going industrial revolution all around the world, which shall take the ownership of land and capital out of the hands of the landlord and capitalist minority, and place them and the entire control of industry, which now rests in the hands of the employers, in the hands of the vast majority of the people of every country, namely, the laborers themselves. This industrial revolution, which they believe democracy really means, they have begun in Russia; they expect to see it triumph next, by their aid and that of the Social Democrats, in Germany and Austria, thus putting an effectual end to the present war; and then to see and help it sweep through every land, and thus prevent all war in the future by removing the economic causes of war.

Another group of workers, finally, are striving to end the war by releasing the moral and religious forces latent in every normal soul, and by concentrating and applying them to international relations. The brotherhood of man, the fatherhood of God, the friendship of nations, and similar fine phrases, these workers are seeking to make realities in actual use. The great institution of the Christian Church, in all its varied branches, having failed to take seriously the lip-professions which were so imposing before the crisis arrived, little bands of men and women, like the White Army in Sweden, and the Fellowship of Reconciliation in England and America, are striving to ascertain and fulfil precisely the will of God in this world-crisis, believing that God's omnipotence will more than compensate for their own impotence, and enable peace and justice to prevail by just and peaceful means.

Such are a half-dozen ways in which patriotic Americans can help now to end the war. Which of them they can follow best will depend upon the character and extent of their patriotism, and the degree to which it is permeated by a genuine love of God and their fellow-men.

MEETINGS OF MINISTERS AND ELDERS

ARTHUR C. JACKSON, of the committee appointed by Philadelphia Yearly Meeting to consider proposed changes of discipline concerning meetings of ministers and elders, writes as follows:

There is good reason to believe that Wilmington Monthly Meeting and Concord Quarterly Meeting gave due consideration and prayerful thought to the actual conditions that awoke the concern which led them to ask the Yearly Meeting of 1916 to consider changes in our Book of Discipline regarding the organization of our Meetings of Ministers and Elders, and their present method of "recording and appointment."

The Society of Friends knows that its vocal ministry is not the force in the world today that it was when one Friend could "shake the country for ten miles around." It is true, however, that more mouths have been opened in our meetings for worship within the past five to eight years than in any equal length of time within fifty years.

These expressions of praise and petitions for divine help have come mostly from those called "our younger members;" if this is not always true as measured by years, it is as to experience. It is for this growing group, who feel the inspiration of God's communion, who are now without the help, guidance, support and counsel of the Meeting of Ministers and Elders, that the proposed changes in discipline were recommended for the consideration of our Yearly Meeting of 1917. It was deemed wise by this body to postpone action on the report for one year.

If each member will refer to his copy of the Extracts of the Yearly Meeting of 1917, he will find printed in full the recommended changes as proposed by the committee appointed in 1916. By careful study of these proposed changes, and comparison with our present organization, it will be found that few radical changes have been made except those which tend to greater conservation and care in this most important function of our organized society, "The Ministry."

The committee, early in its consideration, realized that our present organization of ministers and elders does not reach that growing group of persons who feel they must share at times the great inpouring of divine love which they receive. These persons need the loving attention and guidance of a Meeting of Ministry and Counsel, composed jointly of persons of approximately the same spiritual development, and those of clearer vision and larger experience. They need a meeting in which they feel welcome, and where they may open their concerns, their hopes, their fears, and their aspirations, and benefit by joint communion with their Heavenly Father shared with a sympathetic group.

Many Monthly Meetings have not recorded a minister for years, and some have taken the position that they will not again take up the practice. Our present method of caring for our ministry is admittedly defective. The new plan of creating meetings of ministry and counsel in Monthly Meetings, to which appointments must be made at least once in four years, and appointees not to continue unless reappointed, provides for a needed extension, and revitalizing of our present meetings of ministers and elders. The report provides that persons shall be appointed to these meetings because they will be individually helped in their efforts to proclaim a message of truth by attendance at such meetings.

The sessions of these meetings may be opened for any concerned person to attend. Certain queries are provided to be read at the regular sessions of the meetings and a written report is to be forwarded to the Quarterly, Half Yearly and Yearly Meetings. Necessary provisions for minutes and travel have been carefully provided, and the proposed re-organization has been laid out so as to recognize *without recording*, and to guide and support *without separating* those to whom light shineth brighter and voice speaketh louder, that they may be strengthened by companionship and counsel to more perfectly reflect God's light and guidance, and give voice before the world to the gifts which God has given them to share with others.

Every member who is interested in the future of our Society should study these proposed changes, and come to the Yearly Meeting prepared to discuss or approve them. It would be very wise for Monthly and Quarterly Meetings to consider these changes before the Yearly Meeting of 1918. Copies of the extracts containing the proposed changes may be had upon application to the Central Bureau, 154 N. 15th St., Philadelphia. ARTHUR C. JACKSON.

THE COMPULSORY TRAINING BILL.

CHARLES T. HALLINAN, of the American Union against Militarism, writes from Washington, D. C.:

Is there any danger of the passage by Congress of the Chamberlain bill for compulsory military training? I have been asked this question repeatedly of late. I don't pretend to know just how much danger there is, but certainly it is no time for too much optimism.

There are several factors on our side. First, all of the Congressmen and one-third of the Senators have to be re-elected next November. This makes them extra cautious.

They are worried—all of them—and their disposition is not to pass any radical legislation if they can help it. As one Congressman said the other day: "The people are sore. You have made nondescripts of their sons, and some one else has made nondescripts of their Congressmen, and they don't like it." Whether that judgment is correct or not doesn't matter. The point is that Congress is inclined to "go slow."

Second, neither the President nor the Secretary of War has shown any desire to push the Chamberlain bill for compulsory military training. In fact, Secretary Baker in his annual report distinctly opposed the suggestion, on the ground that the end of the war might make universal military training unnecessary.

Third, Congressman S. Hubert Dent, chairman of the House Committee on Military Affairs, has polled his committee, and has a majority lined up against reporting out the Chamberlain bill during the Sixty-fifth Congress.

All that looks hopeful. One might almost be justified in asserting flatly that the bill is dead, so far as *this Congress* is concerned.

But what about the *next*? There's the difficulty. And it is very serious.

In the first place, most of the political prophets are agreed that both houses will pass into the control of the Republicans at the November election. (The parties are almost evenly balanced in strength today; a few votes would put the Democrats out and the Republicans in. If the Republicans capture the lower House, then the pacifist Dent will be ousted as chairman of the Military Affairs committee. He will be succeeded by Kahn, of California, an ardent advocate of the Chamberlain bill. In the Senate, Chamberlain would be ousted as chairman of the Military Affairs committee, but his place would be taken by Warren, of Wyoming, the father-in-law of General Pershing, and an ardent exponent of the Chamberlain bill. Furthermore, the chairmanship of the Senate Committee on Foreign Relations would go to Lodge, of Massachusetts, "big stick" advocate, the chief exponent of the doctrine of economic imperialism in the Senate. The jingoes will then be in the saddle, with a vengeance!

Today the country is being plastered from end to end with posters and other propaganda for compulsory military training. Every hotel has Hudson Maxim's book in it, alongside the Gideons' Bible! Medical associations are being systematically lined up for the Chamberlain bill. Rotary clubs and chambers of commerce are spreading the "good work" everywhere. Wright Patterson, the editor of the Western Newspaper Union, which furnishes "plate matter" and "patent insides" to country weeklies, says in a letter to Congressman Foss, that the country editors are becoming converted to the doctrine of compulsory military training, and he cites as proof the fact that when he polled 8,000 country editors last year and offered them a series of articles in favor of compulsory training, 6000 of them accepted and ran the articles! When the American Union Against Militarism offered to *pay* for a similar service to country editors—for a series of articles on the other side of the question—the Western Newspaper Union sent a man to Washington to tell us verbally that they would not handle any material from us. "Your organization is considered pro-German," said the agent. "The editors would kick if we offered them anything from you." Your readers can draw your own conclusions regarding this excuse!

The American Union against Militarism, which has been in a state of suspended activity for the past six months, held a meeting of its executive committee in New York City the other night, and voted unanimously to resume activities on a country-wide scale, and do it at once. Oswald Garrison Villard, editor of the New York *Evening Post*, was elected chairman, and Charles T. Hallinan vice-chairman. A secretary, to succeed Miss Crystal Eastman, will be chosen immediately and the headquarters at 70 Fifth Avenue, New York City, re-opened. It was unanimously voted the sense of the committee that the organization should

drop all the various aspects of militarism and jingoism and concentrate entirely upon the issue of compulsory military training. We want to be able to pledge so many Congressmen against it that we can defeat it in the Sixty-sixth Congress, no matter which party is nominally in control.

CHARLES T. HALLINAN

FORCE A FAILURE.

BY JOB HARRIMAN.

Brute force as a governing power is suicidal. It is the law of death. Every race or species that adopts force as a rule of action ends in the tomb. The most peaceful races and the most peaceful animals have survived. Were force the law of life, the reverse would be true.

The ferocious lion and tiger, with an offspring of three or four to each litter, are fast disappearing, while the cow, the sheep, the horse, bearing only one or two, lived in great herds prior to the rise of civilization, and are being preserved by mankind.

Gentleness, love and kindness are the law of life. Ferocious brute force is the law of death.

Whoever and whatsoever employs brute force as a means of survival invites the antagonism of the world. Whoever and whatever is gentle and lovely invites affection and admiration and receives the aid and succor of all.

Love is the law of life. It is the only thing that possesses cohesive power. It calls to its aid reason, patience, forbearance, and all things that make for peace and growth.

Force is the law of death. It possesses the powers of disintegration. It calls to its aid cruelty, hate, revenge, tyranny and all things that make for destruction and death.

"Force descends from the heart to the fang. Love ascends from the fang to the heart."

This world refuses to be ruled by force, but pleads for love to be its king. What service will life withhold from love? Yet, it will begrudge every tittle of service it renders to force. Love inspires service; force inspires resistance.

Tyre and Sidon, Babylon and Egypt, the Caesars, the Charlemagnes, the Napoleons and the Cromwells have had military power sufficient to have made their governments immortal if force could have done it. But alas! there is in brute force the germs of death. Russian imperialism has found its tomb. German imperialism has aroused the antagonism of the world, and will soon go down. The brutal imperialism of England, of Italy, of Turkey, of all the world, has aroused the enmity of the people of the world and must go down. The European trenches are the tombs of imperialism. In them will every crown and scepter be buried. Over the trenches the heart of the world will bleed with sorrow. It will bathe its lost ones in tears. It will visit the sentence of death on force as a rule of life. It will tell man to recompense evil with good. It will teach the children of the world to love one another and so fulfil this law.

LOWELL'S EPITAPH.—In his "Journal," now published by Houghton-Mifflin Company, T. Russell Sullivan tells of James Russell Lowell's funeral, at which Holmes, Curtis, Elliot Norton, and Howells were among the pallbearers. "The trees rustled against the open window in the gray light of a very dull day, until suddenly, just at the end, there came a burst of sunshine through the leaves," he says. Four years later Mr. Sullivan dined with Aldrich, and the latter showed him his valuable collection of manuscripts and letters. "After swearing me to secrecy, he took from its hiding-place an interesting document—Lowell's epitaph by himself, written in the author's hand on a drawing of a tombstone, and beginning:

"Here lies that part of J. R. L.
Which hampered him from doing well."

AMERICAN FRIENDS' SERVICE COMMITTEE.

*Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through life, O God, to Thee,
Who art the Love of love, the eternal Light of light.*

—RICHARD WATSON GILDER

CHRISTMAS IN FRANCE

OUR men in France are not only using their hands in building houses, repairing machinery, tilling fields, and threshing grain, but they are using their big hearts in bringing new hope and joy into the lives of the people among whom they are working.

Do you ask what place a Christmas entertainment has in the stern business of reconstruction? The French people will answer that it has a most important place. Upon the present children of France will rest a staggering burden. The birth-rate, which was too low before the war, has been cut in half. *Two million* of the younger men have been killed or permanently injured. Children such as those told of below must bear the burden of a debt-burdened, war-drained country.

All of the heroic, buoyant spirit that has preserved France in the past will be required. For three years the spirits of these children have been crushed under the weight of a calamity they could not understand. Occasions such as that described in the following letter from Carleton MacDowell help to produce a normal childhood in preparation for the tasks ahead.

The restoration of more normal social life is dependent upon the physical reconstruction in which our men are engaged, since the people cannot return to the villages until there are houses to live in and implements to work with.

We are sure that all contributors to Friends' War Relief Work will be glad to read the following account of some of the fruits their service is bearing.

Carleton MacDowell writes from Gruny:

Snow came. A series of deep frosts followed, and a bright moon came at night. The ruined village was lost; in its place we saw quaint Christmas-card pictures, with impossibly bright moonlight, and little cottages snuggling down into the snow, their single light twinkling like stars of inside warmth and hospitality. In spite of the wrecks under the snow, it seemed like Christmas.

It came time to open the mysterious black-papered bundles of toys that Murray had brought from Paris. Our "dining-room" tables were loaded down with great heaps of dolls and sail-boats and toy animals and horns. Less conspicuous, but equally Christmasy were the toy watches, and real watches (for a few older children), the pocket knives and the scissors. In great colored heaps were the good practical knitted caps, sweaters, mittens and stockings sent from home. Each child was to have a set, and a handkerchief and a cake of soap.

Mademoiselle, the school-mistress, gave us all the children's names, and we knew them well enough to put the right things in the right bundles. By the end of the evening the toy shop had disappeared and in its stead was a pile of thirty-seven goodly bundles, each bearing a name and a picture card with "Bon Noel."

Talk at meals for several days was largely concerned with the problem, Would it be right to take a certain spruce from behind a certain ruined house? The night the paper chains were made for the Christmas tree—not the spruce after all, but a tall cedar—the dining-room saw a strange sight. Hands hardened by axes and hammers were pasting little strips of gold and silver paper—these great big fellows were returning to their kindergarten days, preparing the Christmas party.

The party was on Christmas eve. The day before a load of our fellows arrived from Ham. It was a home-coming for some of them, for our equipe is very much of a family, and if you leave, you're glad to come back even for a visit. They were kept busy; some men decorating the school-room with evergreen boughs, others carrying chairs, others rehearsing the musical part of the program, another group working on the odds and ends for next day's dinner—seeding raisins, cracking nuts, peeling chestnuts. The boys kept me busy giving them jobs—they ranged from grinding dry bread in a coffee mill to plucking pinfeathers out of the turkeys with pincers!

And finally two o'clock arrived—evening begins early in this dark and wintry country. Well ahead of time, Gruny had assembled in the "Eccle Communal," it was the first time in three years. *Three Christmases had gone uncelebrated and now three nations were celebrating Christmas together.* No wonder the children in the front rows were thrilled and restless for things to start! No wonder the rows and rows of benches were crowded with best shawls and Sunday 'kerchiefs.

Music started the program. It is surprising how these children enjoy music; ordinarily, the music alone would have quite contented them, but how can you sit perfectly still when your mind is filled with your recitation and your curiosity as to the contents of those packages under that Christmas tree?

The little tots, standing on their chairs in front so as not to be hidden, turned to face the audience and began their part with a song. Then came recitations, most of them short, but spoken with fine spirit and expression. I kept



wondering if Americans so young could do so well. One of the girls who showed grave signs of stage-fright heard her mother's cheerful advice from back of the room: "Ne pleurez pas!"—(Don't cry!)

Best of all was a little girl so tiny that she had to be stood on a chair to be seen. Without fear, and unprompted, she told the story of her little finger, which she held up as high as her general chubbiness would permit. There were more songs and more music, before Parnell did his magic. It always is fun to watch Parnell, but far more interesting were the faces of his audience. The climax of wonder came when he finished his needle trick. As a thread slowly came out of his mouth, and one after another the ten needles he had swallowed appeared dangling on the thread, jaws began to drop all over the room and mouths grew wider and wider. It was a glorious sight, these rows of mouths! And finally some one pointed to the Mayor. There in the middle of the audience sat our dignified Mayor, a yawn frozen on his face, his ludicrously extended tongue keeping time with Parnell's lips as the needles slipped out and were counted, one after another. The tricks were concluded by the production from nowhere of quantities of red, white and blue ribbon, and of the flags of the other Allies, and finally of French, English and American flags in larger size; and finally with the tricolor aloft, we sang the "Marseillaise."

Russell gave one of his performances of the singing cat. He can imitate a cat perfectly, and he had all the children excitedly looking for the cat before he began to play the guitar accompaniment with the supposed cat under his coat. As this went on, Murray drew a picture of a cat on the black-board, a long red stocking with a Santa Claus sticking out of it was pinned on the pictured mantel-piece.

"Père Noel, have you a present for Mademoiselle?" Ah, yes, in his arms was a fountain pen.

"Père Noel, where is the ink for this pen?" And on being assisted out of the stocking, Father Christmas handed her the bottle of ink that he'd hidden in the box where usually one finds the candy.

It was a study of expression to watch the children as one by one their names were called—the jubilant smiles of those who heard their names called and went up with eager arms; the worried faces of those who were not called at first—faces that grew almost tragic as name after name was called; and then at last sudden bursts of sunshine.

Then we learned what French "compliments" are. A little girl stood up and read, in a formal monotone, a statement of appreciation and thanks on behalf of the school children; an older girl read a similar document on behalf of "les civiles," and finally quite unexpectedly, the Mayor arose with a "compliment" of his own writing which he read, not with the formal gusto of the little girl, but with a deep sincerity. It was a beautiful statement; one that moistened the eyes of many of the people. We all prize this very highly; besides expressing appreciation for the actual labors of our hands, it shows an understanding of the fundamental reason for our coming.

Little bags of candy were there for the children, and little tarts for their parents; and before we sang America, it was announced that one sack of potatoes for each family was waiting at the Agricultural equipe. As the people went out, each and every one shook hands with each of us near the door, and they were grateful handshakes on both sides! We had initiated the party; Gruny had given us its Christmas blessing.

None of us know the story of the opening of the presents—that happened about the home fires. But we saw the crowds of happy children who came to pay party calls next day, and the Mayor's wife says to us, "And when the children are happy, it makes the mothers happy too."

The children went into the church and had a grand christening of their dolls on Christmas afternoon; they had mass and vespers—then the baptism, with priest and god-parents and parents. Each child named her doll after herself with an "ine" added:—Marcello, Marcelline; Isabel, Isabelline. It grew dark before they were done, but they found one candle to light them to the end. None of us saw it, but the children came to tell about it afterward.

Except for the kitchen there was very little going on Christmas day. The two boys at Lioncourt had planned a party for the children there, and our tree and musicians and some of the boys went over for that. Dinner was postponed till they returned. There were fifteen of us, and

with all the Christmas of good fellowship about the long table.

Down in the back of everyone's mind there was an evident undercurrent of far-away thought—just a glance here and there in an eye would show it, and we were glad to stay close together.

LETTER FROM WALDO HAYES

(Home Address, West Chester, Pa.)

THE setting of the scene is at Ham this last week. The Equipe has rented half of a large hotel of three stories. Most of the English Friends room on the second floor and we, in the third. This third floor or attic is divided in two by a thin tar paper partition. French soldiers sleep on the other side. Our half is again divided by a thin partition, four sleeping on one side and three, including me, sleeping on the side next to the French soldiers. Indeed, a partition, quarter inch thick, separates me in my cot from a snoring French poilu. Two little windows about a foot square thru the roof let in the moonlight which floods the sides of two huge brick chimneys passing thru the attic on either side.

I wake up, as there is much commotion on the trench side. My head is under the covers or, indeed, in the sleeping-bag. Without putting my head out, I bring my left arm over and look at my wrist watch. It is six. I cautiously nose my way from the covers to the open and find it as dark outside as in. Much relieved at the thought that there is no earthly use in getting up yet, I hurry back under shelter, first knocking off the icicle formed in the last few minutes on my mustache. The commotion increases next door, and loud cries of "Allez vite!" and other loud conversation ensues. The French can never talk quietly. They always sound as tho in a heated argument. Soon each one of the soldiers goes bumpity-bump downstairs, making a loud noise as their mailed heels clatter down the wooden flights.

Peace reigns again. It is 6:30. I plan out the day's work and my thots often go homeward at this hour. Quietly I drop off into a state of semi-consciousness when a great racket begins downstairs. In the hallway on the ground floor there is hung a brass 75 millimeter shell and a little bell. The morning orderly is beating it viciously. First call for breakfast. Hour 6:50. My nose again pushes its way heavenward. I stick one eye over the blanket. It is as dark as it was before. I lose all thot of getting up. Someone yells up the stairs, "Hey, some of you up there, come down and help break the ice in the wash house." Terribly discouraging words, these! No answer to the calls. Another vicious beating of the shell ensues. The English boys are up and going down, no word heard from America.

I decide to get up, and am half dressed before I am fully awake. Jenkins' muffled voice under the bed covers is heard, "What time is it, Hayes?" "Seven-ten," I yell. "Is it cold?" he whispers. "Yes, the coldest yet." (Really it was warmer.) "I believe it is colder," comes from the depths.

As I go down to wash I see Speer making a fire in one corner in a little stove. America is waking up. The wash-house floor is solid ice. The water splashed by bathers last night is the cause. With a hatchet I knock in an inch of ice, frozen over night in the water barrel. Really a week's growth of whiskers is great protection against such cruel water.

I am the first American at the breakfast table; England is well represented. Hot oatmeal and cocoa are simply great. Next there is lunch to put up and American mail comes at eight. I go out to help Ernest Brown crank the water-truck. The oil in the crank case is so frozen that one can stand on the crank and not budge it.

We get the Garner going, and hitch the White to it. So the White gets warmed up. All the builders pile in. Jenkins, Griest and I, who work at Foreste, put in our biles.

Out we start up the St. Quentin road, across the Somme, which is not larger than half the Brandywine. The trees are covered with wonderful ice crystals. The heavy water-laden atmosphere here freezes every night like heavy frost on everything. The flat, snow-laden fields stretch on either side. (I must not describe further.) On the right we see two long rows of rooks feeding on the snow like two regiments. In each row there are perhaps a thousand. We soon pass a large white stone which says Somme on one side and Aisne on the other. We are now in the Aisne district. Soon we turn and arrive at Villers-St. Christophe

where all dismount. Some have erected and are erecting houses here. We three jump on our wheels and soon arrive at Foreste after passing regiments of men cleaning roads.

We have temporarily put our things in some old barracks here. We have rigged up a field stove here temporarily during the cold weather. We take our lunch to the Marie, where the Mayor's wife warms it for us. We then pick up tools and set to work on our house. The sections have become quite warped by exposure since they left Dole. Besides the ice and snow has also to be removed from them.

Noon arrives—Hot cocoa, hot potatoes, American canned tongue, jam, bread and butter, and cheese await us! And what an appetite! Nuff sed! We tackle work again till sunset and then put tools away after carefully oiling them.

Jumping on bikes we ride back with a glorious rising moon and a glorious sinking sun. The tall towers with the little barred windows look just like the pictures in King Arthur books. (And the soldiers are often heard singing inside, by the Yule log). These pinnacles stand ou clearly in the moonlight and are wonderful to see. They remind me of Whittier,

"As yonder tower outstretches to the earth,
The dark triangle of the shade alone
When the clear day is shining on its top,
So, darkness in the pathway of men's life
Is but the shadow of God's providence,
By the great Sun of Wisdom cast therein,
And what is dark below is light in heaven."

And soon we gather around the table once more, for appetite is such a solid habit. After this our *chef* reads from the Scriptures every evening, for surely here is the guiding force.

Thus another day is over. The work here in France in general is growing daily and more encouraging. The Red Cross consider us one of their best departments. There is always plenty to do, and we hope that all at home are behind us—we know they are.

I slept last night in a little German dug-out, and am now writing in it.

FROM E. HOWARD MARSHALL
(Home Address, Union, Ia.)

Somewhere in France, Jan. 7, 1918.

MEADE ELLIOTT and I are living in a ruined village near the front lines of last year. For almost three years it was in the hands of the Germans. There are about seventy people living here now, but no boys over thirteen and women under fifty. Most of the houses were destroyed, so the people are living in the two room wooden barracks put up by the army. It is a farmers' village, so they are altogether dependent upon the land for a living.

Our work has been plowing the fields for the sowing of wheat. There are only three plows here besides our own, one of them pulled by oxen. We took turns "chaque jour retour," being plow-boy one day and cook the next. We filled up shell holes, trenches, and gun placements, removed barbed wire, dug up telephone poles, and replaced lost corner stones. We had the team in the field every day, hot or cold, rain or shine (mostly rain) from the day we arrived, Nov. 1st, until the snow came, Dec. 16th, and succeeded in turning over eighteen farms. A farm here usually is less than two acres, but the fact that the people here can make a living from so small a piece of land enables us to help more families than we could if each one required forty acres plowed, as they do in the West.

A few days before Christmas, Murray and Calvert came up from G— with a dainty Parisian doll for the little three-year-old daughter of Madame Vail, the woman who cooks dinner for us. I wish you might have seen the look on the little girl's face as she reached out both arms and said "O-o-o-a!" in plain English. We can hear her laughing and singing to that doll all day long now. The tree that Elliott loaded for the children here at Christmas was decorated by Murray at G— for their fete the day before. Russel, Titcomb and Hadley came up and furnished music for us.

A description of our cabin will give you some idea of how we live. It could well be mistaken for a hunter's shack in the mountains, for we have decorated it with souvenirs of the war, that we found in the dug-outs and trenches near the village. It is about ten by sixteen feet, with three solid brick walls and two windows and a door in the fourth

wall opening into the court. It is much warmer than the French houses, for we have a tight plank floor instead of the usual tile, and we keep our little German trench stove red hot while cooking breakfast and supper. Our table we took from the old chateau which the Germans used for a Red Cross Hospital, giving it a good bath with soap and boiling water before trusting our food supplies on it. The rest of our furniture consists of two folding cots, two chairs, a bench, and some shelves along the wall. We are going back to the primitive as fast as possible.

Our village is built on a curve of the paved road from R— to P—. The road is lined on both sides with tall trees, and in places screened by panels of brush put up by the Boche. There are two kinds of trees here, apple trees and other trees. The former may be found along the roadsides, especially branch roads, or in orchards, or scattered just any place in the fields. The other trees are along the main roads, in the villages, or in large groves or "Bois." We get plenty of dry wood, though the apple trees have not been cut down so thoroughly around our village as in other places.

The land is very level, and it rains nearly every day, but the soil seems to absorb any amount of water, and is very fertile. The sod is so heavy that we had a good deal of trouble plowing until we got rolling coulters.

A few weeks ago Elliott and I visited the site of two villages about five miles away, which had the misfortune to be in no man's land. Only two or three walls are standing now, nobody lives there, and there is not one building worth repairing. The farms around the villages are literally covered with barbed wire, furrowed with trenches, dotted with wooden crosses and naked tree stumps, and torn in bits by shell craters large and small as thick as waves in a choppy sea. As far as one can see in any direction from the highest pile of bricks we could find, the trees which mark the surrounding villages are shattered and torn by shell fire, and jagged red brick walls show where houses formerly stood. It will be many, many years before the scars of war are removed from places like that.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING SECOND MONTH 16, 1918.

Five-Years Meeting	\$4,475.99
Ohio Yearly Meeting	132.00
Third Haven Mo. Mtg., Md.	272.00
Lobo Quarterly Meeting, Canada	50.00
Buffalo Friends, N. Y.	50.00
Newark Monthly Meeting, N. J.	12.00
Skaneateles Friends, N. Y.	20.00
N. Y. Monthly Meeting	900.00
Buckingham Monthly Meeting, Pa.	11.00
Darby Monthly Meeting, Pa.	110.00
Chester Preparative Meeting, Pa.	50.00
Manasquan and Shrewsbury Meeting, N. J.	18.00
Valley Friends, Pa.	27.00
Richland Meeting, Pa.	23.00
Phila. Yearly Meeting's Peace Committee.....	46.00
Green Street Monthly Meeting, Pa.	46.00
Flushing Monthly Meeting, N. Y.	49.42
White Water Monthly Meeting, Ind.	10.00
Fellowship of Reconciliation	25.00
Upper Springfield Monthly Meeting, N. J.	30.00
Amawalk Meeting, N. Y.	2.75
Greenwich Preparative Meeting, N. J.	12.00
Newton Preparative Meeting, N. J.	126.00
Pilesgrove Monthly Meeting, N. J.	50.00
College Park Association of Friends, Calif.	145.00
Wrightstown Monthly Meeting, Pa.	105.07
Swarthmore Friends, Pa.	113.00
Rahway and Plainfield, N. J.	600.00
Purchase Executive Meeting, N. Y.	325.00
Chappaqua Monthly Meeting, N. Y.	23.00
Mullica Hill Meeting, N. J.	54.00
Stanton Meeting, Del.	4.00
Merion Preparative Meeting, Pa.	25.00
Makefield Monthly Meeting, Pa.	200.00
Abington Monthly Meeting, Pa.	100.00
Trenton Meeting, N. J.	153.98
14 Individuals	188.25

\$8,584.46

CHARLES F. JENKINS, Treasurer

CURRENT EVENTS.

*When shadows fill the silent room,
The little child in restless sleep
Calls, "Mamma!" and I answer, "Here."
He need not touch me in the gloom—
Content that love doth vigil keep,
At rest to know that I am near.*

*So is my faith. I little care
For questioning creeds that praise or blame;
In face of some impending doom
It is enough to call in prayer,
"Father!"—and rest within that name,
When shadows fill the silent room.*

—EDITH WILLIS LINN.

FRIENDS IN OHIO.

MIAMI Quarterly Meeting of Friends held at Waynesville, O., Second Month 9th, was of more than usual interest. The rigorous weather and impassable roads has housed many, so that when the sun again held sway people were glad to avail themselves of the opportunity of mingling in a Meeting capacity. The thought of the world tragedy filled many minds, and found expression in regret for existing conditions and sympathy for the suffering. We felt the need of service in varied fields, so that our efforts, however small, "may help to hasten God's great day."

A Christ-like life was emphasized as the fitting life for his devoted followers.

In addition to the usual business of the Quarterly Meeting, Cincinnati Friends asked for the establishment of an Executive Meeting. A committee was appointed to take it under careful consideration and report.

A paper on the Queries and a method of answering them was read and considered, also two letters from "our boys" who are doing Reconstruction work in France. These showed how much the work is needed, how well it is appreciated by the French people, and the urgent need of funds. The Quarterly Meeting increased its usual contribution, feeling that this is Friends' opportunity to show the world their long belief in building up rather than tearing down and destroying.

The usual noon hour was enjoyed both by the good things set before us and the social mingling.

On First-day the First-day School preceded the meeting and was opened by reading the 12th Chapter of Romans, which was followed by a study of the life of Jesus; the calling of the twelve who were later to take up his work and give it to the world. A paper on some phases of his life was read at the close, emphasizing his humility and dependence on the Father. This made a good basis for thought for the meeting following.

The prayer of the psalmist, "Create in me a clean heart and renew a right spirit within me," was felt to be that of the meeting, as well as of the one who so sincerely offered it. We felt that it was good to have been there.

M. J. WARNER.

FRIENDS IN NEW JERSEY.

ELMA L. MICHENER writes from Camden, N. J.:—

During the past eighteen months Camden has had an awakening. Its small activities have grown, it has broadened its circle of friends, drawn in others to whom we hope we shall give, and from them receive, the strength and sociability which this meeting has so much needed.

A few years ago a small number of friends met twice each month to sew for charitable purposes, the needs of our own city, and for Friends' Neighborhood Guild. This was the beginning. Through it we became better acquainted, and acquaintance ripened into closer bonds of friendship. Then came the kindly offer of two of our members to give us a course of Bible Study under Elizabeth W. Collins of Swarthmore. These meetings were held in the meeting-house, one each month during last winter. Last autumn we felt the need of more room, a place of social mingling, and more space for sewing-machines, and the work of Reconstruction and Red Cross activities. One of our enthusiastic workers conceived the idea of fitting up an unused room in the little old school-house. This seemed al-

most an impossible task, for it was full of rubbish, it lacked heat, the walls were broken, and panes of glass were missing; but she has indomitable courage, and "where there's a will there's a way. Now we have a big, light room, with an open fire-place, rag rugs which we have made, white curtains at the windows, and plenty of comfortable chairs (many of them gifts). In the smaller adjoining room is a cook-stove, on which tea and coffee are made, for we meet every Second-day, bringing lunch, and sew all day for the Red Cross and Friends' Reconstruction work.

The course of lectures for this winter has been on "The Prophets," and is preceded by a light supper prepared here. These lectures have been the means of bringing in many who are not members with us. They enjoy the social part, as well as the lectures, through which we have gained new understanding of the Bible, and become acquainted with Bible characters that were mere names before.

During these times of stress and need of food conservation these rooms are being used by a government demonstrator to teach the uses of new foods to take the place of those needed by our allies. Truly, Camden has a useful place, and is endeavoring to fill it.

FRIENDS IN NEW YORK.

ANNA L. CURTIS writes:—

New York Monthly Meeting, held on the 11th of the Second Month, proved to be of uncommon interest. The School Trustees reported that the two schools under the care of the Meeting were in so prosperous a condition that the deficit of the last two years would be converted into a profit this year. The Brooklyn School has the largest attendance in its history, while the New York Seminary has more children than for the last twenty years. The New York Friends' Service Committee reported \$10,000 sent to the Treasurer in Philadelphia, and as much more pledged for the future, with new pledges and gifts coming in.

The Meeting appointed George Powell as its representative at a hearing of the Judiciary Committee of the New York Legislature on the National Prohibition Amendment, to be held on the 26th of Second Month, at Albany.

FRIENDS IN PENNSYLVANIA.

THE Philadelphia Young Friends' Association was called to order by the Chairman, Herbert S. Conrad, 2/11/1918, in the Auditorium.

The Executive Committee reported 13 applications for membership accepted.

J. Harold Watson, Chairman of the Sectional Committee, reported visits made by the committee to Kennett Meeting and to Race St. Meeting.

A Devotional Meeting is to be held 2/24 in the Association Room, at 7.45 p.m., and a play to be given in Fourth month for the benefit of the work of the Committee and the Friends' Neighborhood Guild.

The program, "A Russian Evening," was thoroughly enjoyed. Raymond T. Bye gave a short comprehensive history of Russia up to the present time. Mrs. John Clarence Lee, on "Present-Day Russia," in a charming reminiscent way told of her experience while in Russia; leaving a picture of not a barbaric people, but a people most kind. Twelve girls from the South Phila. High School for Girls demonstrated artistically Russian song and dance.

The Directors of the Friends' Home for Children, located at 4011 Aspen Street, West Philadelphia, have decided it will be best not to hold the Annual Oyster Supper and Entertainment, as in the past thirty years, owing to war conditions and the necessity to conserve food.

"We exceedingly regret," they write, "the necessity for cancelling the supper, as it prevents bringing together the many warm friends of the Home who have met each year. We trust they will not fail to think of the good times we have had together, and of the Home and the many children we are helping.

"The supper brought several hundred dollars each year into the Treasury of the Home, which will be greatly missed this year. If, therefore, friends feel like helping make up this deficiency, will they kindly send one-half the amount they formerly paid for tickets, or any sum they feel like giving, to Henry R. Swope, chairman, Supper Committee, 4926 Cedar Avenue, West Philadelphia? The management and the children will appreciate their generosity."

BIRTHS.

ALBERTSON.—On Second Month 5th, 1918, at Westbury, Long Island, to A. Raymond and Harriet C. Albertson, a son, who is named RAYMOND C. ALBERTSON.

ATKINSON.—On Second month 9, 1918, to D. Watson and Rachel Conrad Atkinson of Media, Pa., a son, whose name is HORACE CONRAD ATKINSON.

GAVENTA.—To Alvan and Elizabeth Kirby Gaventa, of Repaupa, N. J., on Twelfth Month 29, 1917, a son named CLINTON KIRBY GAVENTA.

HAINES.—On Twelfth month 29, 1917, near Wilmington, Ohio, to Corwin and Jane Eva Haines, a daughter, whose name is NINA FRANCIS HAINES.

MARRIAGES.

PARKER-WILLETS.—At Trenton, N. J. on Seventh-day, Second month 9th, 1918, under the care of Chesterfield Monthly Meeting, GEORGE HOFFMAN PARKER, M. D., of Trenton, and SUSAN YARDLEY WILLETS, daughter of the late Edmund R. Willets, of Trenton.

DEATHS.

AMBLER.—At Ambler, Pa., on First Month 11th, 1918, ISAAC E. AMBLER, in his 85th year.

BARNARD.—In the Newark Hospital, First mo. 25, ETHEL MARION CASE, wife of Rev. Edward R. Barnard of Hanover, N. J., and the daughter of Ellsworth and Rebecca Case of Phillipsburg, N. J., in the 32nd year of her age. Beside her husband and parents she leaves three little daughters. "Thy will, dear Father, not ours, be done."

DORLAND.—In Bennet, Nebraska, Second month 7, 1918, MARY E. DORLAND, in the 87th year of her age.

GARDINER.—At Mullica Hill, N. J., on Second Month 5th, 1918, REBECCA A. GARDINER, in her 79th year. Interment at Greenwich Friends' Cemetery.

JONES.—In Malvern, Pa. on Second-day, 28th, 1918, ELIAS JONES, in the 76th year of his age.

"So many Gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs."

So in the life of Elias Jones the art of being kind summed up the measure of his days—and we know that these "little nameless acts of kindness and of love" filled many an unwritten page in the hearts of his friends. Always close to nature, he knew the birds and the trees, the grains and the flowers. It was his constant delight to read in this open book and to interpret its beautiful lesson and we realized more and more how much his spirit was attuned to the God of the open air. The keynote of his life was love, which he possessed and radiated in a marked degree.

Fold him, O Father, in Thine arms,
And let him henceforth be,
A messenger of love between
Our human hearts and Thee.
B. D. P.

MOORE.—Near Elmer, N. J., on Second Month 7th, 1918, ANNA L. MOORE, aged 77 years. Interment at Mullica Hill Friends' Cemetery.

NEWBOLD.—At Langhorne, Pa., Sev-

enth-day, Second month 9th, 1918, REBECCA NEWBOLD, aged 78 years. The youngest daughter and last surviving child of the late Elisha and Sarah Newbold. Always Friendly in spirit and in word, kindly toward all with whom she came in contact, she will be greatly missed in her home circle. The possession of hopefulness, strength and ambition during her two last years of suffering were remarkable. She is survived by a niece, Louisa P. Osmond and a nephew, Joseph S. Newbold, both of Langhorne.

COMING EVENTS.

SECOND MONTH

23d—Pelham Half-Yearly Meeting, at Coldstream, Ont.

23d—Blue River Quarterly Meeting, at Chicago, Ill.

23d—A meeting of the Association of Friends' Schools will be held in the auditorium of Friends' Central School, Philadelphia, 10.30 a.m. The program is arranged with a view of making an appeal both to our Elementary and to our High School teachers. Edwin Lee Holton, of Manhattan Agricultural College, Kansas, will address the High School teachers, and Edwin Adams of the Landreth School, Phila., the elementary. Mr. Adams will be accompanied by a class of pupils, who will be given to the teachers to talk over with Mr. Adams, problems in the teaching of Civics, and it is earnestly desired that teachers will have questions ready for discussion. The general session will be addressed by Mr. Holton, and will be of particular interest to all educational committee members. Mrs. Ida P. Stabler, Educational Secretary.

23d—Lecture by Jesse H. Holmes in the series on "Internationalism and the Great War," at Phila. Young Friends' Association, 140 N. 15th St., second floor, 2:30 p. m. Subject, "Efforts Towards Peace—Churches, Labor Organizations, Socialists, the Pope, Neutral Nations, Proposed Forms of World Organizations."

24th—First-day. Jesse H. Holmes expects to be present at meeting at 35th St. and Lancaster Ave., Philadelphia.

24th—Devotional Meeting, Philadelphia Young Friends' Association, 15th and Cherry Sts., 7:45 p. m.

24th—Dr. O. Edward Janney will attend meeting at Kennett Square, Pa., now held at the home of T. Elwood and Bertha K. C. Marshall.

24th, First-day—Meeting for worship at 15th and Race, Philadelphia, 10:30 a. m. Members of the Sectional Committee of Philadelphia Young Friends' Association expect to be present. Conference class on "Internationalism" at 11:40. Subject "The Christian Attitude Toward War: What Has It to Substitute? Pacifism in the Light of History." All are invited.

24th—Daniel Batchellor expects to attend meeting for worship at Sandy Spring, Md.

25th—Warrington Quarterly Meeting, at Menallen, Pa.

28th—Bucks Quarterly Meeting, at Wrightstown, Pa.

THIRD MONTH

2d—Whitewater Quarterly Meeting at Fall Creek, Indiana.

2d, Seventh-day—Nottingham Quarterly Meeting at Oxford, Pa., at 10 a. m. At 2 p. m. a Conference will be held. Subject, "Food Conservation and Reconstruction Work." Dr. O. Edward Janney and Daniel Batchellor expect to be present.

3rd—Newark Monthly Meeting will be held at the close of the Meeting for Worship, at 3:30 p. m., at 53 Washington Place, Newark, N. J.

3d—Meeting for Worship at Kennett Square, Pa., held at the home of T. Elwood and Bertha K. C. Marshall. Daniel Batchellor and J. Harold Watson expect to attend. A meeting will also be held at the Friends' Home in the afternoon.

3d—3 p. m. A meeting for divine worship will be held at Chester (Pa.) Friends' Meeting House, under care of the Circular Meeting's Committee of Concord Quarterly Meeting. The desire is to make this a community meeting, and the co-operation of all persons interested, is asked.

6th—The General Meeting of Germantown Friends' Association, at 8 p. m., will be devoted to "Early Philadelphia," and Horace Mather Lippincott will give a talk on this subject. All are invited.

7th—Salem Quarterly Meeting at Woodstown, N. J.

11th—Baltimore Quarterly Meeting, at Baltimore, Md.

WOOLMAN SCHOOL

A Friends' School for Social and Religious Education.

SPECIAL CONFERENCE

at the School

Second Month 22-24, 1918

Arrangements have been made for a conference for young Friends, but not excluding any Friends who are interested, upon the two following topics: "Foreign Missionary Work as a means of giving practical expression to our peace ideals," and "The means of deepening and enriching the spiritual life of Friends."

Among the speakers already secured are GILBERT T. BOWLES, of Tokio, Japan, RUFUS M. JONES, STANLEY R. YARNALL, and ELBERT RUSSELL. Much of the program will consist of informal discussion.

Accommodation for about forty Friends can be provided at Woolman School and in the neighborhood.

A detailed program will be ready shortly. Applications for accommodations, or for additional information, should be addressed to

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

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WANTED.

WANTED, IN SMALL FAMILY OF adults, where other help is kept, a willing and responsible young woman to assist in household duties. Friend preferred. F 244, INTELLIGENCER Office.

WANTED — MOTHER'S HELPER — Young woman, educated and refined, to care for two little girls. Permanent position, pleasant home, no house-work. 2234 Georges Lane, Wynnefield, Phila. Phone Overbrook 174, or take Bala car on 52d Street.

WANTED AT ONCE—MATRON FOR Friends' Boarding Home in Baltimore. Friend preferred. Must be good housekeeper and homemaker. Mrs. James Hull, Sta. D, Baltimore, Md.

WANTED—POSITION AS MANAGING housekeeper where other help is kept. Mrs. Anna D. Wheeler, 1834 S. 58th St., Phila., Pa.

WANTED IN A FRIENDS' FAMILY of 4 adults, a helper for all household work, to be one of the family. Small house with all modern conveniences. Write to E. W. Heacock, Wyncote, Pa.

LADY WANTED AS MOTHER'S HELP- er. Must have refinement, tact, pleasant disposition and be reliable. Please write Mrs. M. Farquhar, Kennett Square, Pa.

BOARDING AND ROOMS.

WASHINGTON, D. C.—PERMANENT and transient boarders desired in a Friends' family. Address Sarah R. Matthews and sisters, 1827 "I" Street, N. W., Washington, D. C.

A PLEASANT ROOM WITH BOARD for elderly person is offered in a Friend's family in Germantown. T-239, Intelligencer Office.

WANTED BY TWO ADULTS, BY April 1st, 2nd floor unfurnished, with first-class board. West Philadelphia preferred. G-243, INTELLIGENCER Office.

WANTED—GOOD BOARDING HOME in West Philadelphia, or nearby suburb, for sisters 13 and 15 years who have remarkable voices. Good public schooling and opportunity for musical education desired at moderate cost. P 242, INTELLIGENCER Office.

WANTED IN MEDIA, PA., BETWEEN now and March 15th, three rooms, three adults. State locality, terms and furnished or unfurnished, with board for size of family. Permanent if satisfactory. References exchanged. B 247, INTELLIGENCER Office.

FRIENDS' LIBRARY, PHILA., Y. F. A. Building, 140 N. 15th St. Open to the use of others as well as Friends. These interesting books have recently been added to the library:

"Militarism," by Karl Liebknecht. "This book is not directed against any country. Its sole purpose is to tell what war is in practice and how militarism degrades mankind."

"Old Roads Out of Philadelphia," by John T. Faris. "This volume has been prepared for the purpose of adding to the enjoyment of outdoor life, entertainment, knowledge of fascinating bits of local history, and pleasing adventure."

"A Student in Arms," by Donald Hankey. "These short articles, sketches and essays, written by a man in the trenches, deal with the deeper things of human life."

"The Adirondacks," by T. Morris Longstreth. "An informal history of this romantic region, from the days when the Indians had possession of it down to the present."

"The Soul of a Bishop," by H. G. Wells. "This story shows the effect of the war upon the church."

\$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to \$107. Yet one insertion costs only 84 cents an inch.

Books For Friends

QUAKER POEMS—A collection of Verse Relating to the Society of Friends, compiled by Charles Francis Jenkins. Regular price \$1.50, special at \$1.00.

WITCHCRAFT AND QUAKERISM—By Amelia Mott Gummere. Covers a phase of history that has never before been attempted. Regular price 75c., special at 40c.

EXPERIENCES IN THE LIFE OF MARY PENINGTON—Edited by Norman Penney. One of the most curious books of the 17th century, giving first-hand information relative to the Penns and the Peningtons. Regular price 50c, special at 30c.

A WINDOW IN ARCADY—A Nature Lover's Observations, by Charles Francis Saunders; 13 Illustrations. Regular price 50c., special at 30c.

THE CRUISE OF THE HALF-MOON—And other Poems, by Benjamin F. Leggett. "Pictures in Melody" says C. E. Stedman. Regular price 50c., special at 30c.

LAYS OF QUAKERDOM—By B. Rush Plumley. Verse narratives of the trials of the early Quakers. Regular price 50c., special at 25c.

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Established 1844
The Journal 1873
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PHILADELPHIA, THIRD MONTH 2, 1918

Volume LXXV
Number 9

*So when spring comes,
And sunshine comes again like an old smile,
And the fresh waters and awakened birds
And budding woods await us, I shall be
Prepared, and we will go and think again,
And all old loves shall come to us, but changed
As some sweet thought which harsh words veiled before,
Feeling God loves us, and that all that errs
Is a strange dream which death will dissipate.*

—ROBERT BROWNING.

THE SECOND MILE.

BY RUFUS M. JONES.*

It may seem to some incongruous to be writing about an inner way of life in these days, when action is felt by so many to be the only reality, and when in every direction outside there is dire human need to be met.

"Leave, then, your wonted prattle,
The oaten reed forbear;
For I hear a sound of battle,
And trumpets rend the air."

But more than ever is it necessary for us to center down to eternal principles of life and action, to attain and maintain the right inner spirit, and to see what in its faith and essence Christianity really means. Precisely now when the Sermon on the Mount seems least to be the program of action and the map of life, is it a suitable time for us to endeavor to discover what Christ's way means, by looking through the literal phrases in clairvoyant fashion to the spirit treasured and embalmed within the wonderful words?

There is one phrase which seems to me to be, in a rare and peculiar degree, the key to the entire gospel,—I mean the invitation to go "the second mile": "If any man compel you to go a mile, go two miles." It is always dangerous, I know, to fly away from the literal significance of words and to indulge in far-fetched "spiritual" interpretations. But it is even more dangerous, perhaps, to read words of Oriental imagery and paradox as though they were the plain prose speech of the Occidental mind, and to be taken only at their face value.

There will probably always be Tolstoys—great or small—who will make the difficult, and never very successful, experiment of taking this and the other "commands" of the Sermon on the Mount in a literal and legalistic sense; but to do so is almost certainly to be "slow of heart," and to miss Christ's meaning. Whatever else may be true or false in our interpretations of the teachings of Christ, it may always be taken for certain that He did not inaugurate a religion of the legalistic type, consisting of commands and exact directions, to be literally followed and obeyed as a way to secure merit and reward. To go "the second mile," then, is an attitude and character of spirit rather than a mere rule and formula for the legs.

Christ always shows a very slender appreciation of any act of religion or of ethics which does not reach beyond the stage of compulsion. What is done because it *must* be done; because the law requires it, or because society expects it, or because convention prescribes it, or because the doer of it is afraid of consequences if he omits it, may, of course, be rightly done and meritoriously done, but an act on that level is not yet quite in

the region where for Christ the highest moral and religious acts have their spring. The typical Pharisee was an appalling instance of the inadequacy of the "first-mile" kind of religion and ethics. He plodded his hard mile, and "did all the things required" of him. In the region of commands, or "touching the law," he was "blameless." But there was no spontaneity in his religion, no free initiative, no enthusiastic passion, no joyous abandon, no gratuitous and uncalculating acts. He did things enough, but he did them because he had to do them, not because some mighty love possessed him and flooded him, and inspired him to go not only the expected mile, but to go on without any calculation out beyond milestones altogether. Just here appears the new inner way of Christ's religion. The legalist, like the rich young man, "does all the things that are commanded in the law," but still painfully "lacks" something. To get into Christ's way, to follow in any real sense, he must cut his cables and swing out from the moorings where he is *tyed*. He must catch such a passion of love that giving, either of his money or of himself, shall no longer be for him an imposed duty, but rather a joy of spirit.

The parable of the "great surprise" is another illustration, a glorious illustration, of the spirit of the "second mile." The "blessed ones" in the picture (which is an unveiling of actual every-day life in its eternal meaning rather than a portraiture of the day of judgment) find themselves at home with God, drawn into His presence, crowned with His approval, and sealed with His fellowship. They are surprised. They had not been adding up their merits or calculating their chances of winning heaven. They are beautifully artless and naive: "When saw we Thee hungry and fed Thee?" They have been doing deeds of love, saying kind words, relieving human need, banishing human loneliness, making life easier and more joyous, because they had caught a spirit of love and tenderness, and therefore, "could not do otherwise," and now they suddenly discover that those whom they helped and rescued and served were bound up in one inseparable life with God himself, so that what was done to them was done to Him, and they find that their spontaneous and uncalculating love was one in essence and substance with the love of God and that they are eternally at home with Him.

The tender, immortal stories of the woman who broke her alabaster vase of precious nard and "filled all the house with the odor," and of the woman (perhaps the same one) who had been a sinner, and who from her passion of love for her great forgiveness wet Christ's feet with her tears, even before she could open her cense of ointment, are the finest possible illustrations of the spirit of "the second mile." They picture, in subtly suggestive imagery, the immense contrast between the spontaneous, uncalculating act of one who "loves much" and does with grace what love prompts; and acts, on the other hand, like that of Simon the Pharisaic host, who offers Jesus a purely conventional and grudging hospitality, or like that of the disciples, who sit indeed at the table with Jesus, but come to it absorbed with the burning question, "Who among us is to be first and greatest?" not only at the table, but "in the Kingdom!"

What grace and unexpected love come into action in the simple deed of the Samaritan who, from nobility of nature, does what official priest and Levite leave undone! The hated foreigner, spit at and stoned as he

*From his book, "The Inner Life," published by The Macmillan Company, 1916.

walked the roads of Judea, under no obligation to be kind or serviceable, is the real "neighbor," the bearer of balm and healing, the dispenser of love and sympathy. He may have no ordination to the priesthood, but he finely exhibits the attitude of grace which belongs in the religion of "the second mile."

But we do not reach the full significance of "the second mile" until we see that it is something more than the highest level of human grace. What shines through the gospels everywhere, like a new-risen sun, is the revelation that this—this grace of the second mile—is the supreme trait and character-nature of God as well. How surprising and unexpected is that extraordinary unveiling of the divine nature in the story of the prodigal boy! It is wonderful enough that one who has wasted substance and squandered his own very life should still be able in his squalor and misery to come to himself and want to go home; but the fact which radiates this sublime story like a glory is the uncalculating, ungrudging, unlimited love of the Father, which remains unchanged by the boy's blunder, which has never failed in the period of his absence, and which bursts out in the cry of joy: "This my son was dead and is alive again, he was lost and is found."

It is, and always has been, the very center of our Christian faith that the real nature and character of God come full into view in Christ, that God is in mind and heart and will revealed in the Person whom we call Christ. "The grace," then, "of the Lord Jesus Christ," of which we are reminded in that great word of apostolic benediction, is a true manifestation of the deepest nature and character of God Himself. The Cross is not an artificial scheme. The Cross is the eternal grace, the spontaneous, uncalculating love of God made visible and vocal in our temporal world. It is the apotheosis of the spirit of the second mile.

BRITISH EXPERIMENTS IN SAVING FOOD.

BY MARGARET WINTRINGER.

THE present food shortage in Great Britain, after three years of war saving, proves that the food saving of a nation can never equalize the waste of foodstuffs by drink. Great Britain still has the men—six millions of them—who in times of peace helped to produce the merchandise whose export brought a constant stream of gold to her shores. The U-boat campaign and the tremendous outlay of war have changed the course of that stream of gold, leaving the Island Kingdom as impoverished and helpless as if the Gulf Stream had suddenly left her shore. Six million men—no longer producers, but soldiers—are to be fed, clothed, sheltered, equipped and paid at an advancing cost of five million pounds a day. The women must work and save to meet this enormous expenditure.

Early in the war, the British Government appointed a National Organizing Committee for War Savings, which at once appealed to the women to enlist in a heroic campaign of economy. The United Kingdom was divided into two hundred and twenty-five districts, or—speaking in war terms—areas, of thirty thousand population or upward. Each of these areas had a local central committee with a local chairman as head, and throughout all, house-to-house distribution of a forty-page pamphlet entitled "Why We Must Save and How," which advised substitutes for meat and the use of old bread, since "it is more satisfying, and less of it needs to be eaten."

While I was in England women organizers were sent out to lecture on home savings and household thrift; and, though the Government allowance to soldiers' wives was being squandered in drink to such an extent as to become a national scandal, their discourses were restricted to advice concerning the disposition of potato skins, apple parings, and crusts and crumbs of bread! Quite recently in England a "Save the crumbs"

campaign resulted in the saving of 150 million bread rations, but during the same period of time the brewers destroyed the equivalent of 225 million rations of bread!

Through the courtesy of a member of the British Cabinet I received an invitation to the famous Guildhall War Savings meeting.

The one man in Guildhall that day was Lord Kitchener. He was an impressive figure as he stood there—a man of iron, dealing out cold, hard truths to an audience of effeminate. Victory, he told them, depended absolutely on every man and every woman at home showing the utmost energy in production and the utmost economy in consumption. They must still take millions of men from workshops, farms, banks and offices. The population, millions smaller than before the war, must produce vastly more. Of all the speakers, he alone especially urged his audience to give up intoxicating liquors during the war.

Had Great Britain followed the advice of her statesman-soldier, she could have stored away the 600 million pounds of cereal foodstuffs and three hundred and sixty million tons of sugar destroyed by drink during the war, to ward off famine. But beer vats and hops still commandeer her vanishing tonnage, and British ships import gin and whisky. Can we wonder, ask loyal British patriots, that victory is delayed?

City dwellers were urged to use every foot of ground for raising "potatoes, oats, vegetables, beef, mutton, chicken, fowls, eggs, etc."; Scotland was advised to use its mountain tops for the planting of cabbages. The city dwellers did their duty, cabbages tried to grow on the mountain tops, and the menacing economic condition of Great Britain is due to the wastage of a million acres in the production of grain and fruit for strong drink. It is the despotism of strong drink that has forced food dictatorship upon the world!

We heard one old man whose clothes were tidy but threadbare, tell how he had bought a war-bond by self-denying economy which included abstinence from meat, milk, butter, and sugar. "And," he said, "I followed the King's example and gave up intoxicants; but it goes against the grain when we see barrels of beer go by our house, for why should we, at seventy-seven and seventy-nine, deny ourselves the comforts of old age while the Government allows this enormous waste of sugar and grain, and the House of Commons refuses to give up its bar?"

"That's so," said a woman whose khaki garments proclaimed her a war-worker. "H'any saving we do is like a drop in the ocean to what's going h'out."

The woman in khaki may have been right. Compared with the 450,000 four-pound loaves which are every day destroyed in the manufacture of drink in Great Britain, what is the saving of a single loaf, for whose destruction the housewife incurs a fine of five pounds in England? And what is the proportionate saving when women stand in queues waiting for their pittance of sugar for household use, while the Government is using up the rations of 200,000 people all the time to improve the color of beer?

Of what avail in 1917, was the roaring farce of beer reduction in January followed by a February increase of output in anticipation of the workman's need of a summer drink? And the farce became a tragedy that lay heavy on loyal British hearts, when before summer was fairly on, a second increase and stronger beer was provided for winter, and 22,000 additional tons of barley needed for bread was used for the extra beer.

Said Lloyd George in a recent speech in Wales, "Drink during the war has used up as much tonnage as the Germans have sunk with all their submarines. Drink during the war has killed more men than have been killed by the German submarines. Drink during the war has destroyed more food than all the German submarines put together."

The committee of the Royal Society appointed by Mr. Runciman a few months ago to inquire into the food supply of the people has completed its investigations, and in this one sentence we find the gist of its report: "The greatest waste is in the direct use of food materials consumed in brewing; drink is interfering with the energies of the people and sacrificing enormous quantities of food that might stave off hunger."

Yet with fatal disregard of this warning, the New Castle (England) *Evening Chronicle* tells us, the British Government turns the best of food over to the breweries through price discrimination, which permits the maltsters to offer five shillings more per hundred for barley in the market than its rules permit millers to pay.

Against such inefficiency, in the witness box stands that witness described by Arthur Mee, "a witness grim as death, as gaunt as famine—the Ghost of four million tons of food destroyed." With skeleton index finger it points to the omnipresent war sign, "*Food will win the war.*"

Our British allies are asking their Government some very pertinent if embarrassing questions:

"How can we expect victory from a Government that sends the best of our young manhood to the front, but withholds the best of their food for the brewers?"

"In the face of the pitiful failure of your food-saving campaign, shall we not begin retrenchment at the other end—eat more bread and drink less beer?"

Sick of the prolongation of the war, they are turning their faces across the seas, and this is the question they ask us, "Will the United States, which has entered the war for democracy, become the financial backer of the British beer autocracy, and forever force the drink trade upon a people struggling to be freed from its enslavement?"

THE OLD APPLE-TREE: A PARABLE.

A reader who remembered this striking parable, published in the *INTELLIGENCER* some years ago, asks that it be reprinted.

In a Friendly neighborhood in the Middle West stood an old-fashioned farm-house, with its accustomed barnyards and well-filled barns near by, and the old carriage-house, from which the family carriage was wont to make semi-weekly journeys with the regularity of the return of every First-day and every Fourth-day.

In the rear of the yard stood a beautiful maiden-blush apple-tree. For many a year it had yielded its fruit, tinted with all the colors of the blush from which it had derived its name.

But one unfortunate day a storm passed over the old farm. It was one of those destroying and devastating blasts that seem to sweep everything before them; and the old apple-tree fell its victim. The tree was not, as so often happens, entirely uprooted, but the great trunk broke just above the ground. This brought a sense of loss of an old friend to the household.

The next spring there came up, on opposite sides of the stump, two sprouts from the parent roots. These sprouts seemed to be rivals. Each was a beautiful little tree, and each properly claimed the name of the old parent tree. The good farmer looked at both, and could not find it in his heart to destroy either; and so the two young trees grew on opposite sides of the old stump for some years. One day it occurred to the farmer that he would incline the topmost twigs toward each other. To have bent the well-formed trunks together would have broken both, but the farmer gently inclined the young shoots at the top toward each other and fastened them in that position, and let them alone.

A year or two more passed by, and the old stump had decayed, and the last remnant of it disappeared. But the tops of the young trees grew closer and closer

still, until they touched each other. One summer morning the good farmer was surprised to find that the tops had united silently and quietly. No one knew just when or just how, but the life of the two trees had united into one stem, and the old apple-tree was one again.

It was a frightful storm that struck the Society of Friends in year 1827 and 1828. The parent tree fell, and on either side, all these years, the two sprouts from the parent stock have been growing, each claiming the old name, each growing out of the same parent stock.

To attempt by mechanical action to force them together would be to break them both. The trunks that have grown cannot be forced together. It would be almost a crime to even attempt it. They both bear fruit. The same great Husbandman loves them both.

But the younger life—the life at the top—is growing closer together. The old stump of Theology is all decaying, and nothing is left but a memory. But the Whittier Guest House, the Tramps of the Young Friends, the Associations and Visits of the Young Friends of England, the publication of such periodicals as *Fellowship Papers* by the English young Friends, and the *Present-Day Papers* in America, are all bringing the two branches closer together at the top, and some day as silently as the apple-trees grew into one, fellowship and love will bind these branches, and we shall all be just *Friends*. WILSON S. DOAN.

THE MAN WITH THE MESSAGE.

BY JOSEPH ELKINTON.

"I shall be standing at the Gate until the last one has passed thru."—LAO-TZE.

"BE ever on your guard against a grudging and contentious spirit, so that you may always prove yourselves to be blameless and spotless,—irreproachable Children of God in the midst of a crooked and perverse generation, among whom you are seen as heavenly lights in a (dark) world, holding out to them a "Message of Life" (Philippians 2, 14-15, Weymouth.)

From the days of Lao-tze and Paul to those of George Fox and the present hour the Man with a Message has been in the minority, altho the world eventually garnishes his sepulchre.

Because of the universal distress men and women are crying out for a true message and a faithful messenger—too often forgetting Him who said, "Lo, I am with you always, even unto the end of the world," and overlooking those who, with many infirmities, are radiating His love.

Will Levington Comfort aptly illustrates this:

There was an old priest who served men in Siberia. Around him in that bleak winter land were the best and the worst of the Russian Empire. He tended the sick, and prayed with them; brought food, cut wood, procured medicines, watched with the dying, prepared the dead.

A certain young "Red" came out to the colony and observed the priest's manner of life. "Father," he finally interrogated, "I should think you would lose your soul in the midst of such misery and evil and darkness as our life here is made of."

The old man leaned back and looked at the ceiling, shutting his eyes. "Well, now, that's queer," he said presently, "I had almost forgotten that I had a soul."

He was a *living* soul.

We are not conscious of what we are, but of what we *are not*, of what we *wish* to be. That which we *are*, we perform, we breathe and show others. Through service the priest had made the transfer of consciousness from the mortal to immortal, and in the purity of his giving he did not realize that he was "not as other men." . . . "The love of God only comes to a man's soul when love for his fellow-man goes forth. It is a kind of prayer, this listening (to the inward voice). A man must make good his fine thoughts with actions. It is power, a great gift, a receiving of creative force; its outpouring is service to men."

The message of Dr. Henry T. Hodgkin to the Society of Friends at this new year contains the same appeal, while the "Life and Letters of Thomas Hodgkin" reveal a character that was so simple and humble and radiant with light and sweetness, one can but give thanks that we have in the midst of all the gloom those who see clearly and fearlessly that the path of progress lies along the highway of overcoming evil with good.

But the message that is upon my own heart and spirit is the blessed reality of companionship and fellowship with the Father of the spirits of all flesh,—producing a sense of unity with all that He has wrought in the souls of men and women of every nation, condition, class and creed.

Unless we have this precious experience, we shall always dwell in "the outer court" of confusion and sadness, but in company with Him who "trod the winepress alone" there will be joy. Our mortal spirits were born for this royal privilege. When our heart and strength and faith and patience all fail, then He, the triumphant one, stands compassionate, forbearing, forgiving, ready to extend His hand, even as He did to Peter when he undertook to walk on the water. Our times are very different from those of our forebears, but this does not nor ever will alter our relationship to our Father, or to one another. The same sun shines upon us as shone upon them, and all the laws of now as ever.

the moral and spiritual universe remain as surely intact "My peace I give unto you, my peace I leave with you; not as the world giveth, give I unto you—. . . Let not your heart be troubled. . . Be of good cheer, I have overcome the world."

And if thou wilt only get thy "wireless" in good order thou will receive and transmit messages for the help of thy comrades.

Orlando, Fla.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

RUSSIA—BEFORE THE GREAT FAMINE

CONDITIONS of increasing scarcity throughout our district in Russia preceded the famine referred to recently as the result of which the Government made efforts to arrange for many of the refugees from the West to leave in order to reach more favourable surroundings in other parts of the country. Some of the scenes which took place are described in the following letter from one of our workers:—

"I have been seeing things that go to one's heart. The poor patient refugees—the ones I know best—have been packed off from their villages, Preobrajenskaya and Lubimoffka.

"For six days they have been encamped at the station, some of them lying with all their belongings in the waiting room, most of them on the ground round the station. Some have got boards and made themselves shelters. They have not known when trains would be found for them, or where they were to go, the district to which they thought they were going having refused to receive any more refugees at all. Now the idea is that they are to go to Siberia. By this time most of them will have started, but with no certainty of being received, or rather, I should say, certain of not being welcomed!

"It was a sight I shall not soon forget, when I arrived at the station last Saturday evening with the district nurse. We had driven over forty miles because of a scare of a typhoid case, and reached the station about 10 o'clock. It is a village station—merely an isolated building on a steppe. All round the outbuildings were what I took to be sacks of flour; but as we walked up we discovered they were families with all their belongings and children—fast asleep! At any rate they were trying to sleep, lying at all kinds of angles, propped up against sacks and boxes. Inside the station it was the same, only more crowded. Some of my friends from Preobrajenskaya jumped up and were surprised to see me. I found that the suspected typhoid case had not yet arrived, but was coming in a cart, so there was nothing to be done that night.

"I slept in the verandah of a little house, and the nurse was taken in there. People do not go to bed in Russia in the regular sort of way they do in England, nor do they, of course, undress, so there is no difficulty in waking them up in the night and getting taken in. Next morning I saw

the refugees, and how they spent their day. Poor things, it was a sort of picnic all the time. The excitement and the fresh air had even done them good; but it was all so forlorn—a station without trains, and the refugees quite helpless, without tickets, but patient and taking things without any fuss.

"Next day was Sunday, and it rained and snowed. How they got through, I don't know. The nurse and I drove back without having caught the typhoid case, but we left a note reporting the matter. Some of the workers were coming over each day from Buzuluk to give out milk, etc.

A HEART-BREAKING CASE

"On Friday I was back at Buzuluk from my round of the villages, and went over again to see the refugees. Then again it was important to stop one case from travelling. All inducements had failed, and we were quite in despair in the matter. The case was that of a young married woman in the last stage—a highly infectious one—of consumption. I went to the authority at Buzuluk station, letting it be supposed that I was a doctor, and said it must not be allowed. They wanted the local doctor, an Austrian, to be told, and offered to send a letter if I would write it. However, I had a carriage in waiting loaded up with cabbages and vegetables, and I thought I could manage better on the spot.

"I got to the station, twenty-five miles from here, to be told there were two hours still before the refugees were to start. I had then to drive to the village to find the Austrian doctor, who was out. However, I got his assistant, drove to the station again with him, showed him the patient, and got him to telegraph to the Buzuluk authorities. I hoped they would not think of asking him whether he was a doctor, and the answer came almost at once forbidding the woman to travel.

"Here, again, I admired the quiet way the Russians take things. We told the woman and her husband she must not go. When it was settled for them, I think it was a relief. We got lodgings for the husband, and a carriage to take his wife to the Austrian doctor's hospital. As I helped her into the carriage she was very weak, but she made a movement to wipe her fingers so that she should not let the infection touch me. She was being parted from all her people, and must have known she could never hope to rejoin them. She can live for only two or three weeks.

SUPPLIES FOR THE JOURNEY

"My next business was to dispose of my load of vegetables. Half the refugees were in the train waiting to start, and the others were to follow the next day. Those already on board were taking things very calmly. Each wagon had a stove in the middle, and five or six families had been packed into the truck, as it were lying on shelves. No standing up was possible, except in the middle where the stove was, and they had fitted themselves in very successfully. I gave large cabbages and onions to each wagon, and then finally went round with a bucket of milk for the children. As it was Friday, I had brought no meat, for they would have refused it that day.

"I returned to Buzuluk the next morning, and loaded up a second carriage with vegetables for the second party of refugees. This time another of our workers took over my task, and he, I am glad to say, is travelling with them to Siberia. They signed a petition asking that one of us should go with them, and our Committee here arranged accordingly.

"A letter has now come from him, *en route* for Siberia, saying he has caught up the first train, and that he has got cabbages, etc., with him and the condensed milk. They have joined up with other refugees from Samara, and there are many children in the party. They are all packed into two fourth-class carriages, and the luggage in another. The refugees are all delighted that he came."

HAROLD J. MORLAND

A. RUTH FRY

Why should the flowers die?

Prisoned they lie

In the cold tomb, heedless of tears or rain.

O doubting heart, they only sleep below

The soft white ermine snow

While wintry winds shall blow,

To wake and smile upon us once again.

ADELAIDE ANNE PROCTER.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, THIRD MONTH 2, 1918

WAR AND "INEFFICIENCY."

THE address of President Swain at the alumni dinner of Swarthmore College, printed in this issue, shows a respect for individual conviction which one would like to think characteristic of Friends, no matter on which side of a question they may stand. If Dr. Swain's careful respect for conscience could only have been transferred to the British Parliament that disfranchised conscientious objectors, it might help to "make the world safe for democracy."

Those who did not hear President Swain's address, and whose only impression of it came through the newspaper reports (not one of them, I believe, was *verbatim*), will hardly be able at first reading to believe that this really is the same address. The purpose of most of the newspapers is evidently to make their readers believe that the Society of Friends has for the present at least practically abandoned its testimony against war; and accordingly this address, in which President Swain carefully states his official view that "the College must stand upon *middle ground*," has been represented not only as taking strongly the side of war, but also as expressing the position of the Society of Friends generally.

Dr. Swain's address seems to me fairly to represent the views of a group of Friends, nearly all of them *men*, who see that strife and conflict in the world can never be entirely prevented, and who cannot see any other way to oppose force except by force. But the German Kaiser and his general staff years ago began to see the coming methods of overcoming war, and in order to check the development of the forces of peace which they foresaw would ultimately leave them "out of a job," they plunged the world into war. If war could only go on forever, the war-makers might still survive; but unfortunately for their trade the homely truth which Lincoln pointed out to the South still remains true, that "*you cannot fight always*." In spite of Kaisers and general staffs, peace *will* come sooner or later, and then the "same old questions," not merely of boundaries and terms of intercourse, but of why Kaisers and general staffs should exist at all, are "again before us."

And here, as it seems to me, is the centre and core of the question,—the absolute *inefficiency* of war. The "Potsdam gang" is, as President Swain says, "the most inefficient group to-day," and yet some who are considered good business men maintain that there is no way to meet inefficiency except with inefficiency. War, it is often said, settles no question except which side is the stronger. *But it does not settle that*. After three and a half years of such killing as the world has never seen, does any one *know* which side is going to win?

"Friends do not believe that war is a good way to settle disputes," says President Swain; they believe "that there is a better way." There could not be a *worse* way, as we have just seen,—and yet some Friends argue that we must still follow this worst possible way, which kills millions and settles nothing, because "there is nothing *else* to do,"—because "there is no

other argument that the Kaiser understands." And yet the Kaiser wanted more than a year ago to meet the Allies around a table, and the Allies refused because he would not state his terms in advance. So the killing has gone on for fourteen months longer, and only the German war-party has gained. Famine is staring the world in the face; and still some Friends can see no way but the worst possible way, to let "the most inefficient groups" on both sides keep up the killing that has no end.

Swarthmore College in a peculiar sense stands as representative of the aspirations of the Society of Friends for *efficiency*. In view of the history of the past year especially, surely the graduates of Swarthmore ought of all others to appreciate the force of the declaration made by our Yearly Meeting last spring:

"Philadelphia Yearly Meeting hereby declares that it is uncompromisingly opposed to all wars, believing them to be evil and *inefficient* methods of advancing human interests."

H. F.

"THOSE IN BONDS."

If only the white half of the world knew how the colored half lives, our Laing and Schofield Schools would not find it so difficult to pull through a hard winter, with prices going up, up, up, and no coal or wood to be had. Read the letter of Miss O'Neill, the principal of Laing School, on another page acknowledging the gift of the children of Brooklyn First-day School, and see if it does not open your eyes.

Did you ever try to imagine what it would be like to be an absolutely ignorant colored child in South Carolina, where the State *taxes* black and white alike, but out of the taxes apportions about \$18 a year for the education of each white child, and less than \$3.00 for each colored child? Is it possible for children who grow up surrounded by schools public and private, to whom school until they are at least sixteen is a matter of course, to have any conception of the colored child's hungry longing for the teaching and training that he cannot have?

At any rate, you can read to your First-day school Miss O'Neill's letter, which will be sure to interest the children; and then it may interest them further to look up that chapter in the Letter to the Hebrews where they are told to remember those in bonds, *as if they were bound with them*; and Lowell's splendid *Stanzas on Freedom*, which every American boy and girl ought to have by heart, ending with—

"Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to *share*
All the chains our brothers wear;
And with hand and heart to be
Earnest to make others free."

H. F.

NOTE AND COMMENT.

SWARTHMORE AND THE WAR.

At the recent banquet of the Swarthmore College alumni in Philadelphia, Joseph Swain was asked to speak on "What Swarthmore has done for the War or in the War." He writes, "I felt that it was an opportunity to state what I understand to be the two positions of the two main divisions of Friends, in regard to the war and the policy which Swarthmore has been pursuing."

The toastmaster and the committee have suggested that I speak briefly to-night on "What Swarthmore has done for the war or in the war."

There are those among us who may ask, What was Swarthmore to do with war? Should not Swarthmore, an institution founded by the Friends, reaffirm Micah's definition of religion:—"Do justly, love mercy, and walk

humbly with thy God?" Should she not shun war in all its forms, and seek peace? Should she not believe with Isaiah, "In returning and in rest shall ye be saved; in quietness and in confidence shall be your strength"? and again, "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more"?

I have profound respect for the man who is willing to die, to go to prison, or otherwise suffer as a protest against war, or against what he believes to be unrighteous laws or action.

On the other hand there are those among us who hold that there are things worse than war. They point to the times in the past, when for a great principle, terrible blows have been struck in war, and believe that now, for the sake of Peace, America is forced to take a hand in this gigantic struggle. Many Friends in the past have shouldered the musket in the battle for freedom, and to-day there are those of us who have taken their places in the battle line. I have a profound respect also for the man who is ready to die in the trenches in defense of what he believes to be a righteous cause.

Each one must answer these questions for himself. My own conviction is clear as to my own duty as president of our College. The College must stand on middle ground. She must feel a pride in her sons who through patriotism and love of liberty are making the great sacrifices overseas to-day, and with no less decision must Swarthmore respect and cherish her sons and daughters who hold that the flag with honor is the flag of peace, and not of war, that it represents a country whose greatest defense consists not in armies and navies, but in the spiritual force of education, justice, and good-will.

In the first class there are abundant illustrations. not to mention the Civil War, in the wars against Alexander, Caesar, Hannibal, Napoleon, and most of all against their modern representative of the idea that "might makes right," "the divine right of kings," the frightfulness of Attila the Hun, and he who will be known in the long eternity of years as one of the least efficient of men, because he put his trust in false gods, and tried to make the many serve the few, tried to make himself master of humanity instead of its servant; tried to make science and industry serve the forces of evil rather than of good. In the second group may be mentioned Socrates, Jesus of Nazareth, many of the early Friends, and John Brown, whose soul goes marching on.

In this do not suppose I am arraigning especially the War Lord, King of the Prussians and Emperor of the Germans, the Kaiser Wilhelm II, but I do arraign with all the strength I possess the system of the Middle Ages which produces such a monstrosity. If the system of the ruling powers of Germany should become the system of the world, there would be one of two alternatives; either the world would be dominated by one military, arbitrary despot, whose will is sanctioned by an army and navy large enough to overcome all other combined armies and navies on land and sea, above and beneath. The other alternative is to follow the law of the jungle, which by the slow but sure process of animal evolution eliminates the unfit, and which applied to the human species crushes out all the higher laws of life. It means that civilization is at an end. The crimes committed against Belgium, Armenia, Poland, America, and all the rest must be expected as the normal thing. It means we must all agree not only that war is what Sherman said it was, "and then some," with all of Dante's divisions and subdivisions, but life itself is all this and more too. Now I do not for a moment accept the view that we must choose either of these alternatives. I am an optimist,

but not a blind optimist, I hope. I see the frailties and foibles of human nature. I believe it is a demonstrated fact that there is more good than evil in mankind. The good is not confined to any class, color, sect, state, section, nation, or group of nations. The reason I believe the "Potsdam gang," to use Van Dyke's phrase, will be regarded by history as the most *inefficient* group to-day, is that they have been so impressed with their own importance, have been so poisoned by the dream of power, have with such zeal, enthusiasm, and energy, conducted through the military and civil power, including the press, the Church, the organizations of commerce and industry, and the schools higher and lower, a propaganda of Pan-Germanism and the saving grace of the "kultur" of the Prussianized brand, that they have lost all sense of perspective. They have come to believe that one swallow does make a summer, that black is white. They have lost all sense of humor, and above all they are looking at the really cultured men of Germany through the wrong end of the telescope. America would help the German people to send the Potsdam gang to St. Helena or some other place where they would be equally harmless, and from whose obsessions society would be saved. America should help Germany return to the ideals of Kant, Goethe, Schiller, and really make the fatherland great, and honored not only by Germany but by the civilized world.

Now the Friends as a class, and Swarthmore particularly, do not believe that war is a good way to settle disputes because they believe there is a better way to secure peace and good-will among men. They do believe in justice, mercy, and humility. The military party of Germany has shown beyond question that they believe in none of these things. Swarthmore therefore believes that the Kaiser and his coterie should be deprived of their present power and authority,—but how shall this be done?

Our President in his speech of April 2nd and in other addresses has stated the ideals of America as well as any man, not excluding Lincoln. On March 23, 1917, ten days before his war speech, I made the following statement to the students of Swarthmore:

"The people of the United States will follow their President. He has not yet spoken. So far as it lies in me to do it, I shall aid each one finally to follow what he or she feels to be the path of duty. In my opinion, you can serve your country best for the present, here. If the President needs men and women, your individual cases can then be settled. Meanwhile, have faith not in the God of Battles, but in the God of Justice, Mercy, and Humility."

Since that time Woodrow Wilson has not only become the spokesman of free America, but also of the liberal thought of the civilized world.

On April 3rd, the next day after the President's war speech, the Executive Committee of Swarthmore, speaking for the college in a memorable resolution which has been sent broadcast by the press, reiterated their historic faith and loyalty to the highest patriotism. They gave new significance to the motto of Swarthmore and the fundamental ideal of George Fox, "Mind the Light." In no uncertain terms they said to the children of Swarthmore, "Obey the Light of Knowledge and Truth as revealed in your individual conscience." "They cannot curb the individual conscience," the resolution states, "but they believe that each will finally do what he or she feels to be his or her duty." Thus the Executive Committee of Swarthmore not only enjoins its children to follow the light of conscience, but expresses entire faith that they will do so. With a platform clearly defined, Swarthmore's sons and daughters may well go forth, indeed have gone forth, to work for or in this war mindful of one thing only, namely, to be loyal to the call that comes to their individual souls. Under this call, some are in the military

service, some are in the Friends' Reconstruction Unit, some doing scientific work for the government, some working under the Food Administration, some for the Red Cross, some for the Y. M. C. A.; all are giving in money all that they can to one or more of the many demands made upon them; to the Liberty Loan, to the Belgians, to the Armenians, for the many needs of the soldiers in the cantonments and in the armies in various countries. The great majority are serving by sticking to their regular business, whatever that may be. Those students and teachers are serving to the best of their abilities who are doing in a better way, and with more consecration, their regular work; the one to equip themselves in college for the larger service of the future, the other keeping the torch burning; for education means to-day more than ever before in the history of the world.

More specifically, 208 Swarthmore men, to our knowledge, are in different parts of the public service in connection with this war. In the nature of the case they are chiefly from the recent classes. From 1869 to 1918, counting students in the Preparatory Department of the early day, graduates, ex-students and the present student body, about 2000 men altogether have attended Swarthmore. Thus more than 10 per cent. of Swarthmore's sons have given up their usual occupation to serve their country up to this time. This is notwithstanding the fact that the men from more than two-thirds of the classes, on account of age, are not subject to the draft. Our list is probably incomplete, as we have not heard from all. The percentage is doubtless larger than indicated. We have the addresses of 41 men in France. At the College this year, the usual Christmas vacation and the spring vacation have been greatly shortened and added to the summer period, in order that the students and faculty could finish a full year of college work and at the same time have a longer summer period for national service. Many other concrete examples might be given, but these will serve the purpose.

The world will never return to the one of August 1, 1914. Men are being tried by fire. Your ideals and mine, if we are true to the best in us, will be purified. We shall think less of ourselves and more of others. We shall think of the wealth of material things, of mind, of body, of heart, as gifts and possessions to be used for the welfare of mankind. Many of the things we have thought worth while we shall see are fruitless. We shall read with better conviction the lessons of history, we shall listen with more appreciation to the words of the prophets and seers. We shall each do our part, however humble, in putting our own houses in order, and in making the ideals of American freedom and justice, purified and sanctified, the ideals of the world. Henceforth we shall do all in our power to hasten the day when there shall be no North, no South, no East, no West, but at the same time that we work for a purified and glorified United States of America, we shall do what we can to aid in the development of a self-governed world, controlled not by force but by the moral sense of humanity. In this crisis we shall listen to our President, and not unnecessarily rock the boat in the whirlpool that surrounds it. Swarthmore, in the Providence of God, will work with others to this end, each son and daughter serving as conscience may direct.

"EVENTUALLY, WHY NOT NOW?"

ROBERT G. BROWN writes from George School, Pa., Feb. 25, 1918:

While on a business trip to Cincinnati during the past week there were a number of opportunities which I took to visit with friends and acquaintances. In the pleasant intercourse with them I found a very general interest in the things that Friends are doing in the way of service, both here at home and abroad. This was true of those not

Friends as well as those whose membership and antecedents are amongst Friends. I was kept delightfully busy telling about the experiences and labors of the boys in France with the Reconstruction Unit. Many times I noticed how their faces would lighten up at some story from the front which was of a kind that is so seldom seen in print these days—tales of human kindness and love; incidents not of hate and fiendishness. I shall long remember the outburst of one young man as he exclaimed, "Do you hear what the man's sayin', Fluff? Do you hear what he's sayin'?" There was a heart-stirring gleam in his eye, and instantly I had a longing that this national-boundary-leaping amity might increase and multiply.

Some I found with such different ideas concerning religious and social matters that I was at a loss to account for the change that had taken place in two or three years. There was a breadth of view and a deepening of sympathetic feeling for people everywhere that made my visit a delight.

Some acquaintances, whom before my trip I would have designated as belligerent, now manifested distinct pacific tendencies, showing that their progress of heart was after an invisible Guide. Converse with young men on the trains indicated that they were fighting on spiritual battlefields, and that they were seeing as clearly as those of any age the causes and effects of the diseases of the world.

I met everywhere a general expression of regret that the public press should seem to be purposely fostering hatred for the enemy. Young men in khaki, men who had volunteered freely, wondered why there should exist some relation between the degree of hatred and the distance from the firing-line.

On the way back I counted over to myself the number of times I had heard expressions from young and old, elevator boy and merchant, student and teacher, mechanic and soldier, take approximately the following form:

After three years and more of struggling on the field of carnage, after endless diplomatic sparring for advantages, after claims stated, changed, and re-stated, with no advantage gained for any side, military or otherwise, with no probable advantage to come in the near or remote future, when even the military authorities have ceased to prophesy gains and decisions, though we disregard momentarily the world's losses, we know that war-weariness will come, that some men will gather around a green-baize-covered table and fight it all over again, that after "days and a day" they will come to a settlement, will have arbitrated the matter, and will bind all the rest of us in the world to their decision, for some time to come, whether we individually approve of it or not. So, therefore, why not, oh, why not start it *now*? Yes, why not put more working faith in that greatest phrase of modern times—"Peace without victory"?

I thought it would make some Friends glad to hear what I sensed as a spirit rising in our country, which is surely going to lead to higher things. I bring it back from over the mountains. I can almost hear a call which sounds strangely like that motto which the great mill on the headwaters of the mighty Mississippi puts on its bags of the staff of life:

"Eventually, why not now?"

ROBERT G. BROWN.

FRIENDS IN OHIO "GETTING TOGETHER."

JANE L. COPE, secretary of the Salem Service Committee, writes:

Since J. Henry Scattergood's excellent lecture at our High School Auditorium on Fifth-day evening, the three branches of Friends in this community have gotten together and organized a Salem Friends' Service Committee, with the following members: Edward F. Stratton, Chairman; L. Ebert Allen, Asst. Chairman; Jane L. Cope, Secretary; Paul French, Treasurer; Alice M. Smith, Anna M. B. Stratton, Lindley Tomlinson, Nettie Courtney, Elizabeth Ashead, M. Luther Barker, Lorinda French, Mary Etta Richards.

AMERICAN FRIENDS' SERVICE COMMITTEE.

The Red Cross Cables for More Friends. Will You Be One?

As I was preparing our copy for the INTELLIGENCER, the following cable came to my desk and I pass it on to our readers:

"One of the most serious limitations of Civil Affairs Work here is lack of labor for repairing, altering and equipping institutions; putting grounds in order; and doing provisional building and repairs on houses and barns in devastated area. Additional Friends will help. Signed, HOMER FOLKS."

Homer Folks is Director of the Department of Civil Affairs of which the Friends' Unit is a Bureau. The above cable is the latest word we have from him. His first acquaintance with the American Friends' Unit was at a meeting in Paris attended by representatives of the Red Cross and of English Friends just after the arrival of our first large group of men.

If you are hesitating about volunteering, and wondering about the real value of the opportunity awaiting you in France, read these words with which Homer Folks greeted our first Unit:

"The Red Cross looks on the Society of Friends as in a sense its expert leaders. There is no group of people from whom we have already learned so much or from whom we expect to learn so much as the Friends. This is the most tremendously fascinating, stimulating, developing opportunity human beings were ever called on to meet, and it can be met only in a simple-minded human way."

Read also the greeting of T. Edmund Harvey, member of the British Parliament, and head of the English Friends' Expedition in France,—a greeting which should be repeated to every additional volunteer to our work:

"We have been looking forward to this influx of new life and to the Red Cross making it possible for you to work along with us, with their guidance and help."

*"The Red Cross's splendid motto, *Inter Arma Caritas*, stands for the constructive element, building up, conserving, re-creating, in the midst of war. It is a great thing to try to live up to that motto every day. By the very nature of the trust imposed upon us, we cannot speak as we might in times of peace of some aspects of our faith, but we can in our work demonstrate some aspects of Humanity and Brotherhood, lessen a little the terrible bitterness of war, and bring something of the spirit of comradeship and love into lives bruised and battered by the wrong that has been done. We have tried to make the ideals of service real in our work. We are all comrades and brothers working together, very democratically organized, ready—even men used to positions of responsibility—to accept in the spirit of comradeship, humble duties elsewhere called menial and lowly, but which have, rightly seen, a divine meaning."*

"You will carry with you the honor of the Quaker name and of the American Red Cross, and you will go as representatives of America into districts where no American has ever been seen. You will go as representatives of a vision of a way of life. I am sure that you will every one be worthy of the call that comes to you from the need of France and the need of humanity."

VINCENT D. NICHOLSON.

FRENCH PEASANTS WRITE LETTERS OF APPRECIATION.

BY LEWIS GANNETT.

He had been hanging slates on half-ruined roofs, and patching up broken-down walls in the country wrecked by the Germans last spring; he was on his way to a refuge in the south of France where a thousand Belgian children find food and shelter—a refuge established in an old Chartreuse monastery by the Belgian Government, aided by

the American Red Cross. The small boys there run wild; so the Quakers were sending four men, two English and two American, to help give physical training and maintain discipline.

"It was like leaving home to leave Gruny," he said. "Gruny is a little village, sort of out of the way, off by itself. We got to be real friends with everybody in the town.

"Did you hear about our New Year's party? We'd had our big show Christmas; the kids kept telling us they were coming to see us New Year's Day. The French make more of New Year's than they do of Christmas, you know. I tried to put them off because I knew it would interfere with work to have a bunch of kids around the house."

And then he went on to tell the whole story:

There'd been an epidemic of mumps in the village. When I came back from my rounds New Year's afternoon there they were, fifteen or twenty kids sitting in a circle, perfectly still, their legs dangling from their chairs. There was a mumble of "Bonne année" and "Bonne santé, M'sieur Victor," as I came in; then they sat down again and relapsed into their former grinning silence. Every time one of the fellows came in, they all stood up to greet him and wish him a Happy New Year; then they would sit down again with the same mysterious unanimity.

Suddenly they all stood up. One little girl, Andrée Gambart, took an envelope out of her pocket and read a "Complement"—a tribute to us written in the most formal styles. I've got it here. She tucked it back in its envelope and presented it to us with a bow.

The man from Gruny read the "complement,"—he read two of them. Andrée's "complement" read thus:

"Gentlemen and Dear Benefactors:—In the name of my family, deeply touched by your goodness to the children of Gruny, and in my own name, I come today, on the threshold of the New Year, to address to you my most sincere wishes for a Happy New Year. My greatest thanks for the happy Christmas which you gave us, which made us forget the three preceding years, passed in the midst of the barbarians. Although my pen is feeble, believe, dear benefactors, that these thanks come from the bottom of my heart. May the New Year bring us victory and peace, so that the places of the absent ones may be filled at our hearthsides, and let us hope that the next Christmas will be celebrated by the families all together."

Once more, dear benefactors, with my most sincere wishes for the New Year, I thank you."

ANDRÉE GAMBART.

The other was from Fernand Caron:

"Our Very Dear Allies:—By means of this sheet of paper, we come to wish you, I as well as my sisters and my family, not forgetting the whole population of Gruny,—we come to wish you all a good year and perfect health, and to give you our sincere thanks for the toys and delicacies which you have given us, and our dear comrades, and for the Christmas tree you have made for us, and for the happy day that we had all together in our schoolhouse at Gruny, the schoolhouse which you, dear Americans, rebuilt. Let us hope that the year 1918 will be happier for us than those which preceded, and that this war, which causes so much suffering, so much sorrow, and so many tears throughout the world, will soon be over, returning our valiant soldiers, as well as you, dear Americans and our dear English, who have crossed the sea, to deliver our France from Prussian barbarians, to their homes. But we, like the other people of Gruny, don't know how to thank you for the devotion which you have shown, dear Americans, and our dear English, in leaving your home lands to deliver France from the claws of the barbarians. But from the bottom of our hearts we wish that the war may end this year, so that every one can go home again."

"Receive, dear Americans, our sincere salutations and the heartiest thanks of my family."

FERNAND CARON.

Before the day was over, said the man from Gruny, we had had forty visitors and seven "complements"! The woman who sometimes washed dishes for us, and her two daughters, together with a neighbor and her small son, were the last to call. They came about 8.30, very stiffly and formally, and the daughter of the dish-washing lady and the son of the neighbor read us the last of our New Year's "complements."

They used to drop in to see us often. Christmas afternoon four of us were in the kitchen, up to our necks in work, stuffing turkey for the big dinner. Forty of the kids poured in on us, all dressed up with Christmas medals and tinfoil on their hats and dresses. The place was in a mix-up, but we finally got them seated. Then there they sat, smiling from ear to ear, waiting to be amused. I told them about the American youngsters I had taught at Washington, and that seemed to interest them mightily. So I suggested that they write letters to them. That was a great hit. I gave each of the older children a name and address in Washington, and they went home to write. One of them wrote to Newton Baker's daughter, and others to the son and daughter of the Norwegian Minister to the United States, who used to be Minister to France.

Eight letters arrived bright and early the next morning; on the day after that they began demanding answers.

Do you know, I think it would have been worth while for us to be up there if we had never hung a single slate or mended one mashed wall. At first the people were suspicious of us,—we were foreigners, and they didn't like us; then they were indifferent; but now we're real friends.

It was through the children that it happened. We used to come down off the roof of the school-house when the children had recess, and taught them American games and played with them. So we got to know them all by their first names; and they got to know, and they talked about us at home—and then we were friends. Medical visits helped, too.

Some days they gave us a lot to do. I was putting a window in the school-house one day when a mother came running up excitedly crying that her baby was dying. As a matter of fact, the baby was in convulsions, but they were due to cutting teeth,—not serious at all. I succeeded in quieting the mother a bit, and that quieted the child. But the mother has been convinced ever since that I saved her baby's life.

That same evening, just after supper, in came a Frenchman stumbling in excitement.

"Come quick," he said, "Jeanne is dying."

Jeanne was his twelve-year-old daughter; she had been sick, very sick; and she kept sick because she would not stay in bed. I beat it over there, and found the household in an awful shape. There were the mother and five kids,—one girl of 16, the most excitable youngster imaginable; Jeanne; and three little ones, all crying. Jeanne was back in bed. Her mother told me she had had convulsions and nearly died. She really was sick—some kidney trouble; her hands, feet and face were all swollen. I stayed and worked over her until after one, with hot packs and compresses, and finally got her quieted. After that I used to go see her every day. Just before I left Jeanne's mother came to me and said, "You've saved Jeanne's life, and my life too." (She had an infected foot which I used to dress every day.) "What will we do without you?"

That sort of thing makes it all worth while.

FRIENDS' DOINGS AT TROYES, FRANCE.

BY LEWIS S. GANNETT.

It doesn't much matter whether it is the tenth of January or the twenty-fifth of December, if you are six or eight or ten years old and haven't seen Santa Claus for three years. The important thing is the chocolate and the toys and the oranges and candy and the something-or-other that makes everybody smile, and which people call "Christmas spirit," if it happens to be Christmas time.

Christmas came to Troyes on the tenth of January this year. The Socialist Mayor—"a charming old pirate," somebody called him—gave the use of the municipal theatre; and he and the Friends got up the programme together. Fifteen hundred mothers and children packed into the theatre.

Troyes is a relief centre for the Friends—one of the big cities far enough behind the lines so that people can crowd into it safely, waiting for the day when they can return home. Most of the equipe there is English,—the American representatives are Canby Chambers, Carroll Binder, and Dorothy North. Two trained nurses do all the actual giving; the relief staff sells furniture on a half-price installment plan, which makes it possible for the refugees who haven't a franc to begin buying furniture and have the use of it right away; it also gives a convenient excuse for the Friends to call to collect money, and generally to get acquainted.

One of the Americans rides around with the furniture as it is delivered, helps take the beds apart to move them up the narrow stairways—or sometimes through the window—and is a personal friend of about seven hundred refugee families. Before the war the teamster was a wealthy farmer in the Ardennes, with several horses and a large estate; before he came to the Friends he acted as delivery-man for a wine merchant.

The refugees are so friendly that the collectors' visits are very like social calls. One time last year all the collectors were sick—but the people came in to pay their bills just the same! Not only furniture is sold, but also feather goods for beds. The material stuffed into the mattresses and pillows is bought cheap and sold at cost, which is only about 50 per cent. of the market price. The making up is done in the Friends' own loft by three refugee women.

The Friends do a little of everything at Troyes. One of them took some sugar that had been sent from America to a little hospital in Troyes. At that fortunate moment the only patient in the hospital was an old woman. "I saw the old soul just a short time after she had gone to the hospital," another worker wrote. She was lying in bed, tremendously set up to be so well cared for, having lived on the intermittent ministrations of a married daughter who was at work about ten hours every day. She went in as an incurable, but has insisted on improving, so dear knows what the outcome will be, or how long your sugar will be a pleasure to her."

As to the Christmas party on January 10th, this is the story as the same worker tells it:

"We had a circus-full of shouting youngsters, a prefect, a general, and a paralyzed boy brought in by the head and the heels and draped over a couple of seats until he finally struggled into a sitting posture; a little stage girl with long curls wandering about selling cocoats and weakened tangierines, and Mrs. Griggs, patron saint of the chocolate and of much of our good works in Troyes.

"There were pictures—an unholy comic from our native land which alternately made our hair stand on end for our reputation, and made us laugh at the horse-play,—howls of delight from the boys when the donkey runs off with the police patrol and drags the fireman after on the end of the rope.

"There was a musical clown—the human orchestra, he calls himself—who extracted music from a broomstick, and did an amusing conversation on his fiddle; a conjuror who didn't get over the footlights all the while, but almost started a riot by throwing paper flags into the audience; and at the end a distribution of magnificent presents,—a box of candy (from the Mayor, mind you) and chocolate enshrined in a blue, pink, or violet-edged handkerchief, itself enshrined in a beautiful decorated bowl or frying-pan.

"If you can imagine the effect on the child mind—or on any other! C'etait epatant, Monsieur et Madame."

DIRECTIONS FOR RECONSTRUCTION SEWING.

Those who are in charge of the Service Committee store-room at Fifteenth and Cherry Streets, Philadelphia, and daily sort the garments that come in from widely-scattered communities, find that in recent weeks there is an undue proportion for the infants and girls. Naturally many sewers prefer to work on these, but there are other lines quite as necessary. Information from the war-swept countries is so scarce and vague that we can only conjecture what may be the greatest needs. Sometimes we are told that there are no babies, and the next report may be of a hospital or a home having five hundred babies.

Of one thing we may be reasonably sure: if babyhood has survived the fearful calamity, here are *boys* as well as girls among them. Very few garments have been sent us for little boys—boys of three to seven. Those who have visited the quaint little island of Marken know that there is little in the dress of the boy under six to distinguish him from his sister; but on the continent, the differentiation comes earlier. The American Friends' Service Committee has issued no pattern for boys under seven, but sensible American patterns will serve well, and many American mothers are accustomed to making little trousers. A caution needs to be given that the material used for trousers should be stout enough for good service.

Again we must say that boys put on suspenders early,

and need shirts rather than waists. All wear the overall apron, and recent information says it may be of plain dark blue as well as of black, tho black is preferred. To get a smaller size than our apron patterns provide for, pattern No. 3 may be used, and even smaller sizes should be made.

The *women* have been rather overlooked also. Stout garments are needed for those who must take up men's work. There are old men who need durable shirts. Heavy muslin is perhaps better than outing flannel. American men want some wool in their outing shirts. One of our good sewing centers recently made a bolt of light gray cloth, possibly 40 per cent. wool, into shirts for our young men going over now to join the reconstruction workers. After the fourteen men sailed last week not one shirt was left, which shows how they were appreciated.

The 100th box is now ready to leave the storeroom. With all these boxes go good wishes and prayers for a speedy peace.

MARY H. WHITSON.

CURRENT EVENTS.

*The robin and the bluebird sing
O'er meadows brown and bare,
They cannot know what wondrous bloom
Is softly budding there;
But all the joy their hearts outpour
Seems pulsing in the air.*

*Oh, while beneath the snowdrift buds
The flower we love the best,
And on the wind-tossed bough the bird
Still builds its happy nest,
Praise God for all the good we know,
And trust Him for the rest.*

FRIENDS IN NEW YORK.

THE Brooklyn, N. Y., First-day School, William Walter Jackson, superintendent, has given the Laing School for colored children \$42.00 for the four months extending from the beginning of the term in Tenth month, 1917.

Miss O'Neill, the principal, wrote in reply this letter, which may give other First-day schools a new idea of the harvest of good that may spring from the planting of \$42.00 in this field:

Mt. Pleasant, S. C., Feb. 15, 1918.

Your letter with enclosed money order was received. Please thank the children of the Brooklyn First-day School, for their generous gift. \$15.64 will pay tuition for *seven pupils for the term*, and supply them with pads and pencils. The pupils I've selected as beneficiaries are those who are most needy. Some of them have lost father or mother and some have lost *both*. It is quite a struggle for them to pay the small sum of 25 cents per month. You will see, how very acceptable and what a great help it is to them to have their tuition paid.

Some of them run on errands; others hire themselves out in the afternoons, after school hours, thus earning a few pennies to help them along. At a certain time of year the boys catch soft-shell crabs, which they dig in the mud for, when the tide is low. They are paid a good price for them at the hotel on Sullivan's Island, which is two miles from Mt. Pleasant. Others work on the farms and help themselves in that way; but all they can make now goes for provisions and clothing.

Times have been very hard this winter. Many of them are deprived of barest necessities. The weather has been very severe for this section, and there has been much suffering; but we were able to keep school every day.

The children from the country kept us warm. They would come in the mornings dragging small pine saplings or branches from the water-oak, which they would cut up and build the fires; for in the town we could not get a stick of wood or a lump of coal. When the schools around us had to close during the severe weather we could keep open. The children would come, though; some of them walked four and five miles.

Again thanking you for your kindness,

Very sincerely,
M. A. O'NEILL.

NEWS FROM DANIEL OLIVER.

EMILY OLIVER sends the following extracts from a letter just received from her husband, Daniel Oliver, head of the Friends' Mission at Ras-el-Matn, Syria, and writes, "Thee can imagine how glad we are to get this news, after such a long silence!" She also sends an account of the terrible conditions in Armenia and Syria, and the desperate need of help there.

Daniel Oliver writes as follows:

Ras-el-Matn, 11th mo. 17th, 1917.

I have not heard from any one for a long time, the last letter I received was written 3 mo. 3rd. How I long for peace!

You will be glad to know that I am in fine health, I can say perfect health. Everyone is kind to me, and life flows on in the old channels for me. My student friend left me at the opening of college, he was a real son to me, and helped me in many ways and of course I miss him very much; but life is full of changes,—it seems one long continuous change, and so we have to adapt ourselves to the changes as they come.

My work keeps me busy all day, and in the long evenings I manage to read by a little olive oil lamp, and when my eyes get tired I go outside and walk up and down the country and for two or three hours, and do my thinking in that way. I never get to the end of my problems. Life is all serious, indeed one long continuous effort to rise to the occasion, and wisely carry the cares and responsibilities that each day brings. God is an ever present help, His guidance and help are unailing.

The cold weather has come suddenly with torrents of rain, both very seasonable, and all the farmers are rejoicing because they can sow their wheat and barley.

DANIEL OLIVER.

"BACK TO THE LAND."

EDWARD B. RAWSON, for many years principal of Friends' Seminary in New York City, has made what some might regard as a violent change of occupation. After a summer at the Thousand Islands, with his wife, Marianna S., and his boys, he has taken up rural life on "Hedgewood Farm," at Lincoln, Loudoun County, Virginia. On January 1st the family sent out a New Year greeting which is decidedly unique. First the head of the family rises to explain:

When in the course of equine events it becomes necessary for an old dray-horse to kick over the traces and declare his independence of the Job and the City, a decent regard for the opinions of his friends may demand an explanation, but I doubt it. An alienist might be interested in the reasons for a man's deliberate giving up of a comfortable living and congenial work and taking his family away from the advantages of the metropolis to the hard work and uncertain income that await the urban greenhorn on the farm. But the crazy man's friends ask why without expecting an answer, just as they inquire about his health and are dreadfully bored by any attempt to give an accurate account of it.

Declarations of independence need no explanations. We broke away because we wanted to and had the courage. Many others want to but don't dare. Fear, by the way, is one of the greatest obstacles to happiness.

Speaking of happiness: Why did Jefferson, or whoever phrased it, give as instances of our inalienable rights, life, liberty and the *pursuit* of happiness? Fools *pursue* happiness and no one can stop them. Wise men know that he who runs after happiness never gets it. Our boys have learned that the best way to make friends with cows and calves is to make no advances but quietly receive the attentions the curious creatures are sure to bestow upon anyone who doesn't frighten them. Happiness is to be won in the same way. Seek it and it is not to be found; become indifferent to it and it is yours. Here's wishing you

A HAPPY NEW YEAR!

Marianna S. Rawson adds in further explanation:

It is the fine old country house at Hedgewood into which we have descended for the winter. Here on the 11th of September the three Rawson boys and I took up our abode. Ed was still at Greyrock (Thousand Islands) packing up.

For over fifty years Hedgewood was the home of my cousins Thomas R. and Ellen H. Smith. Their son, Dr. J. Russell Smith, has recently become known through the

papers and magazines for his articles on food conservation. The place is one of the most beautiful in this neighborhood. The house is an L, the long part of which is parallel to the public road, as is the fine lawn full of an interesting assortment of trees.

Our first two weeks at Hedgewood were anxious ones for me. The youthful enthusiast who had undertaken to run the Hedgewood herd of cows insisted that the day should begin at 3.50 a.m. All three boys were emerging from whooping-cough. They were light in weight, and still coughed occasionally. None of us lacked interest in our job, but the job looked terribly disproportionate to our physical fitness.

In the first place it was nearly as much work to move the family of cows into the Hedgewood stable as it was to move the Rawson family into the Hedgewood house. Twice a day instead of once the milk had to be taken to the Meadow Brook Creamery, and the milking utensils sterilized there, because Hedgewood as yet lacked room for storing the milk and facilities for sterilization.

Indoors things moved very slowly. The boys were too busy outside to help me except on Sundays, and it was no part of our plan to hire help now that we were living without a salary. The younger boys had to spend hours sleeping during the day in order to stand the early rising. On top of all this the weather here in the sunny South was so cold that early rising was a burden.

The situation was full of problems when Ed arrived at the end of the second week with Kinsey Clymer, a fourteen-year-old Seminary boy who was to throw in his fortunes with ours for the winter. How we did work! There were innumerable jobs awaiting the boss carpenter, and the housekeeping seemed mountainous with three meals a day, a strung-out breakfast, because of the boys' morning trip to Meadow Brook; dinner at 12.10, and every operation to be done for it—fruit and vegetables to be brought from orchard and garden as well as prepared and cooked; and every loaf of bread made and all the laundry work done at home.

Our laundry is no light matter. As I toil over the heavy soiled garments of our boy farmers these fine lines of Emerson's come to my mind:

*E'en in the mud and scum of things,
There always, always, something sings.*

I am thankful that generally I have been able to hear the song, but there have been days when Ed and I have wondered whether we should find any of the leisure this year was to bring to us, and then the song was very indistinct. During those wonderful autumn days it seemed as if we were in a place where precious stones were strewn all about, but we were bound and could not pick them up.

But we didn't lose faith, and gradually things cleared up. We realized that here was an opportunity for the efficiency expert. We systematised the boys' work so that the alarm clock need not go off till 5.30. The housekeeping has also been overhauled, and Hedgewood life looks very attractive as the New Year comes.

JONATHAN W. PLUMMER.

By the death of Jonathan W. Plummer, one of the pioneers in the renaissance of the Society of Friends of fifty years ago passes away.

He was one of the first to engage in the First-day school movement. He was a man of spiritual discernment, of intellectual force, a wise counselor, and of executive ability. He was a most useful member of the Executive Committee of the First-day School Conference, the initial organization of Friends' General Conference.

Moving from Richmond, Indiana, to Chicago, Ill., he became one of the organizers of the new Illinois Yearly Meeting, of which he was clerk as long as his health permitted. In 1878 he proposed to the Yearly Meeting that a committee be appointed to engage in organized philanthropic labor in the name of the Society, and that the other six Yearly Meetings be invited to appoint similar committees to unite and co-operate.

Indiana, Ohio, and Baltimore Yearly responded at once, and the committees of these four Yearly Meetings organized

"Friends' Union for Philanthropic Labor," New York, Genesee, and Philadelphia uniting later. Thus to the faithfulness and devotion of this beloved Friend are we largely indebted for the organized philanthropic work throughout the Society,—not only philanthropic work, but by the union of the First-day School Conferences and the Philanthropic Union, these two organizations, with which he was so closely identified in their formative period, we can trace the advance that has been made in the knowledge of Friends' principles, especially with young Friends, and the growth of the other activities in which Friends are now engaged.

It was my good fortune and privilege to have known Jonathan W. Plummer intimately, and I loved him as an elder brother.

None knew him but to love him,
None named him but to praise.

JOHN W. HUTCHINSON.

Melrose, Florida, 2-20-1918.

FRIENDS IN INDIANA.

FRANCES M. ROBINSON, secretary, writes from Richmond, Indiana, reporting activity in the North A Street Friends' Meeting there in support of the work of the American Friends' Service Committee. There is a spirit of cordial co-operation among Richmond Friends, although they are few in number and in many ways limited. Several who are not members are co-workers with Friends, and their help is much appreciated.

The finance department of the Service Committee, L. C. Lawall, chairman, has sent an appeal to every member for subscriptions, resulting in a total at last report of \$116.90.

E. Annie Wilson, chairman of the canning department, reports \$6.45 realized from the sale of canned goods, with some still unsold.

The sewing and knitting department, of which Carolyn E. Hutton is chairman, started its work last September, meeting regularly on Fourth-day afternoons. The money for the purchase of materials has come through penny suppers, home talent entertainments, and individual donations.

Quite a long list of garments, comforts, etc., has been completed and sent to the American Friends' Service Committee.

"We know the strength of a cord of many strands," Frances Robinson adds, "even though each one may be small and weak, and so hopefully contribute 'our bit.' "

UNCONSCIOUS HUMOR.

RECENTLY, says the London *Friend*, on the occasion of a lecture dealing with the rise of the Society of Friends and the character of Fox, the youthful hearers were invited to write short essays for the inspection of the lecturer. The general result of this experiment was good. A by-product is a collection of new views on Friends and on the period, which doubtless will be of interest to our Quaker historians!

One essayist wrote: "William Penn took Pennsylvania by peace"; another that the "big towns of today were then extinct." Members of Pickering and Hull Monthly Meeting will be delighted to hear that "about the largest town then was Pickering."

One inclines to think that there must be some humorists among these youthful students of Quakerism, from the three sentences which follow (from different papers):

"Fox thought that everybody had some part of the Inward Light stowed away somewhere beneath his outward appearance."

"Friends' funerals are very similar to their marriages."

"George Fox had no intention of founding a new sex."

Probably some of our Friends in prison will be interested in hearing that in the seventeenth century the prisons were "cronic."

To lecturers on the ordinances, this sentence may be commended: "Friends do not believe in baptisms or the taking of the sacraments or communion, because they say it is outward show and it ought to be an inward show."

BIRTHS.

FARQUHAR.—At Belmont, Mass., on First month 8th, 1918, to Roger B. Jr. and Margery Holt Farquhar, a son named RICHARD HANNA FARQUHAR.

GEROW.—On Second month 5th, 1918, at Danbury Hospital, Danbury, Conn., to Daniel E. and Florence Lane Gerow, of Locust Glen, New Fairfield, Conn., a daughter, whose name is EMILY ELIZABETH GEROW.

HOWELL.—At Pasadena, California, First month 5th, 1918, to George F. and Susan A. Howell, a daughter, who is named PHOEBE HUESTIS; a birth-right member of Orange Grove Monthly Meeting.

DEATHS.

BANCROFT.—At Friends' Boarding Home in Kennett Square, Pa., REBECCA BANCROFT, in her 75th year. Interment at Union Hill Cemetery.

BROWN.—In Norristown, Pa., Second month 25th, EZRA H. BROWN, aged 69 years.

BUCKMAN.—At Philadelphia, Seventh-day, Second Month 23d, GEORGE H. BUCKMAN, aged 78 years.

GARRIGUES.—At Swarthmore, Pa., on First-day, Second month 24th, MATILDA, widow of Thomas Garrigues.

THORPE.—On Second Month 23d, at Philadelphia, JOHN M., husband of Jessie Roberts Thorpe, and son of George W. and late Sarah Thorpe.

WILLSON.—At her home in Pelham Township, Welland County, Ontario, Canada, on the Second month 6th, MARIETT WILLSON, in the seventy-fourth year of her age. She was the daughter of the late Ezra and Anna (Kester) Willson, of Spring Brook, N. Y. Her father and mother were among the early settlers in Ohio, where Mariett Willson was born. In early childhood she with her parents moved to New York finally settling near Spring Brook, where her parents lived until their death. They were members of East Hamburg Monthly Meeting, attending the meeting held at Orchard Park.

In 1867 Mariett Willson married Alfred, son of Nathan and Jane H. Willson of Pelham. They settled in Pelham, where they resided until death, her husband having died nearly five years ago.

She was a lifelong and consistent member of the Religious Society of Friends, and for many years an Elder of Pelham Monthly and Executive Meeting.

She was of a quiet disposition, but took a deep interest in the affairs of life, and was active until within two weeks of her death, when she was taken with a violent attack of pneumonia. She realized the end of life might be near, and was perfectly resigned to the Lord's will. The funeral was held on the 9th, at the Friends' meeting-house, and interment made in the adjoining cemetery. Edgar Haight, Richard W. Brown, and Fred. Ryon paid loving tributes to her beautiful life.

She leaves three sons, Edgar F., William H. and Elston E.; three grandchildren, also two brothers and two

sisters, Amos L. Willson, Spring Brook, N. Y., Alfred B. Willson, San Jose, Cal., Emily A. Muma, Poplar Hill, Ont., and Lora E. Leppert, Fenwick, Ont. Two brothers and one sister predeceased her, Elisha Willson, Spring Brook, N. Y., Edward A. Willson, Boston, N. Y., and Sarah M. Dixon, Buffalo, N. Y.

E. E. W.

*"Somewhere the day is longer,
Somewhere the task is done;
Somewhere the heart is stronger,
Somewhere the guerdon won.*

*Somewhere the load is lifted,
Close by an open gate;
Somewhere the clouds are rifted,
Somewhere the dear ones wait."*

COMING EVENTS.

THIRD MONTH

2d—Whitewater Quarterly Meeting at Fall Creek, Indiana.

2d, Seventh-day—Nottingham Quarterly Meeting at Oxford, Pa., at 10 a. m. At 2 p. m. a Conference will be held. Subject, "Food Conservation and Reconstruction Work." Dr. O. Edward Janney and Daniel Batchellor expect to be present.

2d—Lecture by Jesse H. Holmes of the series on "Internationalism and the Great War," at 2.30 p. m., on second floor of Phila. Y. F. A. Building, 15th and Cherry. Subject, "America and the War—Ideals and Purposes,—The President's Leadership,—America's Part in Peace Terms,—Effects of the War on American Life and Ideals."

3rd—Newark Monthly Meeting will be held at the close of the Meeting for Worship, at 3:30 p. m., at 53 Washington Place, Newark, N. J.

3d—A religious meeting will be held at Friends' Home for Children, West Philadelphia, on First-day at 3 p. m.

3d—Meeting for Worship at Kennett Square, Pa., held at the home of T. Elwood and Bertha K. C. Marshall. Daniel Batchellor and J. Harold Watson expect to attend. A meeting will also be held at the Friends' Home in the afternoon.

3d—Meeting for worship at 15th and Race, Philadelphia, 10.30 a. m. Conference class at 11.40. Subject, "Internationalism and the Great War. Situation in Europe just preceding the outbreak, and successive entrance of the nations."

3d—3 p. m. A meeting for divine worship will be held at Chester (Pa.) Friends' Meeting House, under care of the Circular Meeting's Committee of Concord Quarterly Meeting. The desire is to make this a community meeting, and the co-operation of all persons interested, is asked.

6th—The General Meeting of Germantown Friends' Association, at 8 p. m., will be devoted to "Early Philadelphia," and Horace Mather Lippincott will give a talk on this subject. All are invited.

7th—Salem Quarterly Meeting at Woodstown, N. J.

10th—In both New York and Brooklyn. Preparative Meeting will be held at the close of the Meeting for Worship.

11th—Baltimore Quarterly Meeting, at Baltimore, Md.

11th—New York Monthly Meeting will be held in New York at 7:30 p. m. The Meeting for Ministry and Counsel will meet at 5 p. m. Supper at 6.

14th—Haddonfield Quarterly Meeting, at Moorestown, N. J.

FRIENDS' LIBRARY, PHILA., Y. F. A. Building, 140 N. 15th St. Open to the use of others as well as Friends. These interesting books have recently been added to the library:

"Militarism," by Karl Liebknecht. "This book is not directed against any country. Its sole purpose is to tell what war is in practice and how militarism degrades mankind."

"Old Roads Out of Philadelphia," by John T. Faris. "This volume has been prepared for the purpose of adding to the enjoyment of outdoor life, entertainment, knowledge of fascinating bits of local history, and pleasing adventure."

"A Student in Arms," by Donald Hankey. "These short articles, sketches and essays, written by a man in the trenches, deal with the deeper things of human life."

"The Adirondacks," by T. Morris Longstreth. "An informal history of this romantic region, from the days when the Indians had possession of it down to the present."

"The Soul of a Bishop," by H. G. Wells. "This story shows the effect of the war upon the church."

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WANTED BY A WOMAN OF MIDDLE age, care of an invalid, or manage housekeeping for an institution. Country preferred. P 250, INTELLIGENCER Office.

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FRIENDS' INTELLIGENCER.—INDEX for volume of 1917 is now ready, and will be sent free of charge to any subscriber on request. 140 N. 15th St., Phila.

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Fund to Be Raised for the American Friends' Service Committee

The Board of Directors of the Philadelphia Young Friends' Association has donated \$250 for the Reconstruction work in Europe, and through its office at 140 N. 15th Street will receive additional subscriptions for this purpose. If \$1000 is subscribed through this channel, the Board of Directors will donate an additional \$250, making a total of \$1500. It is specified that this \$1500 fund is to be used exclusively for Relief and Reconstruction work in Europe. We take this means of soliciting the interest of Friends in this recognized branch of the great work of the AMERICAN RED CROSS.

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Buck Hill Falls

THE annual Buck Hill Falls Bird Week begins the 25th of this month. All Friends should be particularly interested in it. In these times of conservation there is no subject which should appeal more than the preservation of birds. Since establishing the Bird Sanctuary at Buck Hill Falls, there has been a very marked decrease in the insect destruction as compared with the neighboring places in the community. It is not only a matter of bird preservation, but it means also vegetable, fruit and self-preservation.

To those who cannot attend we extend an urgent invitation to send us suggestions, interesting papers on the subject, etc.

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Subscription in the United States, Mexico, Cuba and Panama, \$2.00 a year. Six months, \$1.00. May begin at any time. Trial rate, 20 cents a month. Single copies, 5 cents. Subscription in Canada and other foreign countries (on account of extra postage charges), \$2.50 a year; six months, \$1.25.

To CONTRIBUTORS.—The editor cannot undertake to keep or care for unsolicited manuscripts. If sufficient postage is enclosed, manuscripts not used will be returned.

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Display, 6 cents a line, or 84 cents per column inch each insertion. On OUTSIDE COVER PAGE, 10 cents a line, or \$1.40 per inch. Smallest advertisement, 25 cents.

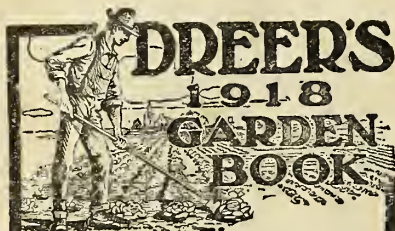
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"Internationalism and the Great War"

THIS series of lectures by JESSE H. HOLMES, under the management of the Peace and Emergency Service Committee of Philadelphia Yearly Meeting, is given on Seventh-day afternoons at 2.30 o'clock, in the Young Friends' Association Building, 140 N. 15th Street, Philadelphia, each week from First month 12th to Third month 16th, 1918.

The purpose of these lectures is to promote the study of Internationalism and World Organization in the Society of Friends, and to provide a centre to which teachers and leaders of First-day School classes and study groups may come for information, instruction, and the inspiration which comes from discussion of questions as they arise. It is hoped that all who are interested will attend, and equip themselves to present the subject in their own meetings, First-day schools and local associations.

Friends should realize that this is the work of Reconstruction on its spiritual side. The young men and women sent to Europe by the American Friends' Service Committee are our missionaries abroad, but we also need missionaries at home, to stir the people to the pressing need for spiritual reconstruction, for the positive forces which must be supplied if World Organization is to become a reality.

The outline of topics for these lectures is substantially the same as that of the Conference Class at Race Street Meeting on First-days. Circulars giving this outline will be sent free of charge on application to Arabella Carter, 1305 Arch Street, Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, THIRD MONTH 9, 1918

Volume LXXX
Number 10

MIND THE LIGHT.

Lend me, Lord, thy kindly grace,
Thy aid through day and night;
Shine on me with friendly face,
And help me mind the Light.
Stand beside me through the storm,
Cheer my soul with radiance bright;
With thy heavenly comfort warm,
And help me mind the Light.

Lord, I lay my trust in thee,
My faith through day and night;
Through all hours my comfort be
And help me mind the Light.
Never shall I quail or fear,
Feeling still thy heavenly might,
Knowing, Lord, how Thou art near
To help me mind the Light.

—J. RUSSELL HAYES.

THE ADDRESS OF LONDON YEARLY MEETING IN 1914.

[Albert A. Merritt, of Poughkeepsie, N. Y., who has a habit of preserving and reprinting the classics of the Society of Friends, has put this memorable address into the shape of a neat little booklet and he writes:—London Yearly Meeting of the Religious Society of Friends was in session when the terrible war now being waged in Europe was declared. The article or appeal addressed "To Men and Women of Good-will in the British Empire" was issued by the London Yearly Meeting at the close of its annual session early in Eighth month (August), 1914. It was recently read at one of our small meetings in Lafayette Place, Poughkeepsie. Although now over three years since this appeal was first made, conditions continue such that we desire to urge very strongly the consideration of the principles set forth in the accompanying article by our English Friends.]

To men and women of good-will in the British Empire:

A Message from the Religious Society of Friends

WE find ourselves today in the midst of what may prove to be the fiercest conflict in the history of the human race. Whatever may be our view of the processes which have led to its inception, we have now to face the fact that war is proceeding upon a terrific scale and that our own country is involved in it.

We recognize that our Government has made most strenuous efforts to preserve peace, and has entered into the war under a grave sense of duty to a smaller State towards which we had moral and treaty obligations. While, as a Society, we stand firmly to the belief that the method of force is no solution of any question, we hold that the present moment is not one for criticism, but for devoted service to our nation.

What is to be the attitude of Christian men and women and of all who believe in the brotherhood of humanity? In the distress and perplexity of this new situation, many are so stunned as scarcely to be able to discern the path of duty. In the sight of God we should seek to get back to first principles, and to determine on a course of action which shall prove us to be worthy citizens of His Kingdom. In making this effort let us remember those groups of men and women, in all the other nations concerned, who will be animated by a similar spirit, and who believe with us that the fundamental unity of men in the family of God is the one enduring reality, even when we are forced into an apparent denial of it.

Although it would be premature to make any pronouncement upon many aspects of the situation on which we have no sufficient data for a reliable judgment, we can, and do, call ourselves and you to a consideration of certain principles which may safely be enunciated.

1.—The conditions which have made this catas-

trophe possible must be regarded by us as essentially un-Christian. This war spells the bankruptcy of much that we too lightly call Christian. No nation, no church, no individual can be wholly exonerated. We have participated to some extent in these conditions. We have been content, or too little discontented, with them. If we apportion blame, let us not fail first to blame ourselves, and to seek the forgiveness of Almighty God.

2.—In the hour of darkest night it is not for us to lose heart. Never was there greater need for men of faith. To many will come the temptation to deny God, and to turn away with despair from the Christianity which seems to be identified with the bloodshed on so gigantic a scale. Christ is crucified afresh today. If some forsake Him and flee, let it be more clear that there are others who take their stand with Him, come what may.

3.—This we may do by continuing to show the spirit of love to all. For those whose conscience forbids them to take up arms there are other ways of serving, and definite plans are already being made to enable them to take their full share in helping their country at this crisis. In pity and helpfulness towards the suffering and stricken in our own country we shall all share. If we stop at this, "what do we more than others?" Our Master bids us pray for and love our enemies. May we be saved from forgetting that they too are the children of our Father. May we think of them with love and pity. May we banish thoughts of bitterness, harsh judgments, the revengeful spirit. To do this is in no sense unpatriotic. We may find ourselves the subjects of misunderstanding. But our duty is clear—to be courageous in the cause of love and in the hate of hate. May we prepare ourselves even now for the day when once more we shall stand shoulder to shoulder with those with whom we are now at war, in seeking to bring in the Kingdom of God.

4.—It is not too soon to begin to think out the new situation which will arise at the close of the war. We are being compelled to face the fact that the human race has been guilty of a gigantic folly. We have built up a culture, a civilization, and even a religious life, surpassing in many respects that of any previous age, and we have been content to rest it all upon a foundation of sand. Such a state of society can not endure so long as the last word in human affairs is brute force. Sooner or later it was bound to crumble. At the close of this war we shall be faced with a stupendous task of reconstruction. In some ways it will be rendered supremely difficult by the legacy of ill-will, by the destruction of human life, by the tax upon all in meeting the barest wants of the millions who will have suffered through the war. But in other ways it will be easier. We shall be able to make a new start, and to make it all together. From this point of view we may even see a ground of comfort in the fact that our own nation is involved. No country will be in a position which will compel others to struggle again to achieve the inflated standard of military power existing before the war. We shall have an opportunity of reconstructing European culture upon the only possible permanent foundation—mutual trust and goodwill. Such a reconstruction would not only secure the future of European civilization, but would save the world from the threatened catastrophe of seeing the great nations of the East building their new social order also upon the sand, and thus turning the thought

and wealth needed for their education and development into that which could only be a fetter to themselves and a menace to the West. Is it too much to hope for that we shall, when this time comes, be able as brethren together to lay down far-reaching principles for the future of mankind such as will insure us forever against a repetition of this gigantic folly? If this is to be accomplished it will need the united and persistent pressure of all who believe in such a future for mankind. There will still be multitudes who can see no good in the culture of other nations, and who are unable to believe in any genuine brotherhood among those of different races. Already those who think otherwise must begin to think and plan for such a future if the supreme opportunity of the final peace is not to be lost, and if we are to be saved from being again sucked down into the whirlpool of military aggrandisement and rivalry. In time of peace all the nations have been preparing for war. In time of war let all men of goodwill prepare for peace. The Christian conscience must be awakened to the magnitude of the issues. The great friendly democracies in each country must be ready to make their influence felt. Now is the time to speak of this thing, to work for it, to pray for it.

5.—If this is to happen it seems to us of vital importance that the war should not be carried on in any vindictive spirit, and that it should be brought to a close at the earliest possible moment. We should have it clearly before our minds from the beginning that we are not going into it in order to crush and humiliate any action. The conduct of negotiations has taught us the necessity of prompt action in international affairs. Should the opportunity offer, we, in this nation, should be ready to act with promptitude in demanding that the terms suggested are of a kind which it will be possible for all parties to accept, and that the negotiations be entered upon in the right spirit.

6.—We believe in God. Human free will gives us power to hinder the fulfilment of His loving purposes. It also means that we may actively co-operate with Him. If it is given to us to see something of a glorious possible future, after all the desolation and sorrow that lie before us, let us be sure that sight has been given us by Him. No day should close without our putting up our prayer to Him that He will lead His family into a new and better day. At a time when so severe a blow is being struck at the great causes of moral, social, and religious reform for which so many have struggled, we need to look with expectation and confidence to Him, whose cause they are, and find a fresh inspiration in the certainty of His victory.

NEWS FROM ARMENIA AND SYRIA.

Emily Oliver sends this appeal for help in Armenia, which is said to be in a far worse situation than even Belgium or Serbia.

In the town of Cæsarea, in far-off Asia Minor, there stands a house which was the scene of a sad tragedy many months ago, and yet from that little house shone forth the light of firm faith in Christ and loyal witness to Him.

Many another house could tell the same story, for it was in the days of the deportations, and Armenian Christians were being slaughtered by the thousand. A house-to-house search was being made by the Turkish soldiers for any who might be in hiding, and for the rich plunder which they knew could be found in the homes of these industrious people.

In this particular house with which we are concerned, an old man was lying helpless on a mattress spread on the floor, and by his side sat a little girl. As the search drew nearer they could hear the coarse jokes of the soldiers and their loud laughter, and they knew their turn must come very soon; but flight was impossible.

The old man whispered words of encouragement to the child, "Remember, my daughter, whatever happens, we must not deny our Lord." At last, after what seemed like an endless age, the door opened and a fierce-looking soldier entered. He made short work with the old man; then,

turning to the horrified child, he said, "If you will come with me and become a Moslem you shall be safe."

"No, no, I cannot become a Moslem, I will not deny my Lord," she answered, and turning fled from the room.

But where could she go, poor child? Escape was impossible, but still, through the house she ran up on to the roof, her little heart beating with terror as she heard the steps of the soldier gaining on her, and finally felt his hand grasp her shoulder. In his right hand was a drawn sword; but still she persisted, "I will not deny my Lord."

Down came the sword and pierced through the frail little body. Then it was thrown away as useless, and, with a muttered, "Praise be to Allah, may all infidels perish so!" the man turned and went down-stairs and out of the house to continue his work of destruction.

Not long after an American doctor, from the mission station nearby, entered the house to see if any there needed his help. He quickly saw that all was over with the old man; then he too passed through the house, searching for what he might find; but with what a different object! Nothing met his eye till he came out on the roof, and there, under the beautiful blue sky, with the sun shining down in all his glory as though there were no sin or suffering on earth, lay the apparently lifeless body of the little girl. The doctor saw the cruel wounds, one in her hand, another sword-thrust through her lung; but he quickly found that her heart was still beating faintly; so, lifting her up tenderly in his strong arms, he carried her to the Mission Hospital, where she was nursed back to consciousness, and finally cured.

Her first words, when she opened her eyes and saw friendly faces around her, were, "I didn't deny my Lord, did I?"

On the high road outside another town in Armenia, during the same days of persecution, was gathered a band of women. They were a strange-looking group! Some were young and beautiful, others old and frail; all carried bundles, as though prepared for a long journey, and in the faces of all shone a strange glad light.

Who are those fierce-looking men, standing impatiently by while the women say good-bye to their friends? They are Turkish soldiers, whose cruel deeds have struck terror into the hearts of many a strong man. And the ladies? They are American missionaries, who have stayed with the women as long as they could, their hearts bleeding with love and pity for the poor wanderers, who were being driven out into the desert because they would not accept life and safety and freedom, as their husbands had done, by denying Christ and acknowledging that "there is no God but God, and Mohammed is His prophet." The time had come when the two groups must part, the Americans to return with heavy hearts to their mission station, their Armenian sisters to meet the fate which all knew awaited them at the hands of their cruel guards.

As they embraced one another the American ladies broke down utterly and wept bitter tears, realizing afresh how impotent they were to help, and how much their friends must suffer for their loyalty to Christ. The brave Armenian women were the ones now to speak words of comfort to those who had been their loved teachers. "You must not weep for us, we have taken up the Cross of Christ and follow Him."

"Yallah, yallah," broke in the impatient soldiers with a curse. "Move on, we can't lose time like this any longer," and with firm steps and shining faces these brave martyrs walked down the road, resolutely turning their backs on home and friends, and were soon lost sight of in the distance, and never heard of more.

These were two of the many true stories told by American missionaries at the annual meeting of the Armenian and Syrian Relief Committee last month, and all spoke of the courage and patience of these poor people, the absence of all complaint, and the eagerness with which they are ready to start life again. Given a few tools or a little grain, an Armenian will quickly become self-supporting, under favorable conditions. One very encouraging feature of the relief work in Asia Minor is the success which has followed the industrial work among the Armenians; but this cannot be started on a large scale till the country is in a more settled condition.

Cablegrams lately received from Turkey in Asia, Persia and Egypt show that there are three new developments in the state of affairs in the Near East which call for renewed sacrifice on our part and greater energy in raising funds

to meet the increased need. The first is the direct result of the political situation in Russia, as the present government has entirely cut off the grant of six roubles a month which was formerly given to all Armenian refugees in Russian territory. This throws the whole burden of caring for these people on the American Committee.

Consul Smith cables from Tiflis, "Committee besieged by appeals from all districts, working with renewed energy to cope with the situation. Good hope of success if backed by American people. Unless this is done promptly, numerous orphanages caring for 20,000 children and many asylums for old people will have to close—inmates homeless and destitute."

From Consul Richards in Western Persia comes the following:

"The food situation is desperate here now, and with it has come the inevitable sickness and death. More refugees are coming into Urumia and the villages nearby, and there is not nearly enough food to feed the people already there. By the time you get this letter the conditions will be frightful, and the people will be dying like sheep. *I sincerely hope our cablegram will wake up things back there in the States.*"

The second point is the deportation of the Greeks in Asia Minor. "The Greeks constitute the most numerous Christian element in Turkey. At the beginning of the Armenian troubles they were spared the horrors of deportation, although commandeered and heavily crushed by various military measures. Recently, however, the Greeks in large numbers have been deported from their homes along the Black Sea coast, suffering, many of them dying, from hunger, exposure, hardship and resultant diseases. Many thousands of them have escaped to Trebizond, where they are now ministered to by our relief agents; a quarter of a million Greek refugees from Asia Minor are now in Thrace, Macedonia, and Greece proper, where they are practically homeless and in urgent need of food and clothing. Others are being cared for by our agents in Asia Minor."

The third development is one which will gladden the hearts of all friends of Armenia and Syria, and concerns the relief work already started in that part of Palestine now under British Rule. The following night-lettergram has been received from Cairo: "Long awaited opportunity relief in Palestine has arrived. Sickness, destitution serious, especially in cities. Estimate 50,000 sufferers directly accessible. Funds in hand very inadequate. Refugee hospitals established near Gaza crowded. Three more required. Seed, grain, clothing, medical supplies, can be secured in Egypt for Palestine relief. British military authorities offer all possible transportation facilities and urge immediate action. Bishop MacInnes (English) Committee well organized, with representatives already in Palestine. Fox (member of English Friends' Foreign Missionary Association) manager American Red Cross, sharing responsibility. Conditions in Syria appalling. Probably 20,000 destitute in Jerusalem, medical relief established, our five doctors working incessantly. Borton military governor, asks our financial co-operation." An American Red Cross Unit is to sail from New York this week, for relief work in Palestine, under the command of Dr. E. St. John Ward of the American College, Beyrout.

Five months ago it was estimated that the total number of absolutely destitute Armenians and Syrians in the whole of Turkey in Asia amounted to 2,140,000; now the number has increased to nearly 3,000,000.

The treasurer's report shows that the total receipts of the Armenian and Syrian Relief Committee from Tenth month 1st, 1915, to First month 21st, 1918, were \$7,400,233.09, whereas \$10,000,000 are required monthly to adequately meet the need. With food growing daily more scarce and more costly, these figures speak for themselves and we cannot wonder that the committee is appealing for larger contributions to meet the increased need. "Over the Top—to Save Lives," is the title of a new pamphlet published by the committee, telling how one city raised eight times as much as the amount allotted to it. It is hoped that every city and state will go beyond the sum assigned to it by the committee in its earnest endeavor to save lives.

Shall not we too as individuals and as a Society take this as our motto, and strain every nerve to go beyond anything we have yet done to reach the many sufferers, in different parts of the world, whom a little more self-denial on our part might save?

"Over the Top—to Save Lives."

*Soon rested those who fought; but thou
Who minglest in the LONGER strife
For truths which men receive not now,
Thy warfare only ends with life.*

*Yet nerve thy spirit to the proof,
And blanch not at thy chosen lot;
The timid good may stand aloof,
The sage may frown—YET FAINT THOU NOT.*

*Truth crushed to earth shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.*

*Yea, though thou lie upon the dust,
And they who helped thee flee in fear,
Die full of hope and manly trust,
Like those who died in battle here.*

—W. C. BRYANT, "The Battle-Field."

THE FRIENDLY METHOD.

In a discussion in the London *Friend* of the advantages and disadvantages of the Quaker method of reaching a decision by the "judgment of the meeting" rather than by vote, J. W. Maynard says:

As one who joined the society by conviction, and who has experience as a member of another body, I should like to testify to the value of the Quaker method. It has grown up with the Society because it is peculiarly consistent with its principles. It contributes very much to the atmosphere which permits the Spirit of God to rule in the meeting through the personality of its various members. It is a method which makes for fellowship because it seeks after unity, whereas a voting method is based on a presumption of division of opinion. The Friends' method is indeed being adopted in the newer fellowships of Christians which are now springing up because it proves itself to be the one by which the freshness of spiritual life and fellowship can best find expression.

The method of voting does not offer at all the same facilities. No doubt where the true spirit is present the decision reached where voting is used may as truly express the best sense of the meeting as a decision recorded by our method. But the voting method does not facilitate it, because it is not true to the facts of the life of a real church. As said above, it assumes division rather than unity, and further, it conceives each individual as an equal unit, and not as a personality of thought and will acting and interacting with his fellow members and contributing according to his special ability and singleness of mind to the thought and decision of the whole body. There may be some insignificant matters that may be as well decided by show of hands as in any other way, such as whether the adjournment is to be 2:30 or 3. But in more important matters I should deprecate any introduction of a vote.

In the case of the admission of new members, it seems to me that voting would be most inappropriate, and in practice, in churches with which I have been connected, the vote in this case is a mere formality, for no one cares to vote against admission even though he may have some doubt of the rightness of it, and the habit of expressing one's reasons for hesitation has not been developed. With Friends, on the other hand, one of the most striking things to a new-comer is the seriousness with which the church as a body takes responsibility in the admission of new members. The fact that no decision can be made without some due expression of opinion cultivates the sense of individual responsibility, varieties of view can be freely expressed as well as mere assent or dissent, and in my opinion the admission by consensus of voices has more of "dignity and decorum" than any form of silent voting would give.

In other church assemblies where the ordinary members have not the duty of expressing themselves as among Friends, there is a far greater tendency for speaking to fall only to recognized leaders or ready talkers, while others become inclined to express assent or dissent by interruption or applause.

May I say, as a "convinced" Friend, that the conduct of the business has always been such as to strengthen one's belief in the consonance of the methods of procedure with the spiritual basis and the practical objects of the meeting.

*Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea,
Thro' all the circle of the golden year?*

—TENNYSON.

IOWA'S NEW CHILD WELFARE RESEARCH STATION.

DR. BIRD T. BALDWIN, who recently left Swarthmore College to become Research Professor in Educational Psychology and Director of the new Child Welfare Research Station at the University of Iowa, writes as follows:—

"The Iowa Child Welfare Research Station is established for the scientific study and investigation of so-called normal children. This is the first Research Station in America for the conservation of the normal development of boys and girls, although several other states keenly feel the need of such a laboratory. Iowa's station aims to set a high standard of scholarly research within its field." The establishment of this station represents a step in advance in educational progress.

The conservation of human development its chief purpose.

The people of Iowa believe that Iowa's greatest institutions are her homes and schools, and the greatest assets in these are the normal boys and girls. Science has made wonderful progress during the past few years along the lines of the conservation of the natural resources of minerals, timber, coal, gas, water, oil and the conservation of plant and animal life. A short time since we were told that two good ears of corn could be made to grow where one was growing, and today this is a reality. Within the next ten years the state of Iowa is going to make it possible for four or five normal boys or girls to grow up within a home or school where at present two, three, and sometimes four of every five are defective in eyesight, hearing, speech, have deformed or defective teeth, suffer from malnutrition, adenoids or enlarged tonsils, special mental defects, or, what is still more serious, are delinquents, epileptics, potential paupers, drunkards or criminals.

The Iowa Child Welfare Research Station, established on a graduate basis at the University of Iowa, is going to stop some of this waste, and save the state a portion of the tremendous expense and misery involved. Its functions will be to call the attention of the state and ultimately of the country at large to the possibilities and the methods of the conservation of normal boys and girls, and to make a conscious effort to raise to a higher degree of efficiency those who are now considered normal. The program of the Research Station is positive, constructive and scientific, for thoughtful people are no longer satisfied with the temporary "patching up" of the by-product of humanity. The physical and mental defects and traits must be caught in the making, and eliminated, and the boys and girls trained to a higher degree of efficiency and usefulness.

CO-OPERATION AN IMPORTANT FEATURE.

The Research Station will give its best time, thought and energy to those things which are worth while in boys and girls. The state is its laboratory, and the welfare of the state its goal. One of the fundamental aims is close co-operation with authorities working in allied fields. The work will be detailed, intensive, and consecutive, with the collaboration of the College of Medicine for the study of preventive diseases, nutrition, hygiene, and later, speech defects; of the College of Dentistry for the prevention of deformed and defective teeth; of the Department of Economics and Political Science for Social Surveys; of the Department of Home Economics for work in dietetics and home conditions;

of the School of Education for Educative processes; of the Department of Psychology for the analysis and development of mental traits and capacities.

Another important phase of this plan of co-operation is that the people of the state may bring their children to the director at the State University as a consulting psychologist for scientific examination and counsel.

The opportunities for class and home study in the state are many and promising. Some very definite work is being organized for the Iowa branch of the National Congress of Mothers and Parent-Teachers' Association. For example, a comprehensive source book on the Physical and Mental Development of Children is in preparation for the Iowa Child Study Committee. This volume will contain original material, experimental data, recommendations and summaries of the best scientific books on the physical, mental and social hygiene of the child with careful directions and suggestions for study. Classes will be organized in all sections of the state, and type lessons and questions furnished, with carefully selected Child Welfare Libraries assembled. Similar lines of work for the conservation of normal children are being organized for use by the Federation of Women's Clubs, committees on Child Welfare, Child Hygiene Committees and other organizations.

If you have a nation of men who have risen to that height of moral cultivation that they will not declare war or carry arms, for they have not so much madness left in their brains, you have a nation of lovers, of benefactors, of true, great, and able men. Let me know more of that nation; I shall not find them defenceless, with idle hands springing at their sides. I shall find them men of love, honor and truth; men of an immense industry; men whose influence is felt to the end of the earth; men whose very look and voice carry the sentence of honor and shame; and all forces yield to their energy and persuasion. Whenever we see the doctrine of peace embraced by a nation, we may be assured it will not be one that invites injury; but one, on the contrary, which has a friend in the bottom of the heart of every man, even of the violent and the base; one against which no weapon can prosper; one which is looked upon as the asylum of the human race, and has the tears and the blessings of mankind.—*Emerson, 1838.*

"THE WORD OF GOD."—Friends do not agree with those who call the Bible the "Word of God." If so, we would have to read the first chapter of John thus: "In the beginning was the Bible, and the Bible was with God, and the same was in the beginning with God."—instead of "In the beginning was the Word, and the Word was with God, and the Word was God," etc.; and again—"The Word was made flesh and dwelt among us." We believe the Word is that inspeaking Voice, which manifests itself to the heart and conscience of every individual, wooing and warning of the evils and dangers in life, and showing that the Scriptures were given by Divine inspiration to men of old as they were moved by the Holy Spirit, "and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Friends are supposed to differ in many ways from the worldly and from other religious denominations, but if they only adhered to the command of the apostle Paul, when he said, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God;" whether Friends, or whatever else we might be, we would stand on the sure foundation.—*Mattie C. Purvis, at North Carolina Yearly Meeting.*

The fact that the cause is glorious does not sanctify the means.—*Lucretia Mott, in 1862.*

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, THIRD MONTH 9, 1918

DECLARATION OF PHILADELPHIA AND NEW YORK YEARLY MEETINGS, MAY, 1917.

PHILADELPHIA YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS, IN SESSION AT FIFTEENTH AND RACE STREETS, HEREBY DECLARES THAT IT IS UNCOMPROMISINGLY OPPOSED TO ALL WARS, BELIEVING THEM TO BE EVIL AND INEFFICIENT METHODS OF ADVANCING HUMAN INTERESTS.

THE TWO NEW YORK YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS, MEETING IN JOINT SESSION, DECLARE THEIR ALLEGIANCE TO THE PRINCE OF PEACE, AND FURTHER DECLARE THAT THEY ARE UNCOMPROMISINGLY OPPOSED TO ALL WARS, BELIEVING THEM TO BE EVIL AND INEFFICIENT METHODS OF ADVANCING HUMAN INTERESTS.

SHALL WE CHANGE OUR WAR TESTIMONY?

ABOVE this are printed the declarations adopted last year by our Race Street Yearly Meeting and both New York Yearly Meetings.

After careful investigation and much correspondence, I find that the great majority (I think at least four-fifths) of Friends of our branch seem to want no change at all in our testimony or our Book of Discipline on the subject of war; but at the same time there is among Friends everywhere very general perplexity and trouble of mind over the question, and a longing desire to see clearly how we can be loyal to our testimony against *all war* and yet also loyal to our national Government, when it is actually engaged in war.

I can hardly believe that any one finds this question simple and easy to settle. It is indeed one of the most terrible questions of life. Yet our boys of draft age, some not yet out of college, must meet and answer it for themselves, and must abide the consequences. Shall we, the older men and women of our Society, refuse to meet it?

Many of the letters sent me on the question I have not printed because they are so utterly vague and indefinite. If our testimony or our Discipline is to be changed, manifestly the proposed amendment must sooner or later be put into exact words. Now this of course ought to be done at the very *beginning* of the discussion. It is hardly ever done at all. Persons who are dissatisfied with the position of our Society as to war write long letters of criticism and argument, *but not one of them has ever sent me the form of testimony or of query that he wished to see the Society adopt*. This is obviously a mere waste of time. Let us henceforth proceed on a different plan.

The declaration of Philadelphia Yearly Meeting printed above contains thirty-eight words. All readers who think it ought to be changed are invited to send me the exact form which they wish to have adopted, which ought not, I think, to be longer than say one hundred words.

Of course every one is at liberty to state his *reasons* at reasonable length, provided he writes his proposed form of testimony *first*.

I am sure this plan will clarify the discussion, and may possibly concentrate and shorten it. H. F.

WAR AND HEALTH REFORM.

"CAN anything but evil come of war?" is a question that must be often in the minds of pacifists. In my own mind it is very apt to recall the saying of a Friend who maintains that for the sake of victory in war nations will do things that they will not do for any other motive whatever. This is illustrated by the following extract from the report of the medical staff of the Board of Education of Great Britain on the means that are now taken to secure the health and well-being of school-children.

"There appears," says the Report, "to be a new national sense of the importance of the medical treatment of the child. It finds its origin partly in the fuller appreciation of the importance of saving life, and partly in a larger understanding of the necessity of preserving and equipping the life we have. Both factors have received stimulation from the national needs arising as a result of the war. We see thousands of recruits rejected on account of physical defect which ought to have been prevented or remedied long ago. We see a vast number of children, many crippled and many more becoming unfitted for life's work, in urgent need of treatment. And we know that this two-fold burden of disease might be reduced, if not avoided, by a careful and economic husbanding of resources in childhood. Medical inspection is but a means to an end. The discovery of physical and mental defect among school children is of importance only in so far as it is remedied or is of assistance in the understanding and prevention of disease. That which may have been regarded as a salutary measure in time of peace is now converted into an imperative and urgent necessity."

In *The Modern Hospital* we read:

In France, infant welfare work has greatly increased since the war. The infant welfare work has taken the form of confinement care for mothers, and the providing of milk. Also, considerable provision has been made, and more projected, for the care of children by their own mothers, rather than by foster-mothers.

In Belgium, as in practically all the other warring countries, there has been a marked increase in infant welfare work since the beginning of the war. Dr. W. P. Lucas, in an article entitled "General Health Conditions in Belgium After Two Years of Relief Work," published in the *Journal of the American Medical Association*, in 1917, gives the figures as to this work, and mentions the part taken in it by nurses. He says:

"Previous to the war there were only two material canteens in the whole of Belgium; today there are 329 canteens for infants. These canteens, in connection with the educational work, the medical supervision which all the canteens have, and the careful regulation of the dietary, both in the canteens and by an extensive system of nursing in the homes, have undoubtedly had a marked effect on this great reduction in infant mortality."

If war brings the nations to realize the absolute necessity for the conservation of child life, let us be thankful for so much, and comfort ourselves with the assurance that when such reforms have once been secured under the stern pressure of war, they will not be surrendered when peace comes again. H. F.

NOTE AND COMMENT.

AN APPLICATION FOR MEMBERSHIP.

ELIZABETH W. COLLINS, of Swarthmore, long well-known as a religious teacher and worker among Friends, has recently made application for membership in the following letter:

Swarthmore, Nov. 6, 1917.

To the Swarthmore Monthly Meeting of Friends:

The purpose I have in mind in writing this letter seems to call for an explanation of the following facts: that although I have attended this meeting and taught in the First-day School since first coming to live in Swarthmore in 1892, and have been amongst you not only in body, but in spirit, yet I have not felt it borne in upon me to apply for membership.

The two principal reasons for thus remaining upon the outer fringe are as follows: Long years ago a feeling of opposition toward *sectarianism* took mighty possession of me,—that the Church of Christ should be divided up into many antagonistic groups, each looking upon the other with distrust, and that even the Society of Friends should so belie its name and calling as to allow differences to enter in and rend it asunder,—these things were so distasteful that my protest against them took the form of a withdrawal from any individual religious organization, in favor of membership in the universal Church of Christ.

The second reason is that I have felt a lack of full recognition of the rightful place of Jesus Christ as the chief corner-stone of the Church He came upon earth to found. While emphasis has ever been given to His *message*, I have missed the vital note which comes from linking together the messenger and the message.

Now comes on the world-war and makes a new division among those who call themselves followers of Christ: (1) those who believe that war can be reconciled with Christianity; and (2) those who believe the two forever and absolutely irreconcilable.

With the latter I take my stand. I can do no otherwise. Since we who so believe are few in number in comparison with the great mass of "fighting Christians," I feel that we must stand and work together in closest possible union, both by external organization and also in that way of life which makes wars forever impossible. Hence the desire grows strong to join in membership with you, who almost alone stand firm in these awful days upon the foundation laid long centuries ago by the prophet Zachariah:

"Not by an army, nor by power, but by my spirit, saith Jehovah."

I am very sincerely,

ELIZABETH W. COLLINS.

RE-AFFIRMING OLD STANDARDS.

After offering other articles criticizing the position of the Society of Friends in regard to the present war, which were declined because of their lack of definiteness, Isaac Roberts writes as follows:

THE editor of the INTELLIGENCER has presented the following, with the suggestion that the two questions be explicitly answered. While I might prefer to deal with the peace and war issue in my own way, with the same degree of freedom allowed to others, still I have no objection to answering the questions,—my answer, of course, binding no one but myself.

"The testimony against war which has been maintained by the Society of Friends since 1660 was re-affirmed in 1917 by all branches of Friends in America;

"Does thee approve or disapprove of this action?"

"Does thee wish to see the Society withdraw or substantially modify its testimony against war?"

With regard to the statement made as to our Society having "maintained its testimony against war since 1660," I would like to ask what is meant by the word "maintain"? If it means simply keeping an ideal well expressed in fitting words in a Discipline, then the statement is no doubt true. But if it means expressing that ideal at all times in action, without regard to the conditions, then the statement is not true. It cannot be honestly claimed for an instant that the Society of Friends *maintained* its traditional opposition to war by outward act during our civil war in 1861-65. No one at all conversant with the facts will deny that the great majority of Friends at that time sympathized with President Lincoln and upheld with their influence, with their means, with their votes, and in many instances with their active efforts, the cause of freedom for the slave, and the preservation of our national Union,—and it may be added, in the case of many young Friends, by actual service in the army. Which speak loudest, our actions, or our words?

The position of the greatest English Friend of that period,—known the world over as a lover of peace, and an outspoken advocate of it at cost to himself,—has been frequently referred to. The attitude of our own Quaker poet,—lover of peace that he was,—is also well known. When Friends like John Bright and John G. Whittier,—the former at one time writing that he

feared that the North was going too fast, and that he did not wish to see any compromise or agreement until the freedom of the slave was assured; the latter writing his "Barbara Frietchie," with its loyal message to our people during the great conflict,—when Friends like these could take the attitude they did toward that war, how can we sincerely claim that our Society has *maintained* any hard and fast rule for all Friends in relation to all wars? In my opinion the Society of Friends never intended by rules of Discipline or other expression of authority, to so enslave the minds or consciences of its members as to abrogate the right of private judgment. To claim that it did, is to deny its first fundamental principle. The highest duty of each individual is to follow the Light of Christ revealed to it immediately, and not to follow what some other man or men say about it,—unless that accords with their own revelation.

In answer to the first question, I would say that I can see no valid objection to re-affirming *in general terms* our opposition to war. I have yet to meet any reasonable person who approves of war as a good method of settling disputes, either individual or international. In private life we have found the better way. This better way should be, and in a few years will be, extended to the settlement of disputes between nations. After the experience through which the world is passing, it is not at all likely that an *aggressive* war will ever again be undertaken by any nation. As to taking part in a *defensive* war against wicked aggression, bent upon the destruction of all the good that civilization has achieved, and the enslavement of those who dare to oppose such aggression, that must be left, as in the present case, for the individual conscience to determine,—each soul for itself; and no man or woman has any right to intrude in that court of conscience and by any voice of authority force the verdict one way or the other. "God alone is King of the conscience."

When men like Dr. George A. Barton, a well-known minister among Friends for many years, feels constrained to publish an article like his "Confession of a Quaker" (recently published in *The Outlook*), it seems to be time to admit that the extreme pacifist view is not the only one that thoughtful men, desiring to be led by conscience and the Light of Christ, may take. Many Friends see in this present war exactly the same issues that were involved in our own civil war, only now on a world-wide scale,—the continued existence of government of the people as opposed to the supremacy of a military autocracy; and the continuance to those who shall come after us of the degree of freedom and justice which centuries of effort have achieved for humanity, as opposed to the ascendancy of the vilest forms of slavery that the world has yet known, enforced by the most unscrupulous power that has ever oppressed mankind. A great many things, perhaps, can be made of a Friend,—but a slave, never.

In reply to the second question, I would say that our testimony against war should be so modified as to be a sincere expression of the truth. That duty we owe to ourselves and to the world, if we are to be of any real service to the world. There is a movement already well under way to examine fully into the fundamental reasons for the faith that is in us, and for its proper expression. I have faith that this investigation will be thorough, and not one-sided, taking into account, as it should, the views of the conscientious objector, and also considering, as it should, the convictions of the "conscientious doer." Of the latter it will be found that there are not a few.

If the extreme pacifists who are in favor of peace at any price, or a peace by agreement, believe that such a peace can be made effective and enduring, they are then, *and only then*, warranted in trying to bring about such a peace. But if they were convinced, as so many

of us are, that such a peace would be in truth no peace at all, but merely an armistice with a hurry call for every nation to strain every nerve and spend every dollar to get ready for another and, if possible, more horrible war in a few decades, committing this country and every other to the wicked policy of universal military training,—then they cannot for a minute justify such a peace by agreement, nor can we. President Wilson, in his statement that "this agony must not be endured again," and in his great purpose to accomplish an enduring peace, is much more truly a Friend than those members of our Society who advocate a peace by agreement, which would simply be an attempt to again lull the world to sleep in another "fool's paradise," such as we were rudely aroused from in 1914. Not only has our President expressed the hope and the purpose that "this agony shall not be endured again," but England's Prime Minister, Lloyd George, and the French Minister, Viviani, have also expressed the same hope and determination. This seems to be a Friendly purpose, one worth living and working for,—yes, and if need be, worth dying for, if that is the only way that the great purpose can be achieved,—for achieved it must be.

ISAAC ROBERTS.

New York, March 2d, 1918.

SHALL WE CHANGE OUR PEACE TESTIMONY?

W. W. BURGESS, of Philadelphia, writes:

RESPONDING to questions propounded in issue of Second month 23d, permit me to say that Friends' testimony against all wars would not seem to require alteration, for it voices a foundation principle upon which the Society stands.

But can this mean that Friends must not obey their country's call in defense of freedom?

Can it mean that Friends must not defend their homes against desecration by evil-doers?

To protect our homes and our freedom, do non-combatantism and tame submission apply?

Other and better ways of settling international disputes than by war are a cardinal finding of Friends, but when voted against by constituted authority, are not Friends absolved?

Our country, where all have a voice in the government that guarantees "life, liberty, and the pursuit of happiness," seems to me to be paramount to a religious rule of any sect.

W. W. BURGESS.

WHAT IS FAIR COMPETITION?

WRITING in the *New World* on "The Seeds of War in the Social Order," Willard L. Sperry says:

The last century saw a very general spread of humanitarianism, and this spirit found expression in the tendency to place certain limits to the competitive processes of politics and industry. The Hague Tribunal, in the interests of humanity, conscientiously attempted to place certain restrictions upon the "frightfulness" of war. The courts have been trying to place similar restrictions upon the competitive methods of the business world, particularly the ruthless methods of the monopolists.

It has been questioned, however, in recent years whether such restrictions ought to be placed on competition, whether from the standpoint of a believer in the competitive principle they are not essentially immoral. The soldier has come to believe, apparently, that the most "frightful" methods of waging war are in the long run the most humane methods. So in our economic and industrial relationships there is widespread discontent at the fast multiplying restrictions which are being placed upon the competitor. His operations are being so hampered by law that the very principle of his action is being vitiated.

And it is becoming apparent that this effort to keep competition within decent and humane bounds, whether morally desirable or not, is practically impossible. The ethical boundary lines whether drawn for war by an international tribunal or for business by a court are always arbitrary

and never logically defensible. The modern war books go straight to the heart of the matter when they tell the soldier that there are no logical limits to the "frightfulness" of competition in war. The courts are more logical than the legislatures. They are confessing that it is not within the power of the law to determine valid limits to competition. "I am not aware," says Lord Morris, "of any stage of competition called 'fair' intermediate between lawful and unlawful." Lord Chief Justice Fry says, "I know no limits to the right of competition—I mean, no limits in law. I am not speaking of morals and good manners. One of our own American judges in West Virginia dealing with the protest of a little company against a brutal competing corporation, says, "This is the act of persons drawing to themselves the lion's share of the trade. Pity that the lion exists, his competing animals say; but natural law accords the right. That, in these days of sharp, ruinous competition some perish, is inevitable. The dead are found strewn all along the highways of business and commerce."

In short, the whole effort to restrict competition in war and trade by humane limits is declared both practically and theoretically bankrupt. The whole problem must either be given up as insoluble in this direction, or must be attacked from an entirely new quarter.

There cannot be any "Christian" limits to competition. For Christianity is essentially a co-operative interpretation of human relationships. The whole spirit of Christianity, whether it be Jesus' affirmation of the substance of the law and the gospel, or Paul's doctrine of the members of the body of Christ, calls for an organization of human life on the basis of good-will and not hostility and friction. The Christian ethic can become universally practicable only when human relationships are socially ordered on a co-operative basis.

There may be, there certainly ought to be, room in a Christian order for the spirit of struggle, the instinct of pugnacity. There should be a chance for a game of chess and a platonic dialogue and an intercollegiate athletic meet. There should be a place for "playing against the bogey," trying to beat the record in the moral world as in the physical and intellectual world.

But all these legitimate expressions of the competitive spirit, unlike its present manifestations, are subordinated to the co-operative service of a common interest, and work no hardship to the loser. There apparently can be healthy and legitimate and profitable competition under a co-operative ordering of life. And it is to the establishment of this higher principle, rather than to the limitation of the lesser principle, that our Christian effort today must be directed.

THE "RESPECTABLE" MODERATE DRINKER.

In a letter to the editor of the *New York Sun*, Daniel Gibbons says:

Is not the "moderate drinker" the real mainstay of the evil? I think he is. He and he alone it is who gives it what of status and respectability it may have. Without his powerful help and insistence upon his "rights" we could crush the evil in an hour. Were the poor, weak-willed denizen of the gutter or the Broadway saunterer alone to be considered, this monstrous curse of all time could not hold its own for an instant against the spirit of the age, and it would long ago have passed out completely, as have other evils. But no! Mr. Moderate Drinker saith: "I am not a drunkard, a loafer, an idler or a debauchee and I 'demand the right' (!) to do wrong, that is to say, to encourage and sustain the wrongdoing of others." Hence and hence alone the giant evil of drink.

The subject of tobacco is of the same sort, though differing antipodally from alcohol in degree. A paragraph in the *Sun* is of such striking appropriateness that I cannot refrain from mentioning it. Under London date line, February 20, we are informed that a shortage of tobacco would bring evils with it and, not the least, *would cause greater consumption of food!* Permit me to request that the prophecy be entered at the head of the list of historic deeds of naivete perpetrated by those who would thrive by administering evil to their fellows.

AMERICAN FRIENDS' SERVICE COMMITTEE.

LETTERS FROM THE FIELD.

It is our feeling that no statements of our own can be so valuable as the letters from the men on the field. We thus publish below a few of these letters—un-edited, just as they came from the pens of the men, written in the war-zone, often within sound of the shell fire. With these vivid bits of information from various parts of our work in France can be pieced out a mosaic picture of our work, much more perfect and full of interest than any carefully arranged statement of our committee.

V. D. N.

DEAR MR. NICHOLSON:

It is the sincerest wish of my heart that you and all those instrumental through contributions of time, labor, and money could witness in person the manner in which the men you have sent over are doing the work assigned.

Thanks to the wonderful spirit and fine work of our English comrades our equipes throughout France are, so far as I am able to understand, on a splendid democratic basis. It is so here in the Somme at any rate, and our men have responded to it with excellent service.

The weather here has been of the sort most discouraging from a standpoint of physical effort, but it seems not to deter our men, who build and tile houses just the same; and believe me sincerely, it takes courage to handle tile that is covered with snow and ice, and parts of the houses that are in the same condition.

May I venture to suggest that every man of us feels ennobled and better and broader in sympathetic understanding for the frequent privilege of friendship that some French peasant or official extends to us. We are, in other words, better men and truer, for knowing these splendid French people, who are not only the bravest of the brave, but unselfish and kindly and most lovable.

I think the thing that brings the little catch to the throat most often is to be greeted with loving smiles and handclaps in villages in which one would imagine the inhabitants could never smile again.

It brings to mind the close of a long day's walk one Sabbath, with a good comrade. We ended up in a little town which had been smashed and ruined into an ugly misshapen mass. It was dusk, and as we passed through we were drawn by the sound of sweet voices into the little church, which Providence had saved. We found within one old man, two little boys, one old lady, and four little girls who tried very hard to be the choir, and made every effort to fill the space with their sweet high-pitched voices. The little altar shone forth brightly (there was no priest), and these French children tried their level best to carry through the service as well as they could without a priest.

The faith and hope and love told in those voices is something that I can never forget. I believe my comrade and myself could not speak a single word to each other for some minutes after departing from Ham.

Those Friends in America who are making the sacrifices that this work may continue, will never have the least chance of regretting.

Your boys have their shoulders to the work, and with the work they are putting their love, and with the work and love they are expressing the ideal.

EDMUND C. PRESTON.

DEAR MR. NICHOLSON:

Since October 15th, when I came to Sermaize, I have been in threshing. Monday morning two of us go out to each machine, sometimes ten, fifteen or twenty-five miles from here. Usually the first thing we do is eat, since the French have from three to five meals each day. After telling the people how we came from Sermaize, and how bad the roads are, we start the machine and commence to thresh. Our special work is to tend the engine, change sacks, and feed the grain, though we sometimes have to do other work. Practically all the villages have soldiers quartered in them, so that we usually have three or four working with us.

Thus far we have done more threshing than was done last year, with another month before the season ends. We work only for refugees or people who have had their barns

burned and are able to do all the work requested. If we did not do it, there would be small chance of getting it done, because of the lack of machines and men to run them. In —, five miles from here, and which we have just finished, one man had 125 sacks of oats and 60 sacks of barley, work which we finished in a week. There was no other motor machine in the vicinity, and it would have taken a horse-machine three weeks, if one was obtainable. We were able to fix an electric circuit which had been giving much trouble. We received an invitation to come back in September to thresh for them, or after the war to visit them on their own farms, between Verdun and Metz.

It is amusing to recall the picture formed at Haverford, when we all expected to be together and all to build portable houses. I have been able to use all the training received except the brick-laying. Twice First Aid has been needed, to bandage my hand and to bandage a soldier's hand, both injured by our threshers. Our medical department is quite efficient, and is able to care for all patients up to the limit of accommodations.

ARTHUR H. M'FADDEN.

Ornans (Doubs) February 14, 1918.

DEAR MR. NICHOLSON:

The village was in bad condition. It was the headquarters of German division for that district, and is almost undermined by bombproof shelters. The houses had been systematically blown up, and all fruit and nut trees cut down. In our back yard were eight farm carts with the wheels chopped out.

The place was originally a village of some three hundred. When I left there were about sixty people back.

It was very pathetic to hear the appeals for help when we first arrived. We did all we could, but we needed workers and material, and could only do the most-needed jobs first. After we had been there about two weeks, a party of eleven Americans arrived to help. We all went to work, and could have used many more. One lady left her house for a few days, and when she returned she found her roof had leaked (it rained most of the time while I was there), and all of her bedding was soaked. She asked our chief if we would not please come and help her. We succeeded in fixing her roof, but that is only one in many.

We need men, material and money for this job. The courage of the people is wonderful. It seems they have almost nothing but trenches, weeds, wire entanglements, and graves to come back to, but come back they do, and they stay, too,—working along with what machinery they have, and doing their best to be cheerful. Little children who have almost forgotten how to play are almost old people in their ways.

There is plenty of work to be done, and we are doing all we can. We have some able men at the head of this work, and they have seen it develop from a few workers to its present number, but we need more.

A. CLARK SMITH.

FIRST REPORT FROM FRIENDS IN ITALY.

RACHEL F. ALEXANDER, an English worker, writes from Cartiera, Chiaravalle, Piov. di Ancona, January, 1918:

A fortnight ago Captain Lothrop came to this little place for the first time and found about 900 refugees, some of them wanting help very badly, and about 600 living under very bad conditions in this old paper-mill. They are in the enormous galleries of the paper-mill, men, women and children all mixed together, without work. The rooms are generally full of smoke, as they cook on small braziers, and there are no chimneys,—he sent me here nearly a fortnight ago, to see whether I could help at all, and in the hope of my being able to start a workroom for the women and girls. He is making great improvements with the help of the Prefet of Ancona. The large wards are to be divided up into rooms for the families. There are a number of women and girls who have got separated from their families in their flight from the north. They are to have separate quarters. A refugee grocer's shop is being started tomorrow. At present they have to go into the town, 3 kilometres off, for everything except bread, and as shoes and clogs are scarce, it is difficult for them in bad weather. I found that some of the men could make "zoccoli" clogs, and as these are badly needed, a workshop is to be started for making them.

A great many of the women are knitters, and we have got a contract for a thousand pairs of socks to begin with. There is a little house called the Palazzino, where the owner of the paper-mill used to live. I have installed myself in it, with an English girl who was sent from Rome to nurse some of the children with measles; but really the nurse came rather late, as the outbreak was nearly over. We got ready two rooms in the Palazzino, and have only four children there at present. The rooms were quite empty, but we got just enough furniture to manage with.

We have just taken the empty cinema theatre in the village of Chiaravalle in which to start a workroom, and I wanted to start one here too in an empty room of the Palazzino, but don't quite see how I could manage both.

The refugees are very nice peasant people. They are much poorer than the French refugees, partly because there is no work to be got. Many of them have not changed their clothes since they came here in October, as they have nothing to change into. I have begun to give away some clothes.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING SECOND MONTH 23, 1918.

Plymouth Preparative Meeting, Pa.	59.70
Chester Meeting, Pa.	170.00
Woodbury Preparative Meeting, N. J.	52.00
Concord Monthly Meeting, Pa.	64.25
Westfield Preparative Meeting	1691.80
Wilmington Meeting, Del.	1785.55
Horsham Monthly Meeting, Pa.	165.45
Providence Preparative Meeting, Pa.	85.00
Mt. Holly Meeting, N. J.	128.00
West Branch Meeting, Pa.	151.00
Millville Friends, Pa.	130.65
Third Haven Monthly Meeting, Md.	1.00
Phila. Yearly Meeting Peace Committee	137.50
Cambridge Group of Friends, Mass.	922.00
Easton Monthly Meeting, N. Y.	17.00
New York Monthly Meeting	650.00
Westerly, R. I., Monthly Meeting	120.50
Mennonite Board of Missions and Charities	4000.00
Ohio Yearly Meeting (Salem)	10.00
Ohio Yearly Meeting	164.20
Pendleton, Ind., Friends	2381.36
Westbury Monthly Meeting, N. Y.	1012.50
Center Monthly Meeting, Del.	400.00
Swarthmore Monthly Meeting	264.00
Green Street Monthly Meeting, Phila.	206.00
Orange Grove Monthly Meeting, California	175.00
Unionville and Marlborough Prep. Mtg., Pa.	45.00
Solebury Monthly Meeting, Pa.	5.00
Purchase Executive Meeting, N. Y.	350.00
Oakland Branch College Park Assoc. California	21.00
14 Individuals	802.75

\$16,283.21

CHARLES F. JENKINS, Treasurer.

FRIENDS IN PENNSYLVANIA.

AN interesting meeting of Thornbury Young Friends' Association was held Third month 1st, at the home of the president, E. Clifford Brinton, in Cheyney, Pa. Mr. Burr, from Williamson School, gave us a most interesting talk on food conservation. He considered the principal element in this to be *self-control*. We ought to save and sacrifice as far as and in every way we can. Anne E. Cheyney gave an excellent talk upon the influence of Americans on the religious world, emphasizing the need of sincerity in our worship, whatever its form may be. Anna F. Makin told of the influence of Americans upon the social world, and wished that we might all be as influential as Washington and Lincoln. A recitation, "Song of the Sea," was well given by Royal Brinton, also an interesting discussion and music. We have sewing circle each week for the American Friends' Service Relief Work, so that we feel we are doing something to help relieve some of the suffering across the water.

BERTHA M. S. WEBSTER.

One of the illusions is, that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best in the year.

EMERSON.

CURRENT EVENTS.

*Hark! how the winds have changed their note,
And with warm whispers call thee out!
The frosts are past, the storms are gone,
And backward life at last comes on.
The lofty groves, in express joys,
Reply unto the turtle's voice;
And here, in dust and dirt, oh here,
The lilies of His love appear.*

—HENRY VAUGHAN.

WITH THE FARMERS IN FRANCE.

HOWARD W. ELKINTON writes to his father, Joseph Elkinton, from the "Old Common Room, Sermaize," Jan. 13th, 1918:—

This morning the water froze in our wash-basin, between washing and drying hands. All my week is spent at Evres, far from this luxury (Sermaize). Each week, when out on the land, I think that you ought to know about this, or you ought to see that in the mind's eye but always letters get written here, so I am afraid that I neglect those good people at Evres.

As last week was the last of the threshing in Evres, we had to close things up more or less, altho we go back once more to the Christmas party that the Mission is going to have for the children of the place. Already they are all excited, because it is rumored that "Père Noel" will be there that night distributing presents and the like.

Recently we dropped in to spend the evening with the Caillets.

Little Charlotte was there, grinning as usual from ear to ear, Pierre in his weather-tanned school smock. The two elder lads, Jean and Marcelle, were asleep in the great bed in the living-room, having put in a hard day pitching hay. Madeline grew very sleepy on her mother's knee, and, finally, after an undressing, was carried away to bed,—but, be it not forgotten, we each got a kiss, thrown by the fiat of the hand, in a most fetching, winning way.

Camille, Madame Chettie (Carey) and I talked about the weather, the war, our threshing, how many men were mobilized in Evres (50) and how many had been "perdu" or lost (11), who they were, who was prisoner in Germany, how the Germans set fire to their houses by sprinkling gasoline about and setting fire thereto, and a hundred and one other subjects that helped to while away a most pleasant evening. Madame Trunpet was in with her sewing for some reason, I don't know why. The best talk was about Père Noel descending the stove-pipe in the school-room. Little Pierre's eyes almost popped from their sockets when he learned of St. Nicholas' approach. We concluded he was in the States now, but would make a crossing if not destroyed by the Boche Avions, and that he would most certainly come in at a window, for he would be much too fat for the stove-pipe. But Monsieur Camille felt confident that he would make an entrance all right, managing somehow, especially as he knew secretly that the writer was to be Père Noel himself.

After living in one village for some thirteen weeks one naturally becomes attached to it and to its people. I think that I shall never forget Evres, with its church on the hill, its *marechal* (blacksmith), its cobbler, its hundred-odd families. And I think that Evres will remember the Mission for a little while.

All this last week we were threshing in the barn of one Jules Phelis (pronounced flea). He is a most thrifty cultivator, owning some dozen horses, as many cows and many hectares of wheat. His buildings were not among those that were burned by the Germans, so he has both house and barn intact, and they represent the best of the kind.

There are several things of interest connected with these French homesteads. The ovens consist of an orthodox vaulted recess, about two feet high and five feet deep. A fire is built therein, as yesterday; the smoke of which comes forward and out the chamber door, rising into the chimney place and ascending on high. After the oven is made sufficiently hot, the embers are all dragged forward and out, and the bread thrust in on a long paddle. A small ridge of embers is left just inside the oven door to "kill" the draft of cool air. When the bread is cooked, it comes out in great loaves, which we all hold against the chest in orthodox French fashion.

There is another fashion I have completely acquired—wearing sabots. They are so very warm compared with shoes. I have abandoned the latter. I recommend them to you as they are so convenient and serviceable.

Prior to the holidays I completed my thirteenth week on the land. Threshing continuously at the village of Evres, we had at the end of that time threshed all the grain in the village which could not be done by a horse-thresher. Thus we relieved those suffering actual loss from the war and refugees fleeing from distant homes, of whom fortunately, there were only a few in this village. Evres has only suffered slightly compared to the surrounding villages, as but one row of houses was burnt. Those to be sure, were the largest, and set fire to by hand after the Boches had spread a quantity of gasolene about. The result was, in a way, happy, as those burnt out, instead of being forced to find refuge in some distant village, were able to squeeze into the unfilled rooms, stables and shelters of their more fortunate neighbors. By now most of those burnt out have rebuilt little wooden houses on their land. Our patron saint and saintess, Monsieur and Madame Caillet, intend to move into their house early this spring.

During this time our little thresher has threshed a total of approximately 350 tons of wheat, oats and a very little barley, an average of 87 tons per month. Last month we did rather better—113,295 kilos. As a matter of fact, the last week out before Christmas we beat our weekly average by doing some 136 sacks. If it had been a full week, we should have passed our weekly tonnage record, but oats weigh less than wheat—about 80 kilos of oats will fill a 100-kilo sack—which sent the record flag spinning up the staff, for our highest before had been 44. One day I did 43 by myself, with Brother Bowerman on the sick list.

The thresher consumes on an average two gallons of gasolene a day, which costs us \$2.00, and for which we charge the people one franc a litre, or an average of 10 francs (\$2.00) a day. This is our only charge, as our labor goes for the "love" of the work, love of France, and Heaven only knows what."

The gasolene is bought by the Mission for slightly less than one franc a litre, but the charge is supposed to cover oil, belt repairs, and the small incidentals. Surely this is quite reasonable, considering that the same outfit of thresher, with personnel, could not be had before the war for less than 50 francs (\$10.00) per day, and now, aside from the Mission, is an absent quantity on the land.

The charges "on the land" such as "bottling" (a term used for tying the "bots" or sheaves of straw into bundles) is two francs a day (40 cents) which does not seem giddy to us.

In a week's threshing we can easily thresh over \$1000 worth of oats and something over \$1250 worth of wheat, which is not dusty, considering the old Johnny for whom we work pays out only about 75 francs, less than \$20, for labor and gasolene.

The total market value of the grain threshed at Evres by us is accurately 16,761.50 francs at the present price of 50 francs the 100 kilos. This grain can either be sold to the market at that price or over, or sold to the miller at Triacourt, as there is a law in France compelling the offer of grain to the miller at something like 48 francs per 100 kilos. If the miller does not accept, or if he is tardy about fetching it, then after a certain period, it can be thrown on the market.

As compared with the work of an American steam thresher in the United States, the work which we have done in three months could be got thru with by a large machine in three weeks, calculating 60 tons a day. Of course the cost would be quite different to operate a large thresher in these parts. The people complain about our threshers because they go too fast, with a great machine their hands fly up in horror. Madame Ceredos, the Catholic lady who does relief work among the Catholics of the New Meuse, has such a machine, but it lies idle. It not only chops up the straw in good old American style (per Hoover) and "abomination partout," its speed is far too great. So it has stood quite unused this whole season, with the spiders fastening its wheels more securely by their webs.

The total tonnage threshed by the Mission this season is about 2,000,000 kilos. But the thistles and the dust and the toil and the sweat are all poetry.

Affectionately thy laboring son,
HOWARD W. ELKINTON

"OUR prayer to God should be not for endorsement, but for direction."

FRIENDS IN CHICAGO.

IRENE R. LANDIS sends this interesting report, showing how Friends of both branches are working together in Chicago:

The First-day School Conference held in Chicago in connection with the Quarterly Meeting of Second month 23 and 24, was very satisfactory, being the *second* held since Illinois Yearly Meeting, at the request of the First-day School Conference Association, made it a branch of its work, placing it in the care of a committee, El. Raymond Bumgarner and others. Jeanette Flitcraft and Thomas A. Jenkins presided. Minutes of the *first* meeting under the new order, from Clear Creek Conference, told us plainly that it, too, had been a success. Sarah P. Poulson reported the work of the adult class. Study circles in different parts of the city on Fourth-day evening, had covered the same number of chapters from "A League of Nations," by H. N. Brailsford, a summary of which, by one of the circle, had given the class a prepared lesson on the First-day following and had been instructive to all. (These study classes are composed of the Indiana Ave. Friends and the Michigan Ave. Friends, a *monthly* gathering (mid-week) of *all* alternates in their respective Meeting-House, and this is a very pleasant feature).

We were forcibly reminded to "despise not the day of small things," when Elizabeth M. Smith demonstrated the result of her work with a primary class "that averaged one and a half children." The Bible was the subject. A long list of important facts was given, in answer to questions, by the one representative, Stanley Flitcraft. She has, with other help, Frances Dadmun's "Living Together." Christine in her first public recitation gave promise for the future.

From "Ethics for Children," T. A. Jenkins read a selection, "To Sharpen their Wits," "For the Very Young or the Very Old." "Being children, only of larger growth," was enjoyed by all.

Subjects on slips of paper were passed to members:

"Tell of some other First-day School attended recently."

Anna Mary Mills described the workings and activities of her home class, Decatur, Ill. The class had done much work, also much additional along the line of war service," for the members who had been called, and for hospital, etc. Wonderfully interesting.

"What can be done as to Religious Home Training, to meet the Requirements of the Reconstructive Period After the War?" brought food for thought at the able discussion of Clarence Mills.

"There is a live, wide-awake First-day School at Salem, Ind. Can some one tell something of it?" Response by Irene R. Landis.

The musical part of program was omitted on account of sickness. Next Conference under care of Dolline Payne, Highland Creek, May 24th, 1918. I. R. L.

FRIENDS AT THE EDUCATIONAL CONVENTION

DR. JOHN W. CARR of Friends' Central School, Philadelphia, George A. Walton and Miss Emily Atkinson of George School, Walter Haviland of Friends' Select School, 16th and Race, and Ida P. Stabler, Executive Secretary of Education of the Yearly Meeting, were among the six thousand school men and women attending the great national convention on education held at Atlantic City last week. This association, through its various departments and committees, is actively engaged in studying the educational progress and problems of our country, each section making its own particular contribution to the work.

It is difficult to condense into a brief statement the message of the great meeting, but through teachers, school administrators and the public generally who attended, it should reach every agency whether public or private which has to do with this great work.

That our present educational policies do *not* meet the changing needs of a great and growing democracy, was the challenge presented. Training outside of the traditional school subjects, further emphasis upon co-operation and service as of *primary* rather than *secondary* value, and that the ideals of responsibility and *service* must supplant the popular and traditional notion of individual *success* as the sole aim of education, compass as nearly as possible the principles of action derived.

MRS. IDA P. STABLER,
Educational Secretary.

THE FIVE-YEARS MEETING—AN ENGLISH VIEW.

WE went to the Five-Years Meeting with a perverse feeling that we wished it was dear old London Yearly Meeting that we were going to. And as we looked out of the windows of the train at the glorious autumn country, we made disparaging comparison of the tasseled fields of Indian corn with the English fields of wheat and oats and barley. But these things must be forgiven to the insular British mind (however legally American!) to which everything English has taken on a wonderful glamour across the wide Atlantic, and which has listened to nothing but praise of England for weeks and weeks and weeks!

Finding that Baltimore lay between New York and Richmond, Indiana, we spent the previous week-end there and so came on to Richmond by the Monday night train with the Baltimore delegation of Friends. It was just like a jolly family party, and they took us right into the family in the incomparable American way.

We found Richmond, Indiana, a city of trees. Every road appeared an avenue of golden maples. The large Meeting-house, capable of holding two thousand people, was surrounded, like most of the houses, with a stretch of unfenced grass and the same golden trees.

We had pleasant lodgings close to the Meeting-house, under the chaperonage of that "friend of all the world," Carolina Wood.

The elevated seat given to the London delegation, on the platform, immediately behind the Clerk's desk, though alarming to the individual, was grateful as a tribute of honor to London Yearly Meeting. And there was no better place in the room for gathering impressions of the mass and detail of the Five-Years Meeting. The interest and magnetism of this great body seized upon us very early, and we had a curious double sense of being among friends and yet being inexorably strangers, a little outside the currents that moved here, observers of this great gathering, with all its powers for present and future, good and ill.

Here, as wherever we have hitherto been in this friendly country, we were taken right into the fellowship and made to feel happy and at home in a warm, kind atmosphere. And yet little darts of strangeness constantly struck us with surprise at the big gap there is hitherto between the English and the American orthodox Friend. On the morning of the second day, there was a difference of opinion in the meeting. "Those in favor say 'Ay'" said the Clerk. "Ay," boomed from the delegates. "Those against say 'No,'" said the Clerk. "No," boomed from the delegates. "The 'ayes' have it," said the Clerk, with what we thought astonishing conviction! "It is so ordered!"

After the deliberate and free discussions of London Yearly Meeting, the delicate "seinsense of the meeting" felt and recorded by the Clerk there, this voting by acclamation made us feel foreigners indeed!

But we concluded that the great thing to remember about the Five-

Years Meeting is that it is not, in a sense, parallel to our London Yearly Meeting, although it has much of the representative and correlative character of that gathering, and bids fair to have also its executive power. It is, above all, a conference, at which only accredited delegates have the right to vote, or the "freedom of the floor." It is rigidly organized for the rapid disposal of a large quantity of business. And a thought crept into our minds that perhaps the pastoral system which so much prevails in the Western States had laid a cramping hand on the freedom of Quakerism, and clipped the wings of faith in democracy so that large congregations no longer dared to trust the apparently unsafe elasticity of the Quaker method. Perhaps they have gained in celerity, but the loss seems great.

The Five-Years Meeting, however, is by no means static in its development, but a great and powerful living organism, and, as Sarah Baker said in her last address to the F.C.F.U., "life means growth." Recommendations were minuted that next time addresses should be strictly limited in length, and full discussion allowed on every subject.

Our ideas about the pastoral system, coming to it quite fresh in both its Eastern and Western forms, are that there is, after all, a good deal in a name. If the present "pastor" were called an Extension Secretary or a Home Mission Secretary, he would be inclined to do all that now makes him valuable to Quakerism in America, and be saved from much that makes him dangerous. If the Society of Friends loses its free worship, has it very much that is distinctive to offer to the world? It seems to us the pastor's misfortune rather than his fault that by the connotation which his name has derived from other churches, he expects, and is expected by his "congregation" or "flock" to take the responsibility of the ministry in Meeting for Worship, as well as to fulfil the duties of organizer and inspirer and leader of scattered social and religious efforts over a wide area—in which latter capacity he is so necessary and helpful.

A young Friend pastor, arriving late at a group meeting of Young Friends, who were having a very fine little Fellowship meeting together, excused himself for being late in remarking that he did not altogether regret it as it was well for what he might call "the laity" to be left to themselves occasionally, and try to get on without a leader!

In England, under the Free Ministry, we are brought up to believe that the Society of Friends has no laity. The very term "pastor" at once creates the idea of a corresponding "laity," both in the mind of the pastor and of the rank and file.

All the pastors we have met have been delightful people, are doing much fine work, but wouldn't they do finer if they were paid organizers and not paid preachers—if their ministry in Meeting came freely and spontaneously, and their spirits were obedient, and if they could encourage and foster the ministry of others?

This is the way it looks to us, coming fresh from English Quakerism, and having attended over here both real Friends' Meetings, and also services conducted in "Friends' Churches," which differed in no outward respect from Congregational or Wesleyan Service which we have attended in England.

To return to the Five-Years Meeting. Before the end of the gathering we felt that the difference between, say, this gathering and the London Yearly Meeting, were superficial compared with deep unity of aim and spirit underneath. In the sessions on Foreign Missions and on the problems and needs of Home Mission work we felt on very familiar ground, but above all in the whole-hearted re-affirmation of the Society's testimony concerning war it became manifest that English and American Friends were standing shoulder to shoulder, and were one in heart.

They may not altogether be one in action. The problem is presented here in perhaps a more subtle, certainly a more complex form. Although conscription is in force, the selective nature of the draft leaves much scope for volunteer work in useful forms of national service, of which the most obvious are ambulance and reconstruction work abroad and work on the land at home. Most Friends of military age can see no reason why they should not do these things, and a thousand reasons why they should. The problem of substitution has not arisen and may never arise in this country of vast resources of man-power. The position of the would-be Absolutist is further complicated by the existence of a real pro-German faction, who say and do many of the things an honest absolutist would say and do, from vastly different motives. The result may be the almost universal adoption of what in England we have learned to call "alternative service" on the part even of men, who, if they were in England, or if things here presented themselves in the same light as they do in England, would unhesitatingly join the ranks of the Absolutists. I should like to write on this again, later on.

No notes of the Five-Years Meeting, however scrappy, would be complete without mention of Elbert Russell's address on "Present-Day Tasks," and Rufus Jones' on "The Spiritual Interpretation of Life." The master-note of the former seemed to me to be struck in the words: "We must maintain our right to serve God as He directs us at all costs. . . . We must contribute to educational and ordinary philanthropic needs, and must not cease to work to prepare the world for peace. We must continually prepare public thought for world-organization and for disarmament. . . . for the time when citizenship in the nation no longer conflicts with citizenship in the Kingdom of Heaven."

And with Rufus Jones' definition of religion the soul of the gathering was reached, and its spirit of purpose crystallized into an ideal infinitely great.

"Religion is the spiritual mobilization of the whole life of the whole man for the redemption of the whole world."—GEORGE AND JANET WHITNEY, in *Friends' Fellowship Papers*.

BIRTHS.

BYRD.—On Second Month 26, 1918, at Centre Square, Pa., to Phill G., Jr., and Vivian Sharples Byrd, a son, whose name is PHILL GLENN BYRD, 3rd.

COOLEY.—On Second month 26th, a son, DWIGHT RIDGWAY COOLEY, to Helen H. Ridgway Cooley and Dwight Cooley.

PARRY.—On Second month 27th, to Edwin L. and Mary Bond Parry, a daughter, named LYDIA SATTERTHWAITE PARRY.

SMEDLEY.—On First month 28, 1918, to Arthur C. and Golda Brown Smedley, of Wilmington, Delaware, a daughter, whose name is ELLEN COX SMEDLEY.

MARRIAGES.

PLATT-WEBSTER.—On Second month 12th, at Twelfth Street Meeting-House, Phila., under the care of Chester Monthly Meeting of Friends, CLARENCE SELLERS PLATT, of West Point, and MILDRED ELIZABETH WEBSTER, of North Wales, Montgomery County, Pa.

DEATHS.

DEACON.—Near Mt. Holly, N. J., Second month 28th, ADELE Z., wife of Benjamin H. Deacon, aged 65 years.

LUPTON.—At Winchester, Va., on Second month 25, 1918, DAVID P. LUPTON, in the seventy-second year of his age. A life-long member of Hopewell Monthly Meeting.

MASON.—On Second month 28th, WILLIAM H. MASON, of Doylestown, Pa., aged 55 years.

WILSON.—On February 15th, at the home of her brother, J. Sykes Wilson, in Mitchell, South Dakota, MARY WILSON. She was born in 1832, and lived her long life in the vicinity of Sterling, Illinois, with her parents, Joseph and Francis Wilson, who owned a farm and flouring mill. They were early settlers, Quaker pioneers, and in their home they held public Quaker meetings until the East Jordan meeting house was built in the 70's. After the passing of the elders, Mary lived alone in the large house her parents built until 1913, when she went to Dakota. Her brother, Nathan, lives in Richmond, Ind., and a nephew in Sterling, Ill.

GEO. D. JOHN.

WHITE.—In Philadelphia, Second Month 27th, 1918, THOMAS WHITE, after a short illness of pneumonia, quietly passed on to meet his dear companion, Jane S. White, who had left us only two months before. He frequently was heard to say, "Oh, how I long to go and be with mother!" Those of us who were privileged to know and love him can testify to his strong character and exemplary life. At his funeral appropriate testimonies were given by Sarah T. Linvill and Joel Borton. As we think of him today, there comes to mind the fitting lines of James Montgomery:

"Servant of God, well done!
Rest from thy loved employ.
The battle fought; the victory won,
Enter thy Master's joy.
The pains of death are past,
Labor and sorrow cease,
And life's rough warfare closed at last,
His soul is found in peace."

COMING EVENTS.

THIRD MONTH

9th—Lecture by Jesse H. Holmes in the series on "Internationalism and the Great War," at Phila. Young Friends' Association, 140 N. 15th St., second floor, 2:30 p.m. Subject, "The Christian Church and the War—Its Uncertain Tone, and Its Surprising Futility—Attitude of the Church Toward War in General and Toward This War—The Church and other World Evils—The Roman Catholic Church—The World Alliance of Churches."

10th—In both New York and Brooklyn. Preparative Meeting will be held at the close of the meeting for worship.

10th—Members of the Sectional Committee, Phila. Young Friends Association expect to attend Chester (Pa.) Meeting.

10th—Philadelphia Quarterly Meetings Visiting Committees will visit Reading Meeting at 11 a. m.

10th, First-day—Meeting for worship at 15th and Race, Philadelphia, 10:30 a. m. Conference class on "Internationalism" at 11:40. Subject, "Survey of the Causes of the War—Claims of the Nations. The "Free Sea," "Place in the Sun," Territorial Demands—Belgium.

11th—Baltimore Quarterly Meeting, at Baltimore, Md.

11th—New York Monthly Meeting will be held in New York at 7:30 p. m. The meeting for Ministry and Counsel will meet at 5 p.m. Supper at 6.

11th, Second-day—Meeting of Philadelphia Young Friends' Association, 15th and Cherry Sts., 8 p. m.

14th—Haddonfield Quarterly Meeting, at Moorestown, N. J.

14th—Musical at Normandie Hotel, 36th and Chestnut Sts., Philadelphia, at 8 p.m., for the benefit of the Chapin Memorial Home for the Aged Blind, given by the Matinee Musical Club of Philadelphia, all eminent artists.

16th, Seventh-day—Western First-day School Union will meet at Hockessin (Del.) Meeting House at 10:30 a. m. Kennett trolley cars stop within walking distance. There will be a discussion of "Social Service in the First-day School," and a review will be given of George Albert Coe's book, "A Social Theory of Religious Education."

16th and 18th—The Junior Friends' Tennis Club of Philadelphia will give a wholesome, humorous play, "All-of-a-Sudden Peggy," on Seventh-day, Third month 16th and Second-day, the 18th, at the P. Y. F. A. Auditorium, 15th and Cherry Streets, 8 p. m. The entire net proceeds will be given to the American Friends' Service Committee as a contribution to its work.

17th, First-day—Fifth Talk on the Hebrew Prophets, by Henry J. Cadbury, Ph. D., Library of Friends' Central School, 15th and Race Sts., Philadelphia, 7 p.m., preceded by a supper, 5:30 p.m. Those who cannot conveniently attend the supper will be welcome at the Lecture.

20th—Social Meeting of Germantown Friends' Association, 8 p. m. Evening devoted to music.

20th, Fourth-day—Monthly Meeting of Friends of Philadelphia, 15th and Race Sts., 7:30 p. m.

21st, Fifth-day—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7:30 p. m.

24th, First-day—Members of the Sectional Committee of Philadelphia Young Friends' Association expect to be present at meeting at 15th and Race Sts.

24th—Devotional Meeting, 15th and Cherry Sts., 7:45 p. m., preceded by a Lecture by Henry Ferris on "Hymns and Hymn-Makers," illustrated by singing. Supper will be served in the Young Friends' Association room at 25c.

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"An Introduction to Social Work," FRANK D. WATSON of Haverford College.

"History of Religion," JESSE H. HOLMES of Swarthmore College.

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"Principles of Religious Education," CHARLES H. FISHER of Pennsylvania State Normal School, West Chester, Pa.

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S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquila J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

THIRD MONTH 9, 1918

Fund to Be Raised for the American Friends' Service Committee

The Board of Directors of the Philadelphia Young Friends' Association has donated \$250 for the Reconstruction work in Europe, and through its office at 140 N. 15th Street will receive additional subscriptions for this purpose. If \$1000 is subscribed through this channel, the Board of Directors will donate an additional \$250, making a total of \$1500. It is specified that this \$1500 fund is to be used exclusively for Relief and Reconstruction work in Europe. We take this means of soliciting the interest of Friends in this recognized branch of the great work of the AMERICAN RED CROSS.

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FIFTEENTH AND CHERRY STREETS

THIRD MONTH 16, 1918

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Fund to Be Raised for the American Friends' Service Committee

The Board of Directors of the Philadelphia Young Friends' Association has donated \$250 for the Reconstruction work in Europe, and through its office at 140 N. 15th Street will receive additional subscriptions for this purpose. If \$1000 is subscribed through this channel, the Board of Directors will donate an additional \$250, making a total of \$1500. It is specified that this \$1500 fund is to be used exclusively for Relief and Reconstruction work in Europe. We take this means of soliciting the interest of Friends in this recognized branch of the great work of the AMERICAN RED CROSS.

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{ Volume LXXV
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REVOLUTIONS.

BY MATTHEW ARNOLD.

Before Man parted for this earthly strand,
While yet upon the verge of heaven he stood,
God put a heap of letters in his hand,
And bade him make with them what word he could.

And Man has turn'd them many times: Greece,
Rome, England, France—yes, nor in vain essay'd
Way after way, changes that never cease.
The letters have combin'd: something was made.

But ah, an inextinguishable sense
Haunts him that he has not made what he should.
That he has still, though old, to recommence,
Since he has not yet found the word God would.

And empire after empire, at their height
Of sway, have felt this boding sense come on.
Have felt their huge frames not constructed right,
And droop'd, and slowly died upon their throne.

One day, thou say'st, there will at last appear
The word, the order, which God meant should be.
Ah, we shall know *that* well when it comes near.
The band will quit Man's heart—he will breathe
free.

THE FRIENDS' MISSION IN PALESTINE.

ONE of the strongest links in the chain that binds the United States to the Holy Land today is the educational and social service work being done there by American Quakers, writes Ethel Armes in the *Public Ledger*. The first American schools in Palestine were the two schools of the Friends' Mission at Ramallah, ten miles north of the holy city, the Friends' Girls' School of Ramallah and the Friends' Boys' School of Ramallah, foundations for which were laid as far back as 1867 by Eli and Sybil Jones, of South China, Me.

Although several of the Friends' buildings have been occupied by Turkish and German officers right up to the present British occupation, they have not been destroyed—not even injured in the slightest degree. "Strange to say, the Germans actually took good care of our property," said Miss Alice Jones, principal of the Friends' Girls' School, of Ramallah, "and word has come that they even mended some leaks in the roof!"

Alice Jones is at present visiting in her old home, Amesbury, Mass. She is making preparations for an early return to Palestine with the other mission workers, when she will reopen the Girls' School—closed necessarily, and at the request of the American consul for the last three years—and they will begin relief and reconstruction work.

"We will find much to do," she said, "just how much we cannot tell, of course, until we reach there, nor just exactly what there will be to do. Our girls are scattered by this time far and wide. We may never find many of them. We have always kept in touch with every one of our graduates and our native teachers, but now it will be difficult to find them. There were fifty girls in our boarding school and four native teachers who were helping me. Then we had eight day schools located in various villages in Palestine under the charge of native Syrian girls, who were among our graduates. These, too, of course, have been broken up by the war. And because it was not safe for the girls we were obliged to close our school a few

months after the war started. It was near the main road into Jerusalem over which the Turkish troops were constantly passing."

JUBILANT OVER ALLIED VICTORY.

The superintendent of the Ramallah Mission, comprising the two large boarding schools and the eight small village schools, is Edward A. Kelsey, of Portsmouth, R. I., who has been connected with this work since 1903. Mr. Kelsey is now preparing to return to Jerusalem with the American consul for Palestine. The rest of the Friends' party hold themselves in readiness to leave Boston at any moment with Mrs. Kelsey and Miss Alice Jones.

In no quarter perhaps has word of the British success in the Holy Land brought such rejoicing as among the Friends, who have for so many years done everything with their power and their financial means to bind the never-healing wounds of the Bible land. Not only have thousands of dollars been given by the Quakers of the United States for the support of the Ramallah Mission during the last twenty-five years, but so keen and kindly a personal relation has been established between the struggling Syrian peoples in Palestine and the Friends of America, that even had the British victory never come, the seed was planted there, and the burdened, ignorant people—those whom the kindly influences could reach—were turning toward America with new hope and vision.

Said Alice Jones:

"We feel now, with the British in control of Palestine, with law and order to be established, sanitary and civic ideas to be instilled into the people, that all together the change will spur our own work forward and that perhaps our greatest opportunity is at hand—our real work just beginning. We had at first almost to pay the pupils to come to us, as it was all such a new experiment, and now at least, after all these years, the desire for an education has been awakened throughout the land and we have not accommodations for all who would come. Our schools and those under the auspices of the Christian Alliance are the only American schools in Palestine; other American mission schools are all in the northern part of Syria."

Alice Whittier Jones is a member of one of the oldest and most distinguished families of New England Friends, men and women who for generations have been leaders and teachers. Her father, the late Charles H. Jones, was a minister and teacher known everywhere in Friends' circles. The family home was formerly in Pleasant Valley, Amesbury, on the banks of the Merrimac River—a community originally settled in 1635 and 1640. Thomas Whittier, the pioneer ancestor of the Quaker poet, was one of the early settlers of this particular portion of the Merrimac valley, and the Whittier family is closely related to the Jones family.

Alice Whittier Jones taught her first school in Pleasant Valley. She graduated from her father's school at Union Springs, N. Y., and later taught there, having attended Earlham College at Richmond, Ind.

She was engaged at Hartford, Conn., in work for the blind, but in 1906 engaged in the work of Ramallah.

WOMEN OF THE EAST.

She is a young woman of an exceedingly rare and gracious personality, having the sweetness, the simplicity, the quiet voice and manner one invariably associates with the women of the Quaker sect. Her

spirituality is intense. She is deeply in earnest and so thoroughly equipped for just such work as she has been doing in Palestine that it is no wonder she has achieved such extraordinary success and is so widely beloved. With all of her intellectual equipment she is at the same time practical, and she knows precisely what the women of the East need most in these preliminary steps for their education.

"When did I first become interested in Ramallah?" Alice Jones repeated the interviewer's question. "When I was a child between eight and ten years old we used to hear a great deal of the work being done there, and I made a quilt for the girls' school—thus taking my first excursion there. It wasn't until years later that I was asked by the Board of Foreign Missions to take a position there, and then I did not accept because I wanted to go to Africa. Why? Just because it seemed to me to be the darkest, blackest place in the whole world—and I felt that was where I must go. Ah, yes, I have learned differently since—that at our very doorsteps may lie fields for service; but then I thought just of the one place—Africa. After working several years teaching the blind I was again offered a position as principal of the Girls' School at Ramallah, and this time I accepted. It suddenly occurred to me that this was my open door—the very place where I might be needed most. I was free to go—few others were more free. And it was my open door.

"I went to Palestine in the spring of 1906. At first the country seemed very barren to me—very desolate. Certain disillusionments, as a matter of course, always occur with every place. Some things are not at all as you would have them; many difficulties present themselves. It may not be so easy to become adjusted to the new manners and the new customs—and—the new food!

"And the appearance of the country may be bitterly disappointing. It is to many travelers. It was to me—at first—until I lived there. Then it grew upon me gradually—its far, wide spaces, the clear lights and shadows, the wonder of the hills and the view of the sea over clean, wind-swept hills, until now I miss it so I am homesick for it all. And here I feel so closed in, with the trees all about me. There are few trees there, as you know. They were cut long ago for fuel.

"Ramallah means 'Hill of God,' and the village lies upon one of the hills of Benjamin nearly 3000 feet above the Mediterranean Sea and just thirty-five miles from the coast. Once it was a Mohammedan village and the ruins of an old mosque are there, but for many years past the inhabitants have been Christians belonging to the Greek Church.

"Some people have said, 'Why go to Palestine to teach Christians Christianity?' Ah, if they could but see for themselves! The term 'Christian' is merely a nominal term used vaguely and simply to distinguish between those who are Moslems or Jews. If one isn't a Moslem or a Jew, why, he calls himself a Christian, that is all. He may observe a few outward forms and symbols, but he is not really a Christian in the real sense. The distinction between 'Christians' and 'real Christians' is marked in the Holy Land.

"It is in the villages that one meets with the primitive life and the old customs. The cities of Palestine are full of Europeans and modern changes, but the villages are today exactly as they were more than two thousand years ago. The customs have not changed since Bible days. The oppression, the poverty and the ignorance have been so great during all these past centuries, however, that one feels that the people are indeed as the blind, and even that they are deaf and also dumb. Very few know how to read and write. The women have no knowledge of housekeeping according to modern ways. Sanitation is unknown. The majority of the families in the villages all live in a house composed of but one room without ventilation.

They sleep on mats on the floor and eat with their fingers. They wear the same clothes night and day and carry water from long distances. Dirt, disease, ignorance are broadcast. If it were not for the bright sun of Palestine the people would long since have been wiped off the earth.

NEAR THE HOLY CITY.

"No, they have no standards of living such as we have. But this very condition has given to us our opportunity—our great chance. After a Syrian girl has been eight years in our school she understands not only English and Arabic thoroughly and is equipped with a good grammar school education and a knowledge of the Bible and the principles of Christianity, but she knows how to sew, how to clean and how to keep house. She knows and has learned to practice the principles of hygiene—and she is awake to the needs of her people. She will go under our direction into a community where the people know none of these things, and one of our little day schools will be opened for the children. She will teach the little children the modern ways. She will form mothers' clubs and will teach the mothers how to take care of their babies and how to sew and to keep house. And she will tell them the stories from the Bible. They are very eager for all of these things. They love to listen to the Bible stories, and the Bible is much easier to interpret over there, because of so many of the ancient customs being still practiced. Then, too, one grows to understand it better oneself.

"From our school garden we can see Mizpah, where Samuel judged Israel, and Gibeon, where Solomon chose wisdom. Bethel is only three miles away, and a short distance south of Jerusalem there is Bethlehem.

"Every Christmas Eve we would drive the sixteen miles to Bethlehem, take our dinner out in the shepherds' fields where boys with reed flutes, like the little David (and we always saw the evening star shining over Bethlehem), would play for us. Then we would go to the midnight service in the Church of the Holy Sepulchre. This, of course, is a Catholic service and the music is enchanting. A waxen image of the little Christ child is carried in this service and it is all very realistic and beautiful. Everywhere there one may walk in the very paths where Jesus walked. All troubles and all cares may be forgotten by simply going out upon those hills in Palestine and looking off to the sea.

"The sky is so clear there most of the time that we grow to love the clouds, we saw them so seldom! And at night I have never seen the constellations larger or more brilliant than they are in Palestine. It is impossible to describe the brilliancy of the stars and the vast wide depths of the heavens we could see from our house-tops with not a spire, not a tree or building to interrupt the vision. Yes, the country has become very dear to me, and the people also.

"One of the beauties of the country, which comes as a surprise, are the marvelous wild flowers, cyclamen, anemone and wild narcissus. So much of the rock is a soft sandstone which the rain has perforated with countless holes, and just after the rainy season the wild flowers spring forth from these rocks on the hills, from stone walls, from the sides of the houses, from everywhere—as if they had been planted in countless thousands. It is most charming. Our girls used to love our wild flower walks.

SYRIAN SCHOOLGIRLS.

"In our school garden we have every sort of flower. One beautiful walk is lined with hollyhocks planted by Rosa Lee, and we have rock terraces all blooming with wild flowers. In our school grounds we have, too, the only grove of trees in all that region—great pines which were planted long ago when our land

was purchased. Some children of Ramallah were once asked where heaven was and they said, 'We know! We have looked in and seen it—it is the garden of the Friends' Girls' School!'

"You can see, if there are some disillusionments, there are also compensations!"

The little Syrian girls enter the Friends' Training School as young as eight years of age. The first "lesson" is a good bath and thorough cleaning of the scalp and hair. The little girl is given into the care of one of the older girls, who acts as her mother throughout the first year, looks after her clothes, sees that her hair is combed, her shoes laced—all that sort of thing. At night she says her prayers with the other girls and goes to sleep in her clean white bed.

The general routine of the school day is as follows: The rising bell rings at 6 o'clock, when the girls dress, air their beds and after silent prayer assemble for breakfast, which consists of bread, olives and coffee. After breakfast each girl makes her own bed and goes to the part of the house where her work is assigned for that week. Some girls prepare the school rooms, others wash dishes, others have charge of the offices, dining rooms, guest room, etc., so that by 8.30 the entire school has been cleaned from top to bottom and is in such order that visitors may come at any time. The book-work begins after chapel exercises. About one-third of this is in English and two-thirds Arabic. The Bible lesson each day has an important place; physiology and hygiene and all of the various grammar school studies all have their places, with especial emphasis laid upon those most essential for the students.

MAKE ME A CAPTIVE, LORD.

BY GEORGE MATHESON.

Make me a captive, Lord,

And then I shall be free;

Force me to render up my sword,

And I shall conqueror be.

I sink in life's alarms

When by myself I stand;

Imprison me within Thy arms,

And strong shall be my hand.

My heart is weak and poor

Until it master find:

It has no spring of action sure—

It varies with the wind:

It cannot freely move

Till Thou hast wrought its chain;

Enslave it with Thy matchless love,

And deathless it shall reign.

My power is faint and low

Till I have learned to serve,

It wants the needed fire to glow,

It wants the breeze to nerve;

It cannot drive the world

Until itself be driven,

Its flag can only be unfurled

When Thou shalt breathe from heaven.

My will is not my own

Till Thou hast made it Thine;

If it would reach a monarch's throne

It must its crown resign:

It only stands unbent

Amid the clashing strife,

When on Thy bosom it has leant,

And found in Thee its life.

"The cause of peace is not the cause of cowardice."

—EMERSON.

*Once to every man and nation comes the moment to
decide,
In the strife of Truth with Falsehood, for the good or evil
side;
Some great cause, God's new Messiah, offering each the
bloom or blight,
Parts the goats upon the left hand, and the sheep upon the
right,
And the choice goes by forever 'twixt that darkness and
that light.*
LOWELL, "THE PRESENT CRISIS."

"THE PRESENT-DAY CHALLENGE TO US AS YOUNG FRIENDS."

ORA W. CARRELL, Field Secretary of Iowa Yearly Meeting (Five-Years Meeting), writes:

There was recently held at Penn College, Oskaloosa, Iowa, a most significant Young Friends' Conference. It grew out of a deep "concern" on the part of a group of young people of the College who had been meeting for some weeks under the general leadership of Clarence E. Pickett to discuss their relation as Friends to the present crisis and to the problems growing out of the war. This group felt that the time had come when a Conference should be held of a larger number of the Young Friends of Iowa Yearly Meeting to consider these same problems earnestly together.

Accordingly, letters were sent to a number of representative young people of the various meetings, inviting them to come to Oskaloosa for a two-days' Conference. A goodly number came in response to this call, so that with the young people from the college who attended (most of whom were also members of the Yearly Meeting) there were as many as fifty present in some sessions of the Conference.

It was a most searching time of earnest inquiry and prayerful consideration as they sought to learn their true obligation as Friends to their God, to their Government, and to their own conscience in this trying hour. No other Conference or meeting of young people with our Yearly Meeting has been held which has been marked with a deeper spirit of consecration and loyalty or by more real spiritual power.

The last afternoon of the Conference, the writer placed these words on the blackboard—"THE PRESENT-DAY CHALLENGE TO US AS YOUNG FRIENDS," with the question, "What would you say that it is?" He asked that as many of those present who cared to do so, would write out their answers on slips of paper, sign their names, and hand to him at the close of that session or at the evening session.

There were 22 replies written out and handed in—20 of which were from young people of Iowa Yearly Meeting. Of these 20 replies, 3 were from young women and 17 from young men. A very significant thing to be noted is the fact that 14 of these replies from the young men were from those within this present draft or very near it, some of whom had to report within two or three days and go to camp. Another interesting fact in this connection is that 9 of the 14 Quarterly Meetings of our Yearly Meeting are represented in these replies.

Because the answers given are so remarkable when all the facts surrounding them are borne in mind, it has been thought well to share a portion of them with a larger number, even though no one thought at the time of their ever being published. This is done that a larger group of Friends, young and old, may know something as to how deeply some of our young people are thinking concerning the grave problems now confronting us, and of their answer to this challenge. The replies are given in their exact words, although in some cases only a portion of their answers are given. Space also prevents the giving of all the answers received, though every reply given is worthy of being published. The classification or grouping of

replies is the work of the writer; the replies are the words of the young people themselves.

I. Knowledge of Our Principles as a Church and as Individuals.

OMER JOHNSON, Pleasant Plain Quarterly Meeting. "The present-day challenge to us as Young Friends is a deep study of the early history of the church, of their reasons to opposition to war, and a challenge for us to try to show by our actions that we firmly believe in these convictions and are willing to do all in our power to carry them out."

LOYAL P. THOMAS, Bear Creek Quarterly Meeting. "The challenge to Young Friends today is to know *why* we believe in the Discipline of our Church in regard to the world-wide conflict, and to settle in our own minds where we are going to stand as Quakers."

DOLE S. MACY, Lynn Grove Quarter. "1. To know the truth of the times and to know the Principles of our Church. 2. To be able to vindicate our stand as Young Friends in the eyes of other people."

EUGENE DUNGAN, Springdale Quarter. "To know Christ's message now while our faith is strong; that we *keep* our faith in the power of God and both *show* and *tell* other people our version of Christ's way of living. It is our challenge to learn how to apply and to explain."

LEE C. BEIER, Winneshiek Quarter. "I think that we as Young Friends should be thoroughly informed, then grounded in Friends' principles and doctrine. Then stand by the principles which the Church shall designate as fitting for any occasion."

GRACE E. MICHENER, Oskaloosa Quarter. "To me, the Present-Day Challenge to us as Young Friends is to know what we believe, why we hold the views we do, and to present to the world a *constructive* way of living, a *positive* message of the power of love and Christian democracy. This, in other words, necessitates a study of the principles of Jesus and a thorough-going application of these principles in every relationship of our daily lives."

II. Constructive Message of Quakerism.

ALFRED E. STANDING, Bear Creek Quarter. "It is a challenge for a Positive Quakerism. A message that proposes the substitutes for what we *don't* believe in."

HARVEY E. GROSE, Bangor Quarter. "I believe the Present-Day Challenge to us is to show to the world that we are trying to construct instead of destroying by war."

III. Action on the Part of the Church—Proclamation of Message.

HARRISON PIERREL, Oskaloosa Quarter. "It is to arouse the Church from its present condition of lethargy to one of action along the line of those principles laid down by Christ, defining what our actions and manners should be towards our fellowman."

"That we should give a new birth to those principles and to place them anew before the world, that is the populace thereof, who, in their temporary frenzy of revenge, have forgotten or thrown aside the teachings of Jesus Christ."

EARLE M. WINSLOW, Bangor Quarter. "I believe that in the light of the present world crisis the duty of every Friend, young or old, is to show to the world that we have a message for the propaganda of peace, better, now and ultimately, than that proposed by any military propagandist."

"The world expects us, and our Government gives us the supreme opportunity, to vindicate our position by standing up for it to the limit. The militarist believes in his propaganda enough to push it to the limit, and he expects us to push ours, regardless of consequence, to the limit as we see it."

IV. Practical Appliance of Our Principles.

W. PERRY KISSICK, Oskaloosa Quarter. "1. To see that the Society of Friends has the biggest possible part in the reconstruction of the world-order based upon Christ's plan, including social, industrial, political, and all other human relations."

"2. To accomplish this by arousing every present member to the gravity of the situation and the opportunities open and waiting for us, and securing as many new members and people who see our ideal and practice it as possible."

V. To Demonstrate the Spirit of Christ and Christian Brotherhood.

ELTON TRUEBLOOD, Ackworth Quarter. "To propagate the spirit of Christ, as we see it, among his people."

CHASE L. CONOVER, Oskaloosa Quarter. "To demonstrate to a war-stricken world, by the power of the indwelling Christ, the spirit of Christian Brotherhood."

MARIE OWEN, Ackworth Quarter. "To find a solution for expressing to the world our belief in the practical appliance of brotherly love."

VI. To Live Fearless, Consistent, Christian Lives.

CLARENCE RICH, Bangor Quarter. "That we as Young Friends, if we profess to be Christians, to be *whole* Christians, and not once in a while, or when we feel it would be best for us. That if we say we are Friends and religious objectors to this war, each one define and get grounds of his own and be able to give *good* reasons."

WILLARD JONES, Pleasant Plain Quarter. "I consider the Present-Day Challenge to Young Friends is to live fearless, aggressive Christian lives; fearless to express their ideas in the world-crisis; aggressive to do something constructive."

DUANE McCracken, Pleasant Plain Quarter. "That we be genuine Christians; that, having open-mindedly faced all the facts, we follow without compromise the dictates of our conscience."

VII. To Get Others Into The Right Relation With Jesus Christ.

GLADYS WHITE, Ackworth Quarter. "We as Quakers hold that if a man has the right relation to Jesus Christ he cannot go out and kill his brother. We, as Young Friends, should promote the ideal in getting each individual in the right relation to Jesus Christ. After this our ideal will come. Our main aim is to help others get a 'bigger vision of God.'"

It might be added that these replies did not "drop out of the blue sky," nor were they hastily framed and given. They are the result of months of careful and earnest seeking by those in College, as well as by those outside. These have arrived at their conclusions partly through consultation with older Friends, but chiefly through prayerful consideration of these perplexing problems before God and within the sacred tribunal of the individual soul.

Oskaloosa, Iowa.

ORA W. CARRELL.

THE CHILD.—There is nothing in all the world so important as children, nothing so interesting.

If you wish to go in for some form of philanthropy, if ever you wish to be of real use to the world, do something for children.

If ever you yearn to be wise, study children.

If the great army of philanthropists ever exterminate sin and pestilence, ever work out our race salvation, it will be because a little child has led.—David Starr Jordan.

Then sow, for the hours are fleeting,
And the seed must fall to-day;
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

—ADELAIDE PROCTOR.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, THIRD MONTH 16, 1918

DECLARATION OF PHILADELPHIA AND NEW YORK YEARLY MEETINGS, MAY, 1917.

PHILADELPHIA YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS, IN SESSION AT FIFTEENTH AND RACE STREETS, HEREBY DECLARES THAT IT IS UNCOMPROMISINGLY OPPOSED TO ALL WARS, BELIEVING THEM TO BE EVIL AND INEFFICIENT METHODS OF ADVANCING HUMAN INTERESTS.

THE TWO NEW YORK YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS, MEETING IN JOINT SESSION, DECLARE THEIR ALLEGIANCE TO THE PRINCE OF PEACE, AND FURTHER DECLARE THAT THEY ARE UNCOMPROMISINGLY OPPOSED TO ALL WARS, BELIEVING THEM TO BE EVIL AND INEFFICIENT METHODS OF ADVANCING HUMAN INTERESTS.

KEEPING THE FAITH.

The following article by Emma H. Conrow on the question of changing our war testimony expresses my own convictions so well that I print it in this column.—H. F.

ANY modification of the advice in our Discipline relative to war could only be considered as a change of conviction, or the lowering of a standard. It may be conceded that the former is not the case, for even the most violent militarist to-day declares that we wage war only to end the evil of war. Individually we may fall far short of the ideal towards which we aim, but lower our standard to meet conditions, and with each new test our ideal grows fainter.

So with me rests the personal responsibility to hold high for my children the standard which past generations have held for me; an eternal truth, not a shifting policy; an absolute conviction, not a theory, that war as a means of settling differences is evil and inefficient. If I, in my day and generation, say that this war is an exception, and the righteousness of the cause absolves me from responsibility for the unrighteousness of the means, why should I not expect that the same answer will be made by my children and children's children when the testing-time comes to them?

For come it surely will. The cause for which armies fight may be noble, and glorious may be their victory, but not so comes righteousness and nobility into the hearts of men. By each youth in each generation must the struggle against the forces of selfishness, greed, oppression, and lust of power be fought, and each youth and each generation is strengthened or weakened by the way his fathers endured. The moral strength and independence of thought which is in a measure the inheritance of the children of the Society of Friends has come from the men and women who never stepped back to middle ground, or lowered their standards to meet conditions; who, dearly as they loved the institutions of their country, held first their allegiance to their conscience.

This is no issue between loyalty to our government and loyalty to our Society. It is the issue which Lucretia Mott defined as a choice between truth for authority or authority for truth.

More than I fear the enslaving of my children by a foreign foe, do I fear the enslaving of their spirits by their environment to-day; an environment which glor-

ifies war, imparts a love of military splendor, develops a spirit of intolerance and race prejudice, and a coward's fear of thinking and speaking what the voice of the majority condemns. I am deeply thankful and reverently proud that for the strengthening of the generations of the future the Society of Friends to-day has "kept the faith."

EMMA H. CONROW.

SHALL WE LOWER OUR STANDARD?

IN the INTELLIGENCER of Feb. 23d it was suggested that every Friend who is dissatisfied with our testimony against war should frame precise answers to these questions:

1. "After the United States entered this war, our ancient testimony against *all* wars was reaffirmed by all branches of the Society of Friends in America. Does thee approve or disapprove of this action?"

2. "Does thee wish to see the Society of Friends change its query on war so that either the present war, or the Civil War of 1861, or both, would be excepted? If so, in just what words would thee frame the modified query?"

In reply, Joseph T. Richards, of Philadelphia, writes:

My answer to question one is, I do approve the action of reaffirming our testimony against *all* wars. Of course the *manner* of doing this is important, and I hope it was done in a way carrying no threat or intent of disownment of members who disobey the ruling. Not even would I "*offend* one of these little ones."

In answer to question two, I would not change our query on war to approve the present war, the Civil War of 1861, or any war since the days of Christ. . . .

I hold that all wars are wrong. There is no justification for any man or nation making war, so far as I can discover, in the teachings of Christ. So far as my religion goes it is either Christ or nothing. . . .

We as Friends are rendering our "reasonable service" in bearing testimony against war. It is plain, however, that we have not, as yet, produced potential energy enough to accomplish the desired end—nevertheless our work has borne fruit, and we should not tire of our task.

The male of the human race has always exalted war. They select artists to paint great pictures, to show on canvas the victories of an army, and hand the stories down from generation to generation. The son and grandson go to war because their fathers and grandfathers were war-men, and glory to talk of the battle-field. . . . We cannot abolish the war spirit all at once, neither can we ignore it. Furthermore, in going forth with the spirit of peace and love for our neighbors, we shall do well to remember the words of Christ in sending forth his twelve apostles, when he said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Mary Hayes Gawthrop, of Wilmington, Del., writes:

I think no one would wish to alter our ancient testimony against war, nor do I think Friends are alone in believing that war is wrong in principle. The whole question, to my mind, resolves itself into a question of expediency,—whether a wrong method is justified by a right result. The pacifists believe that no good was ever accomplished by the use of force, and that a nation would better lose its life than resist evil with evil. But others of us believe conscientiously that in such cases as the American Revolution and the Civil War and the present war (if we succeed in overthrowing German militarism) that the end justifies the means. . . . If we were fighting a war of territorial acquisition we should have no justification; but as between the menace of German domination over the civilized world, and the prevention of such a catastrophe by warlike means, I choose the latter.

It is interesting to observe that although the latter writer begins by saying, "I think no one would wish to alter our ancient testimony against war," she ends by saying that in a certain case she would choose war. As the testimony of Philadelphia Yearly Meeting is against *all* wars, it is hard to see how we can consistently support *any* war without wishing to alter our testimony.

H. F.

"THE CONFESSION OF A QUAKER."

IN the *Outlook* of Feb. 6th, Dr. George A. Barton, professor of Biblical Literature in Bryn Mawr College, has an article entitled "The Confession of a Quaker," in which after argument on Biblical grounds, he concludes "that the Allies engaged in the present war in accordance with the mind of Christ, and that it is his duty as a Christian man, although he abhors slaughter, to lend what little influence he may possess to the support of the Government in its struggle for world righteousness."

Several readers have expressed the hope that there would be in the *INTELLIGENCER* a reply to Dr. Barton's article, but I decided not to answer it, because I thought his whole argument based upon a mistaken assumption, for he begins with the statement that "The corner-stone of the defense of the Quaker testimony against war has been the command, 'Thou shalt not kill.'" Dr. Barton also asserts that the saying of Jesus, "Resist not him that is evil," has been "the citadel of non-resisters from the Quakers to Tolstoy," which seems to me almost equally misleading, especially in view of the position of John Bright, most eminent of all Friends in practically opposing war, who was not a "non-resister" at all. Such controversy, in which a critic charges a religious Society with basing its testimonies on certain texts, which it disclaims, is obviously most unprofitable to all concerned.

I was therefore glad to find Dr. Barton's article answered in the *American Friend* by Allen C. Thomas of Haverford College, who says:

It is not my purpose to enter into any controversy, but simply to give some historical data to show that Dr. Barton's statement of the "Corner-stone of the Quaker testimony against War" is incorrect. His own words are as follows: "The corner-stone of the defense of the Quaker testimony against war has been the command, 'Thou shalt not kill.'" This is taken by them to be a command of universal sweep—a command that admits of no exceptions. It is part of the Decalogue. But scholarly research makes it clear that this Decalogue was, when given, meant for Israelites only."

Dr. Barton is imperfectly read in Quaker history or he would know that this statement is not founded on fact. He makes a charge against a body. There are two principal ways of ascertaining the doctrines held by a body: (1) by its official utterances; and (2) by the statements of those who are recognized as leaders or exponents. The writer has given much time to the study of Quaker history and doctrine, and he has failed to come across in any official document a single instance of the use of the words "Thou shalt not kill" as an argument against war, or even of the use of the idea as a corner-stone.

Allen Thomas then quotes George Fox's famous statement to the magistrates of Derby, his letter to Cromwell, and the great "Declaration" to Charles II in 1660, and he adds:

In the General Epistle, 1854, these words occur: "We feel bound explicitly to avow our continued unshaken persuasion that all war is utterly incompatible with the plain precepts of our Divine Lord and Lawgiver, and with the whole spirit and tenor of his Gospel." In 1841 London Yearly Meeting put forth a special paper on "The Unlawfulness of all Wars and Fightings under the Gospel," which is probably the most elaborate exposition of the attitude of Friends in regard to war that has been issued. Another paper was issued in 1854 (Crimean War), another in 1860, another in 1861 (American Civil War), and in 1871 (Franco-Prussian War). In 1900 a special document was published, "Christianity and War," and still another in 1901. In every one of these official papers the "corner-stone of the testimony" is that war is contrary to the whole spirit of Christianity, and never once are the words "Thou shalt not kill" used. Indeed it is not at all the "killing" which is emphasized, but the spirit which is inseparable from war. In all the many documents issued subsequently, up to the present time, the same ground is invariably taken.

If the London General Epistles, the Disciplines of the various Yearly Meetings, the "Richmond Declaration of Faith," and the "Uniform Discipline" be examined, the same result will be reached.

What has been said of official documents can be said of the journals and the writings of leaders and influential writers. George Fox has already been quoted. If the works of William Penn, Robert Barclay, George Whitehead, and others be searched the same conclusion must be come to. Jonathan Dymond, whose Essay on War was long considered a standard statement of the Quaker view, actually puts those very words, "Thou shalt not kill," aside and says, "War is obviously and most grossly inconsistent with the general character of Christianity." Dr. Barton's main premise falls to the ground.

There is neither space nor wish to go further, except to say that it is impossible for a true Friend to reconcile warlike measures with the real fundamental principle of Gospel Love, or to believe that war is one of "God's processes of spiritual regeneration and social evolution" which Dr. Barton seems at least to imply. His method of reasoning and the steps he takes to reach his conclusions are not convincing.

It is not surprising, as Allen Thomas remarks, that Dr. Barton *has resigned his membership with Friends*. It seems hardly fair, however, for him to put such a title on an article which is obviously a "parting shot" at Quakerism. H. F.

EASTER.

The years drift over Calvary like rain;
Yet still the vision of the Christ is there,
As constant as the stars, and wondrous fair;
But on the war-vexed sea and gory plain
Behold again the sweet Christ-spirit slain,
Rejected as of old, and crucified,
The brutal spear of hate thrust through its side,
And underneath a dark and shameful stain.

Lo, every year of all the drift has brought
Its nature miracles with promise fraught,
Its hope of immortality reborn;
But now we wait a widened Easter Morn:
God's sure recurrent grace in His Great Plan,
The resurrection of the Christ in man.

It was not through the anger, but the *love* of God, that the world was redeemed; it is "not the wrath of man," but the *love* of man, that most fully works out in the world the righteousness of God. Meet harshness by kindness, meet uncleanness by purity, meet craft and suspicion by straightforward honesty, meet intolerance and prejudice by toleration and forbearance. The contest may seem unequal at first, but in the end we shall conquer. Great is truth, great is goodness, and at the last truth and goodness will prevail.—Dean Stanley.

DOUBT of any sort cannot be removed except by action! on which ground, too, let him who gropes painfully in darkness or in uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: "Do the duty which lies nearest thee, which thou knowest to be a duty! Thy second duty will already have become clearer."
—Carlyle.

THAT which is built on selfishness cannot stand. The system of personal interest may be shivered to atoms. Therefore we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until he shall confound this system, as he has confounded those that have gone before.—F. W. Robertson.

WASHINGTON GLADDEN ON PROGRESS.

"Last winter in Columbus I talked with Washington Gladden at the age of eighty, and asked him whether in more than half a century of active service he could look back on any one thing which had become distinctly worse. He said, 'Not one,' but spoke of reverse eddies which he believed were temporary. We talked of the illustration of the moving carriage, where the pessimist can say truly that a full half of each wheel is constantly moving backwards, but the carriage moves forward, for it is always the upper half that counts."—Jenkin Lloyd Jones.



Above is the old distillery at Ornavs, now used by the Reconstruction Unit. In the cut below marked with crosses, are shown the shops for making "demountable houses." The interior of one of these is shown on the right.



AMERICAN FRIENDS' SERVICE COMMITTEE.

NEW WORKERS IN FRANCE.

THE following men and women sailed recently for France to join in the Reconstruction work of the Society of Friends:

LAURA ETHEL COMFORT, Tecumseh, Michigan.
 JOEL BEAN COX, Wailuku, Maui, Hawaii.
 FRANCIS H. DIAMENT, Devon, Penna.
 PAUL G. ENGEL, Central City, Neb.
 A. RUSSELL HEATON, Poughkeepsie, N. Y.
 HORACE P. HILL, Minneapolis, Minn.
 SAMUEL MORRIS, Philadelphia, Pa.
 CHARLES LESLIE PENNELL, Lansdowne, Pa.
 DIXON COALE PHILIPS, Plainfield, N. J.
 VERNON L. PIKE, Wichita, Kansas.
 E. MERRILL ROOT, Somerville, Mass.
 CARLETON E. SAGER, Philadelphia, Pa.
 HARVEY S. THATCHER, Utica, Ohio.
 CLEAVER SHOEMAKER THOMAS, Chester, Pa.

Another group, sailing in a different vessel, included the following persons:

HERBERT N. BAKER, Tonganoxie, Kansas.
 FRANK E. COLCORD, Newberg, Oregon.
 MILTON P. HUNTER, Pleasantville, N. Y.
 F. RAYMOND JENKINS, Richmond, Ind.
 HARVEY E. KITTS, Kokomo, Ind.
 CLIFFORD T. KNIGHT, Oskaloosa, Iowa.
 MAYNARD J. MCKAY, Wilmington, Ohio.
 WILLARD B. OTIS, Venice Center, N. Y.
 DR. MARIANNA TAYLOR, St. Davids, Pa.
 LESTER B. WRIGHT, Newberg, Oregon.

SCHOOL FOR REPATRIATED CHILDREN.

NEW opportunities continue to open up to the Friends' Expedition in France. The most recent is a school for Belgian children who are being sent by Germany through Switzerland into France. The work is under the American Red Cross and several Friends have been assigned to it. The following letters from Henry Strater and Edwin Zavitz have brought to us across the Atlantic the kindling fire of their enthusiasm for this new opportunity.

A former monastery is being refitted for use as a school for one thousand Belgian children, between the ages of seven and fifteen years, who have been repatriated through Switzerland. Six hundred arrived five weeks ago; the rest arrive in March. Of these, six hundred will be boys. The school is to be continued until after the war. There will be studies, work (combining with it as much as possible trade instruction), and physical education.

Captain Graux wishes the boys to have physical exercises, sports, scouting, etc., according to English and American ideas. Belgian or French workers have no knowledge of such instruction. (He himself initiated Boy Scouting in Belgium.) He can secure Belgian soldiers for teaching and *surveillance*.

In his letter of December 10th, Captain Graux outlined a plan whereby the Friends would be in charge of the boys at all times except when in classes. Now, however, he is promised six more *professeurs*, so that the Friends would not need to act as *surveillants* during the night. They would organize and direct games and sports; cooperate with the workmen, who direct the chores and trade instruction; and cooperate with the *professeurs* during the day in the directing, or *surveillance*.

The aim of the work would be to impress upon the boys what is best in the American and English idea of training and sport. Consequently, the men should conduct the training for a period long enough for it to have a permanent effect in moulding the characters of the boys. It would not be worth while to enter into the work for less than five months, at the least, although the Friends might be replaced by new English or American workers.

The men would not need to be athletes, but would have to be able to organize and instruct large numbers of the boys in the sports. It would be well to have at least one worker who knew boy scout work, since the country is well adapted to this. They would need to be men who could maintain discipline among the boys. Knowledge of French would be essential, although a man who could speak French brokenly, could issue necessary commands, and would rapidly acquire facility by the constant contact with the Belgians. All of the children are Walloons, that is, they all speak French, and no Flemish.

The work must have a strong attraction for the men, since the organization will not be perfected for some time, and there will be many discouragements. To do the work well will require the most constant effort. No man could undertake it as a holiday from the other work of the Friends, since it would be in many respects harder. It would also require tact.

Captain Graux and Madame Dardenne both desire to

have the assistance of Friends, for the reason that they would be of good education and training, and possess the necessary initiative and originality. HENRY STRATER.

Le Glandier, par Pompadour (Correze),
29th January, 1918.

DEAR CHARLES EVANS:—I wish I had the ability to write thee so as to give an impression strong enough of the splendid chances we have here to work. I have only been here a couple of regular days, but I am delighted with the place, and can't be too enthusiastic over it.

It is beautiful, very beautiful, around here, and the old castle is splendidly adapted for this school. The large playground is the best thing about it, so far as we are concerned, and I would not want a better one if I had the chance to order it made myself. Things are ever so much better and more comfortable and workable than I had expected to find. The 600 children all seem pretty well and happy, especially good-natured when one considers what they have gone through.

We have already gotten organized. As a commencement Captain Graux has given us the entire control of the playground, and the schedule is arranged so that all the children come to us every day. The groups are large yet, but when we have more men we can do better work.

Henry Strater has made a wonderful beginning in this work, and is doing splendidly. He has already given the children a great deal, and has awakened in all of them the enthusiasm that is going to be the basis for our work with them later on.

There are about 22 Belgian men here as teachers, so we have no duties at all except on the playground, which opens at 8.30 and closes at 4.30 or 5.00. Our days are busy, but the work we are going to be able to do will be well worth while.

We have the girls as well as the boys to direct on the playground. Such dear youngsters I have never before seen, such responsive little souls and such honest, sincere hearts. Loving children as I do, I am in the seventh heaven here.

The idea has occurred to Henry and me that perhaps the Friends could send a few of our women here, to work in an intimate way among the girls on the playground and during the time when they are not in class. There are six or seven French young women here, but they are of the type that work in as they should. They take no personal interest in the girls, and consequently do not get as close to them as they should. Captain Graux said when we were talking about it to him that he would like very much to have some Friends (women) come to help out on the playground and in the dormitories at night.

Henry and I are agreed that it is a great chance to come into contact with a great number of children and to do a great good. Also that it would be pleasant work, and any of our women who would come would be very happy. There are nearly fifty people here of all branches. Doctors, nurses, dentists, teachers, etc., and we have a splendid time together. The accommodations are very comfortable and the meals splendid. We wonder if thee could put this before the F.W.V.R.C. If necessary some one else could be sent down here to look the proposition over, but I am sure any one who came would be of the same opinion as we are. Captain Graux said if he could have three or four American or English Friends (women), in three weeks' time he could replace the French teachers who are here now, but who do not fill the bill.

Personally I think we men are going to have the chance to do some wonderful work for these children. It is an opportunity that cannot be estimated in its effects. I am extremely delighted with everything I find here, and the same chance is open now for women. I hope it can be accepted. I wish a few women whom I know in Philadelphia could be here to undertake some of this work. We shall be very much interested to hear what the F.W.V.R.C. thinks of the proposition when thee brings it up.

And I do wish thee could come to Le Glandier for a visit. Thee would enthuse, I am sure. It is perfect spring weather here, with sunshine every day so far; I can hardly realize that it is still January.

The country round about here is wonderful. We feel as though we are in the Adirondacks or in New England. Nearly 40 young men and young women are about the Chartreuse already, and it is very pleasant to know them. The Belgians, the French and the Americans make a fine company. We talk French all the time, and it is going to

be a wonderful chance for us to perfect what little French we have.

We have been so busy that it has been hard even to find time to write this letter. Can thee let us know how this idea strikes the Paris office, as soon as thee finds out, so we can tell Captain Graux? I hope they will see fit to send some women here in a few weeks.

We shall be ready to welcome Vickers and Morton as soon as they come. Strater, who knows Morton, thinks he will be fine here.

Best wishes to thee and the people in Paris.

EDWIN C. ZAVITZ.

FEBRUARY IN THE CORREZE.

BY LEWIS S. GANNETT AND EDWIN ZAVITZ.

Just southeast of the geographical center of France is the Correze—a country of rolling hillsides and quaintly garbed country folk. There used to be a Chartreuse monastery called "Le Glandier" at Pompadour in the Correze, but ten years ago church and state were separated, and the cowed monks went away. The monastery lay vacant, parts of it sometimes used as a summer hotel, sometimes as a summer home for city children.

To-day the monastery buzzes with the infinite chatter of six hundred children,—Belgian refugees, sent out from Belgium to keep them from starvation or illness. The American Red Cross and the Belgian Government share the expenses; the American Red Cross maintains the medical and dental dispensary there, and the Friends (Quakers) are sending down four young men (two Americans and two Englishmen) to direct the physical training and help in problems of discipline. They spend their days on the playground, keeping the boys so busy that they have not time for mischief.

The Americans are Edwin Zavitz and Henry Strater. Sometimes they cross the hillsides on business. Here is a section of one of Zavitz's letters:

"Last Monday I had to walk four or five miles across country to attend to some business matters with the Mayor. It was a wonderful brisk morning. The road wound up hill and down hill through this exquisite hilly Correze country. Some slopes are covered with chestnut woods, some are open pastures, already turning green; the parallel ditches making them look almost terraced.

"All the time that quiet morning one could hear the rippling of water, either in the full steep ditches or in the little brooks that wound their way between the hills.

"In late summer it must have been glorious here. In all the wild patches there are thick mats of dead heather. Imagine it in bloom with its fragrance and its pinkness. There are some flowers even in February; a yellow blossom in the hedges already brighten the winter monotony—bare hedges—they border all the road and separate the hillside fields, sticks in two rows, the inside space filled with small branches. Gray-green lichens hang on the dead wood, almost as thick as Spanish moss in southern swamps; and tangled together are green shrubs, that of the yellow blossoms and another with fresh waxy olive-green holly bushes starred with big clusters of scarlet berries. I never before saw such holly nor such mistletoe as grows in the high trees, bundles of it like hugs crows' nests among the bare branches.

"Ox teams, led by peasant women, passed me on the road; red, stocky cattle, the yoke tied around their horns. A long stick held between their heads told them very plainly what to do. They were hauling odd two-wheeled carts, filled with apples or cider barrels.

"The trees are better cared for here than in America. Even in the woods, every tree is carefully trimmed and the cut branches are tied in bundles. Not a twig is wasted. The large sticks are squarely piled and the small branches or fagots are cut in even lengths. Almost all the trees are chestnuts. This is the country of the 'marrons,' and even in February one still finds good nuts under the trees. In a short cut across a field of 'marroniers' I picked up a good handful which the leaves and dead burrs had partly protected from the frost. As I walked down the road munching them, I was not the only one enjoying the nuts, for I met a drove of 'cochons' (pigs) waddling and snorting along, picking up a mouthful here and there. They were healthy-looking pigs, big and fat, with a broad band of white around their bellies, as though their black skin had been pieced. Further along strolled another mixed company, white sheep, black sheep, a brown sheep, several pigs both big and little, a goat and a dog. An old woman knitt-

ing as she followed the drove with her little daughter, looked at me with astonishment obviously wondering where so queer looking a creature had come from.

"At one crossroad I overtook a little French girl. She had run to the corner to get there before me, but was frightened when I spoke to her, asking the way to the next village. She was going there herself, she said, and would show me. She was a neat little girl, her black hair tightly combed. For several minutes she could only reply, 'Oui, Monsieur,' to anything I said, but we chatted more comfortably as we went on, and she told me a lot of interesting things about the beautiful hill country of Correze and its people."

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING THIRD MONTH 2, 1918.

Plymouth Preparative Meeting, Pa.	\$106.00
West Grove Friends, Pa.	35.00
Norristown Friends, Pa.	100.00
Gilead, Ohio	20.50
Cornwall Monthly Meeting, N. Y.	19.50
Miami Quarterly Meeting, Ohio	300.00
Phila. Yearly Meeting's Peace Committee.....	2,469.50
Five Years Meeting	6,158.31
Stillwater Meeting, Ohio	5.00
Clear Creek Monthly Meeting, Ill.	40.00
Jericho Monthly Meeting, N. Y.	160.00
Purchase Executive Meeting, N. Y.	1,052.50
Falls Monthly Meeting, Pa.	12.00
Mullica Hill Meeting, N. J.	60.00
Swarthmore Monthly Meeting, Pa.	134.50
Goshen Meeting, Pa.	35.00
White Water Monthly Meeting, Ind.	10.00
New Garden Preparative Meeting, Pa.	50.00
Rahway and Plainfield Monthly Meeting, N. J.	80.00
West Branch Friends, Iowa	18.00
Eye Street Meeting, Washington, D. C.	200.00
New York Monthly Meeting	1,500.00
Chappaqua Meeting, N. Y.	20.00
Lansdowne Monthly Meeting, Pa.	175.00
Pennsgrove Meeting, Pa.	60.00
Chester Preparative Meeting, Pa.	40.00
Buckingham Monthly Meeting, Pa.	20.00
Darby Monthly Meeting, Pa.	25.00
West Union Monthly Meeting, Ind.	5.00
Mennonite Board of Missions and Charities	4,000.00
Individuals	552.75

\$17,463.56

WEEK ENDING THIRD MONTH 9, 1918.

Five Years' Meeting	\$4,733.92
Philadelphia Yearly Meeting, Peace Committee..	3,328.53
Green Street Monthly Meeting, Pa.	226.00
Ohio Yearly Meeting (Damascus)	117.40
Chicago, Ill. (Friends of both branches)	150.00
Medford Monthly Meeting, N. J.	45.00
Birmingham Monthly Meeting, Pa.	20.00
Middletown Monthly Meeting, Pa.	132.00
Upper Greenwich Preparative Meeting, N. J.	3.00
Swarthmore Monthly Meeting, Pa.	40.00
Salem Monthly Meeting, N. J.	200.00
Pilesgrove Monthly Meeting, N. J.	100.00
Upper Springfield Monthly Meeting	30.00
Purchase Executive Meeting, N. Y.	200.00
College Park Association of Friends, Calif.	225.00
White Water Monthly Meeting, Ind.	20.00
Buckingham Monthly Meeting, Pa.	50.00
Kennett Preparative Meeting, Pa.	125.00
Plainfield Monthly Meeting, Ind.	34.00
Pittsburgh Meeting, Pa.	150.00
Richland Meeting, Pa.	10.00
Concord Monthly Meeting, Pa.	11.00
Haverford Preparative Meeting, Pa.	66.00
New York Monthly Meeting, N. Y.	800.00
Bristol Monthly Meeting, Pa.	140.50
Cornwall Monthly Meeting, N. Y.	54.00
West Union Monthly Meeting, Ind.	5.00
Lobo Monthly Meeting, Canada	80.00
Individuals	720.40

\$12,316.75

CHARLES F. JENKINS, Treasurer.

THE FRIENDS' INVASION OF ORNANS.

BY HORACE BANCROFT DAVIS.

ARTHUR gazed critically at the rag under his hand. "If anybody had told me, a year ago to-day," he reflected aloud, "that I would now be scrubbing floors in an absinthe factory in France, I would have sent him to the doctor."

He took the scraper and started in on the third layer of dirt.

"The date on this building is 1760," he pursued. "Wonderful how it can have collected all this dirt in such a short time."

Arthur is the orderly, and as such entitled to advice from his *confreeres*, and bitter hatred if he lets the fire go out, but not much sympathy. His social standing was for the time being impaired; his mates were allowed to express their opinion with impunity on his mustache and his progress in the French language. In a word, Arthur was bored.

"We are going to have a construction camp here," he mused. "We get the lumber rough, saw it up and nail it together, and ship it off in sections to the Somme; there, another bunch of Americans throws them together, puts in some chairs and beds, and refugees come and live inside. Great idea! But to make wooden houses one needs wood, and our wood has perhaps gone to make fires for trench cooks. In the meantime, we are members of a monastery for the perpetual adoration of the God of Heat; and this week I am High Priest."

He descended to throw some coal on the fire. A group collected there informed him cheerfully that some lumber had arrived, and the work would begin "toot sweet!"

"Tout de suite," moaned Arthur; "that means in two weeks."

You get the best view of the town from the statue of the Virgin on the hill to the east. At your feet the little river foams over the dam, and its white thread loses itself in the green flood-plain beyond. Above the flood-plain, the banks rise steeply to the low gray cliffs, which jut out, then recede, and sometimes are cut off from each other entirely. The low rim of sheer stone stands out like a row of teeth, with carefully-tended verdure above and beneath. The gorge, and the hills, and the sloping gardens and vineyards are old; but none are older in appearance or more a part of the landscape than the little gray town at your feet. It is squeezed between the hills, along the river side. Down the valley you can see a lone gray tower, which is all that remains of an old chateau. A coterie of robbers lived there in the days when the Franche-Comte belonged to Spain. The communal school is still held in a Spanish building.

Into Ornans, we Reconstructionists were precipitated, fresh from America, with untold enthusiasm and a certain spirit of consecration, changed but little by a short stay in Paris. We marched the length of the main street that first September evening when we invaded the town. The women whose shops were still open came to the doorsteps of their little gray buildings to watch us pass.

The Reconstructionists are Quakers and other protesters against war. They are trying in their work to put into practice the ideal of fellowship and good-will which they hope will one day take away the occasion for all wars.

We set to work to make a home of a wine factory. Under the efficient management of the *chef* of the carpenter shop, we made tables of all varieties with a speed that amazed ourselves. Partitions and hat-racks appeared over night. In the week-ends we penetrated far into the circling plateau, and proudly rediscovered all the old landmarks. And after the last floor was scrubbed and the last wall white-washed, we looked about for more to do.

The people of Ornans watched and told their neighbors what they saw. They had never been in a hurry. They did not quite know what it was all about, but they were very polite and friendly, even pretending to understand our French.

The town numbered 3,000 inhabitants before the war. Sixty men have been killed, and fifteen are missing. It will be well for you to keep that in mind when you come to Ornans, for it is not patent. Economically, Ornans has not felt the war. As for us, the war interferes with our work, but not with our lives. We are well-fed, well-clothed, well-heated.

Sometimes we forget for a while that there is a war, the women in their husbands' shops are so bright and cheerful. One day when the Army had called away the only

doctor in the town, a young woman asked our doctor to prescribe for her. He told her she must never lift heavy weights. 'But,' she replied, 'the men are away, what can we do?'

How would they look on us, the sad, cheerful women, the older men, and the children who only half understood? Would they resent our invasion? The people of France received the Americans as saviours with open arms. Would the people of Ormans be repulsed and disillusioned? We used to wonder and doubt.

Now, after four months in Ormans, we know the answer. Eighteen out of our twenty-five are taking or have taken lessons in French families in Ormans. This has implied at Ormans entrance into the family circle and participation in many of the family activities. It has resulted in some very warm friendships. Misunderstandings are forgotten. We like Ormans, and Ormans likes us.

It was the middle of December when I first met the Curé. We were planning a Christmas show for the kids, and had gone for advice to the Baillys, particularly Mme. Bailly; for the Baillys had been our gateway, our *sine qua non* for Ormans introduction, ever since we arrived.

Madame approved warmly of our plan, and suggested that we see the Curé—he would know. The woman in the stationery store was also consulted. She was a little doubtful, but was sure we would get satisfaction from the Curé.

We found the venerable gentleman reading alone. With his thin white hair and priestly garb, he looked quite unapproachable. But when he looked up that illusion vanished. In an instant he was bidding us sit down, apologizing for his quarters, putting all he had at our disposal, in an outburst of cordiality so profuse as to be quite unintelligible. He settled in an instant questions that had bothered us for days, giving us the answer before our questions were half formulated in imperfect French. We did not accept his suggestion of a lottery at the show, nor did we take the "quelque chose" to drink he offered us as we left; but we vowed that we would call again,—and we did.

We secured the cooperation of the town electrician, a square, brown, dyspeptic person with a large patience and larger mustaches. He agreed to give movies.

On Christmas afternoon, with the Curé acting as policeman, came the show. The children filled the hall. The movies were followed by a trio, a tumbling act, and a comedy, performed by divers Reconstructionists with at least sufficient success. Each child got a bag of fruit on his way out.

A few days later I met a little girl on the street.

"Were you at the Bon Noel?" she said.

"Yes," I answered.

"When we each got an orange?"

"Yes."

She grinned and said, "I was there too."

After all our rehearsing, and scene-making, and decorating, what impressed her most was the orange!

Two Pennsylvania farmers are discussing the relative merits of certain farm tractors; in another corner, Gene Quigg, our chauffeur, is telling of his adventures on his last trip to Besancon. Goff is dreamily doing the beginning of a jig. Suddenly the lights flicker and go out. Everybody shouts; whereupon they come on again.

"Going to mass tomorrow, Gene?"

Gene is taking the girl who gives him French lessons to mass, but he is not giving himself away.

"O, I don't know," he says cautiously.

At dinner the lights go off for good.

The star grouch recites his star poem:

*"The stopped-up drain;
The smoky flue;
The inside pain;
Nothing to do.*

*"The icy walk;
The early night;
The foreign talk;
The lack of light.*

*"The air that's damp;
The homely daughter;
O cold hard world!
O cold hard water!"*

We have recently received two additional checks for \$2000 each from the Mennonite church. This makes a total of \$3000 which the Mennonites have furnished within the past few weeks, although as yet only one of their men is engaged in this work.

FRIENDS' SERVICE NOTES.

FRIENDS are earnestly requested to send to our office at 20 South 12th Street, Philadelphia, local newspaper clippings relating to Friends' war relief work. Clippings from *past* papers, as well as future ones, will be much appreciated.

We also request the families who have been on our Unit in France to loan us any pictures which may come from France. We need these for cuts and lantern slides. We have found it exceedingly difficult to obtain an adequate supply of pictures from abroad, and Friends can render great service by complying with this request. We shall not injure the pictures in any way, and shall return them promptly.

Richmond (Ind.) Friends report notable progress in sewing and knitting work. At a recent meeting over one hundred women representing four meetings gathered together for a day's work. The four ministers were invited to be present at a box lunch. In the box of each of the ministers was tucked a subject for an impromptu after-dinner speech. Two of the subjects were "The Need and The Needles," and "The Unit and Unity."

SUGGESTIONS TO RECONSTRUCTION SEWERS AND KNITTERS

In recent weeks, when the young men who are preparing to sail for France come to the storeroom at 15th and Cherry Sts. and try on the sweaters, both with sleeves and without, it has been found that some of the sweaters are too small in the neck to permit a man's head to pass through. With many the fault lies in the last round, the "binding off," and can be remedied by raveling out and rebinding off, but more care at first is needed.

Directions for a coat sweater, with button-holes and sewed-in sleeves, will be furnished on request. For girls, it is well to open the sweater all the way down the front. This can be done by casting on a few more stitches at the neck and making button-holes by binding off three or four stitches on one round and casting on the same number on the next round.

Some ingenious worker has devised a pattern for a baby dress which may be cut advantageously from men's discarded shirts. These patterns will be furnished in limited quantities by the undersigned on application. Infants' shirts may be cut from the good parts of discarded underwear. The small muslin shirt that was sent from London as a sample has no fastenings on the back, but narrow hems and a two-inch lap. If mothers think it best to have the woolen jacket made to open in front, it will be satisfactory to have them so made. Small petticoats also may be made from underwear.

Care should be taken in making trousers for small boys that the material used is stout enough to give good service.

The sewing circle that meets at 15th and Race Sts., Philadelphia, on Fourth-day will gladly receive discarded underwear and make the good parts into garments.

The undersigned would like to have a donation of four or five dozen quart fruit jars with good sealable tops; but do not bring or send such without first consulting her.

140 N. 15th St., Philadelphia.

MARY H. WHITSON.

RECENT LETTERS FROM RUSSIA.

EMILIE BRADBURY writes from Buzuluk, Nov. 9:—

I am planted in a village of about 5000 people in the middle of the steppe, miles from anything, and it seems like being at the end of the earth. I know there are 5000 people here because the other day I went up to the volost (the house of the chief man of the village) and asked, and they showed me the book with every "hozyaen," or head of a family, with his dependents, written in it. You never would dream that there were so many people here, to look at this village. Only the richest people have wooden houses, the rest live in mud houses that one can look right over when standing alongside.

Every family lives in a kind of "compound" of its own. For instance, our landlord's house is on one side of the gate (a big wooden door) and ours on the other. Then, built around the barnyard (as we would call it, but the English call it a "compound") are the houses of his brothers and

sons. I haven't learned yet just which are the doors to the people's houses and which to the animals. They all look exactly alike, even inside!

We are having quite exciting times now because the refugees can't get anything from the natives. The natives say they haven't enough grain for themselves, and they refuse to sell to the refugees, and the refugees refuse to move to another district where the bread is plentiful. Sunday we had a riot, and yesterday four soldiers appeared. All day yesterday and today they have been searching, and when they find any surplus over and above what the man's family needs, they take it and sell to the Berjeuze (refugees). There's quite a lot of feeling, naturally, so I guess we'll have more excitement before it's decided whether or not the refugees have to move to another district where the bread is plentiful.

Efelmfoka, Dec. 6.

At last the cart has come to take our letters and things to Buzuluk—though whether it does any good to send them, I don't know! I guess when they get through revolving in Moscow they'll send our things along, but now I haven't had any letters for three weeks. Don't tell anybody, though, or I'm afraid they won't even write. Probably something will be on the next cart, however, for we hear that things are quiet again in Moscow and Petrograd. It's so hard to believe that there is any trouble in Russia. Away down here everything is so quiet, and nothing different except that some of the soldiers are at home, saying that peace has been declared for three months. When the three months began or whether it's true I don't know! Life here goes on just the same.

I have been trying to find out from each woman in the work-room just how much money she receives from the government, for every person over 60 and under 14 receives 4 roubles 10 kopeks a month. Very few of the women receive money for themselves—only a few of those whose husbands have been killed at the front; but they, most of them, get money from their old people and children. Here a person of 60 is really old; and when you think that the bread they eat in one month comes to about 5 roubles,—well, it's hard to understand just how they make ends meet. When we remember that this is the only work the women can get, otherwise they would have no money at all, then this work seems worth while. Goodness knows this gives them only the barest necessities—but then the natives themselves have mighty little besides.

EMILIE BRADBURY.

A GOLDEN WEDDING.

A RARE and enjoyable occasion was celebrated in Mullica Hill, N. J., on Second month 27th, at the home of Henry and Rachel M. Lippincott, it being the fiftieth anniversary of their marriage. About one hundred relatives and friends were present. Their two sons, C. Carroll and Raymond Lippincott, with their wives Mary and Elizabeth, were largely instrumental in arranging this pleasant occasion. The certificate of fifty years ago was read by Raymond Lippincott. Eleven of the original signers are living, seven of whom were present. Appropriate remarks by Joel Borton and others followed the reading of the certificate, after which Grace Lippincott, daughter of Carroll and Mary, gave a reading entitled "A Courtship by Automobile," which was very interesting. No one thought of courting in this way fifty years ago, neither did they think of going to a golden wedding in such a vehicle. Although the invitations requested "no gifts," quite a number disobeyed, and expressed their appreciation of these valued friends by presenting them with numerous gold coins, while others presented beautiful flowers. Many expressions of congratulations and best wishes were extended.

UNION MEETING AT PURCHASE, N. Y.

ROBERT BARNES writes from White Plains, N. Y.:

A few weeks ago an invitation was extended to the members of our Purchase meeting by the minister of the Methodist Church in our neighborhood, for us to join with them in a reunion service, and he also stated that at some future time they would come and worship with us. We accepted the invitation, and the service was well attended and very satisfactory.

We have now sent them an invitation to join with us next First-day, Third month 17th, and it has been accepted.

We believe that liberality and Christian fellowship are the true badge of Discipleship.

ROBERT BARNES.

ABOUT FRIENDS OF DRAFT AGE.

IN the report of the Secretary to the Advancement Committee on Third month 6, 1918, the following figures were given about our members of draft age, with about 25 per cent. not heard from:

Number of names on file of members of draft age..	954
Number of draft age enlisted	112
Number over or under draft age enlisted	11
Number who have accepted service under the draft..	16
Number who are conscientious objectors (at one point or another) in camp	16
Number discharged on physical grounds (27 per cent. of those examined)	67
Number discharged on account of dependency (1st draft)	68
Number discharged on account of agriculture (1st draft)	28
Number discharged on account of other industrial grounds (1st draft)	14
Serving prison sentences for refusing to register....	1
Members of Friends Reconstruction Unit:	
In France	23
On the water	4
Awaiting passports or sailing dates.....	13
	40

Of those reported on this point about 75 per cent. made the claim for discharge from combatant service granted by the Selective Service Act to members of the Society of Friends.

J. BARNARD WALTON, Secretary.

FRIENDS IN COLORADO.

THE Friendly Group of Denver met on the evening of March 1 at the home of Dr. and Mrs. William Smedley. There was quite a full attendance, and all present were very much interested in the talk of the evening, given by Mrs. Mary Bell Wright. The subject was "The Young Friends Movement." The speaker gave a full and comprehensive account of this movement, its history, its aims, and its work both in this country and in England. A general discussion followed. The subject for the next meeting is "Friends in Business."

H. S. WALTON.

NO GENERAL CONFERENCE THIS YEAR.

IT having been urged upon the attention of members of the Central Committee that it might be wise not to hold a Friends' General Conference this year, the members of the Executive Committee and as many of the Central Committee as could arrange to do so met in Philadelphia, Third Month 6th, to consider the matter and decide it.

There were about forty present, and letters were read from forty-six who could not attend.

The chief reasons given for the postponement were the difficulty of securing rooms and rates at Cape May, the probable difficulties of transportation, the fact that many feel that the money usually expended at a Conference would better be used this year in reconstruction work in France; that many of those who would otherwise attend are engaged in service that would not permit them to be present, and thus limit the size of the gathering; a feeling on the part of many that it would be better to plan for several smaller gatherings this year rather than one large one to which the public would be invited.

After the reading of 46 letters from members of the Central Committee, 40 of which favored postponement, an earnest discussion ensued, the outcome of which was the unanimous decision not to hold the Cape May Conference this year.

It was the judgment of the Committee that at some time during the summer or early fall, a gathering, limited in number, should be held in some appropriate place, where those present, representative, if possible, of all Friends, may be led, through the power of the Divine Spirit, to become unitedly convinced of the duty of Friends in these trying times, and to become clear in our minds as to the character of our message to the world.

It was also thought that a small gathering of the same nature should be held within the limits of each Yearly Meeting during the next few months, under the care of the Central Committee.

A committee was appointed to arrange for the proposed gathering and prepare a program.

There was throughout the meeting of the Committee much earnest expression, and an evident desire to be guided into the truth, wherever it may lead.

O. EDWARD JANNEY, Chairman.

BIRTHS.

YEATMAN.—In Avondale, Penna., on February 17, to Walter Marshall and Lillian Starr Yeatman, a daughter, named GHERETIN. This baby is a descendant of Jeremiah Starr, who was an influential Friend of colonial days, and of John Marshall and Sarah Smith, whose marriage in 1688 was the first to be solemnized in the (then) Darby Meeting-house.

DEATHS.

ADAMS.—At Plainfield, N. J., Second month 21st, passed into the higher life MARIETTA VAIL, wife of Henry G. Adams, and daughter of the late Theodore and Phebe (Harned) Vail, aged 70 years and 15 days. She was a member of Plainfield Meeting, a consistent Friend, faithful in the attendance of meetings and the various activities of the Society as long as strength permitted. Her home life manifested infinite gentleness, patience and devotion to her family. Her religious feeling was expressed in this verse of a favorite hymn:

I have a Savior, he's pleading in glory
A dear loving Savior, tho' earth friends be few;
And now he is watching in tenderness
O'er me,
And oh that my Savior were your Savior too."

BROWN.—On Second month 16th, at his home near Mickleton, N. J., THEODORE BROWN, aged 57 years. He was a valued member of Woodbury Monthly Meeting, and a regular attendant and earnest worker of Upper Greenwich Meeting. As Superintendent of Mickleton First-day school he will be much missed, as well as in his many other lines of activity. He was a member of the New Jersey State Board of Agriculture, President of Gloucester County Board of Agriculture, and a leader in movements for the betterment and uplift of his fellow-men.

HAMBLETON.—In West Grove, Pa., on Third month 2nd, 1918, SABILLA E. HAMBLETON, in her 74th year. She was the daughter of Charles and Henrietta Simmons Hambleton, who with other families of the same name were active in their protest against slavery sixty to seventy years ago, when it meant much to be termed an abolitionist. Her brother, C. Burleigh, is now the only survivor of several families of the name formerly residing in this section. SAMUEL H. BROOMELL.

KETCHUM.—On Jan. 17, 1918, EMILY H. UNDERHILL, wife of David P. Ketchum, passed away at her home in Stanfordsville, Dutchess Co., N. Y. She was born in the town of Washington, Dutchess Co., N. Y., Seventh month 4th, 1833. She is survived by her husband and one daughter, the wife of Rev. R. C. Allen. She was by birth a member of the Society of Friends. Hers was an exemplary Christian life. On the eve of Jan. 5th she retired as usual, and during the hours which intervened before the dawn of Sunday "God kissed away her breath and she was not here."

MURPHY.—At Syracuse, N. Y., on Second month 6th, MARTHA ANN, wife of John Murphy, and daughter of John and Ann Gurney Griffin, aged 76 years. She is survived by her husband and only sister, Sarah Griffin, Flans-

burg, of Coxsackie, N. Y. She was a birthright member of Friends.

PANCOAST.—At Germantown, Philadelphia, on Fourth-day, Third month 6th, 1918, DAVID PANCOAST, aged 73 years.

POWELL.—On January 2, 1918, at the home of her daughter, Mrs. Ezra Palmer, Grapeville, Greene Co., N. Y., PHOEBE, wife of the late Cyrus Powell, in her 95th year. She is survived by one daughter, Arabelle Palmer, one son, Alonzo Powell, of Coeymans, N. Y., four grandchildren and one great grandchild. She was a birthright member of Friends, and devoted to that Society all her life.

POWELL.—At Copackie, N. Y., ARTHUR E. POWELL, son of the late David and Jerusha Gurney Powell, in his 71st year. He is survived by his only child, Elizabeth, wife of Rev. Samuel T. Clifton, of Winsted, Conn., also two brothers, Gurney and Joshua Powell, of Jamestown, Kansas. A man of strict integrity and keen insight, his advice was much sought after in settling estates and other business. Although a consistent member of the Reformed Church, he always retained a deep interest in the Society of Friends, of which he was a birthright member. His was a spirit of rare beauty and excellence. He shed happiness all along his walk in life, and was loved and respected by young and old. E. H. P.

ROBERTS.—On Third month 6th, 1918, at her late residence, 1537 N. Bouvier St., Philadelphia, MARGARET A., widow of Barton G. Roberts.

COMING EVENTS.

THIRD MONTH.

16th, Seventh-day—Western First-day School Union will meet at Hockessin (Del.) Meeting-house at 10.30 a.m. Kennett trolley cars stop within walking distance. There will be a discussion of "Social Service in the First-day School," and a review will be given of George Albert Coe's book, "A Social Theory of Religious Education."

16th and 18th—The Junior Friends Tennis Club of Philadelphia will give a wholesome, humorous play, "All-of-a-Sudden Peggy," on Seventh-day, Third month 16th, and Second-day, the 18th, at the P. Y. F. A. Auditorium, 15th and Cherry Streets, 8 p. m. The entire net proceeds will be given to the American Friends' Service Committee as a contribution to its work.

16th—At 8 p.m., Rufus M. Jones will speak in the Meeting-house, N. High St., West Chester, Pa. on "Reconstruction Work Among Friends."

16th—Conference of Committees of Friends' Schools under the care of Executive Committee of Philadelphia Yearly Meeting's Committee on Edu-

cation at 10:30 a.m., at Friends' Central School, Phila. The matters to be considered have to do with the problems of co-operation between the Monthly or Preparative Meeting and the school with financial management, with advertisement, and expansion, and with administration generally. Ida P. Stahler, Executive Secretary.

16th—Charles F. Underhill will give a reading of the play, "Rip Van Winkle" for the benefit of the Friends' Employment Society, at the New York Meeting-house, at 8:15 p.m. Admission, 50 cents.

16th—Lecture by Jesse H. Holmes in the series on "Internationalism and the Great War," at Phila. Young Friends' Association, 140 N. 15th St., second floor, 2.30 p.m. Subject, "The Friends and the War—Friends in England, in America—Attitude toward Military Service—Forms of Alternative Service—Activities of Friends' Organizations—Friends' Reconstruction Unit—Have Friends a Constructive Program Looking to Permanent Peace?"

17th, First-day—Meeting for worship at 15th and Race, Philadelphia, 10.30 a.m. Conference class on "Internationalism" at 11.40. Subject, "America and the War—Our Neutrality Conflicts—International Law—Submarine Warfare and Rights of Neutrals."

17th—Union Meeting of Friends of Purchase, New York, with the Methodist Church of the same neighborhood.

17th, First-day—Fifth Talk on the Hebrew Prophets, by Henry J. Cadbury, Ph. D., Library of Friends' Central School, 15th and Race Sts., Philadelphia, 7 p.m., preceded by a supper, 5.30 p.m. Those who cannot conveniently attend the supper will be welcome at the Lecture.

19th—The Annual Conference of Women's Fellowship Circles of Philadelphia in 12th Street Meeting-house, at 2:30 p.m. Short address on subjects connected with our Christian life and work by Rebecca N. Taylor, Emily Oliver, Sarah B. Leeds, Mary H. Rhoads, Rebecca Carter, Minnie P. Bowles and others. All women Friends are invited.

20th—Germantown Friends' Association, at 8 p.m., Social Meeting. An evening devoted to music.

20th—Social Meeting of Germantown Friends' Association, 8 p.m. Evening devoted to music.

21st, Fifth-day—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7:30 p.m.

22d, Sixth-day—Social Meeting at 17th Street and Girard Avenue, Philadelphia, under the joint care of the



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(Coulter Street) has three positions to fill for the academic year 1918-19.

First, a teacher, college graduate of experience, to take the position for one year of a teacher absent on leave of absence. The work includes first-year Latin, instruction in History and English for pupils in the highest Intermediate class and the early part of the High School.

Second, an assistant teacher for the Primary Department who has had some experience. The duties include instruction in Arithmetic in the third year and general help with the third year pupils; assistance on the playground at recess times; assisting with the hand work, if the teacher has that ability; and instructing children who have been absent or who may have fallen behind.

Third, an assistant to the Secretary, to have some care in the oversight of the study room. The applicant should have some knowledge of simple bookkeeping and be accurate and interested in office work.

Applications should be made to STANLEY R. YARNALL, Principal, Germantown Friends' School, Coulter Street, Germantown, Philadelphia.

BOARDING AND ROOMS.

WASHINGTON, D. C.—PERMANENT

and transient boarders desired in a Friends' family. Address Sarah R. Matthews and sisters, 1827 "I" Street, N. W., Washington, D. C.

WANTED.

WANTED—POSITION IN PHILADELPHIA as companion, can do sewing and millinery. Cheerful disposition. Can give No. 1 Friends' reference. Address B. W., Parkesburg, Chester Co., Penna.

WANTED—MOTHER AND DAUGHTER; mother must be a good cook, and daughter not under 15 years old, for waiting and light up-stairs work. Best reference required. Friendly persons preferred. Mrs. J. R. B. MOORE, Langhorne, Pa.

WANTED—A YOUNG OR MIDDLE-AGED man and wife who want to come to California to live, and work a team on small ranch and do job hauling. W. T. KEESE, Route B, Box 17, Visalia, Cal.

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MINUTES OF ILLINOIS YEARLY

meeting.—I will pay fifty cents each for one copy of the minutes of the years 1875, 1878, 1879, 1880, 1881, 1882, 1884. Thomas A. Jenkins, 824 E. 58th St., Chicago, Ill.

WANTED.—A REFINED WOMAN, A Friend, as housekeeper and companion for an elderly woman. Address K-256, INTELLIGENCER Office.

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FIFTEENTH AND CHERRY STREETS

THIRD MONTH 23, 1918

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Applications should be made to STANLEY R. YARNALL, Principal, Germantown Friends' School, Coulter Street, Germantown, Philadelphia.

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Academy, Locust Valley, New York. A member of the Society of Friends who is married much preferred. Principal has a cottage on school grounds. F. E. Willets, President, Glen Cove, N. Y.

MINUTES OF ILLINOIS YEARLY

meeting.—I will pay fifty cents each for one copy of the minutes of the years 1875, 1878, 1879, 1880, 1881, 1882, 1884. Thomas A. Jenkins, 824 E. 58th St., Chicago, Ill.

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WANTED.—YOUNG WOMAN FOR waiting, sewing and light housework in family of two ladies where other help is kept. S 253, INTELLIGENCER Office.

WANTED.—MOTHER AND DAUGHTER; mother must be a good cook, and daughter not under 15 years old, for waiting and light up-stairs work. Best reference required. Friendly persons preferred. Mrs. J. R. B. MOORE, Langhorne, Pa.

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, THIRD MONTH 23, 1918

{ Volume LXXV
Number 12

AS A MOTHER, LORD, COMFORT US NOW.

SHE came to me wild with pain,
Shrieking and angry, my own little sunny child,
Cheeks crimson, eyes tear-filled and wild;
And I gathered her into my arms
And spoke no word, 'twould have done no good,
She could not have understood,
All sobbing and broken her speech,
My poor little, wounded child.

I held her tight, pressed my cheek on her hair;
I kissed her forehead and murmured, "There, there,"
And slowly she nestled into my arms
And forgot her alarms,
My poor little, precious child.

O Father, our Father above,
We are frightened to-day,
Angry and wild with pain;
Gather us into Thy arms,
Ask not the trouble, just love us again,
Utter no word, only soothe our pain,
Thou great, strong, loving God.

—Eleanor Scott Sharples, in *Public Ledger*.

THE CHRISTIAN IN WAR-TIME.*

BY WILLIAM I. HULL.

WAR is a diversification, accentuation and consummation of all evil. Hence, in war-time, the Christian is trebly intent upon obedience to his Leader's divine command to overcome evil with good.

War makes a direct and overwhelming appeal to patriotism. Hence in war-time the Christian is doubly concerned to apply to patriotism as to all other human virtues the test of God's will and God's summons. He believes that patriotism is genuine, and fruitful of good, only when it is based upon an earnest seeking after and implicit obedience to the will of God; and he recognizes and obeys the call of his country only when he hears in it also the call of his God.

War is a violent and dramatic expression of nationalism, the challenge or disregard of world welfare by national interests. Hence in war-time the Christian is eager to preserve and to realize his Leader's ideal of the universal fatherhood of God and the universal brotherhood of men.

The evil that men do in war, at home as well as against the enemy, is manifold and well-nigh overwhelming; and it is only through divine grace and courage that the Christian is enabled to confront the evil of a world in arms by a patient and loving determination to overcome this evil by good. The men who go down to Jericho and fall among thieves, in war-time, constitute nearly the whole population of the warring nations; hence the task of the good Samaritan includes the binding up of the nations' wounds, the care of the widowed and the orphaned, the multiplied increase of the world's food supply in a desperate effort to ward off world famine, a self-sacrificing devotion to the science and art of curing disease and checking pestilence, the defense of the weak against the strong in industry, the preservation of freedom from human tyranny over the bodies, minds and consciences of men.

Christian patriotism in war as in peace is both more inclusive and more exclusive than the brand of patriot-

ism which is flamboyant especially in war-time. It includes the higher welfare of the country as well as, or even in opposition to, its material interests; for it applies to the nation as rigidly as to individuals the test of Christ: "What is a man profited, if he shall gain the whole world and lose his own soul?" It excludes the vain, the false, the shallow which are too often epitomized in the fetish of the flag, and which make patriotism the last refuge of scoundrels; for it acts upon the belief that righteousness alone exalteth a nation.

While the Christian goes to the uttermost limit of conscience in obeying the laws of the country, and scrupulously renders unto Caesar the things that are Caesar's, he draws a sharp line at that limit and holds infinitely more sacred the things that are God's. Nor will he permit his conscience to be lulled or swerved by the acclaims or demands of the *vox populi*, which is far less certain in war-time than in peace-time to be the *vox dei*. Precisely when the popular tide is flowing strong towards war, the Christian painfully strives to renew the tenderness of his conscience and to seek the guiding light of principles which are eternal and of that Power which stands back of circumstance and time.

It is a natural and a pleasing trait of man to desire to co-operate heartily with his fellows; and that Christian especially, with his strong sense of fellowship for all men, is rejoiced when he can join hands in the pursuit of the same high ends and holy objects which his fellow countrymen are seeking. But above the tumult of the search, he listens constantly for the admonitions of the Divine and obeys implicitly when the injunction comes. Thus far, and no farther shalt thou go. With his allegiance to both the mission and the methods of Christ, he must carefully and prayerfully test by Christ's standard both the aims and the methods of his country; and he must steadfastly reject the wicked vow, "My Country, Right or Wrong," whether it refer to the objects which his country seeks or to the means by which it strives to achieve them. This often requires a touch of the patience as well as of the courage of Christ, and the self-denial which forbids the breaking of Heaven's laws even for the attainment of Heaven's ends.

The Christian patriot rejoices when his service to God is consistent with service to country, and he believes that there are many kinds of service even in war-time which have the highest kind of consistency. Thus, he believes that home and foreign mission work increasing and distributing the food supply, maintaining unimpaired the education of the young, and the varied moral, and religious service of men which have made the last century illustrious in time of peace, must all be prosecuted with increased vigor amidst the clash of arms. For such service is of the very essence of patriotism, since it ministers unto the soul of the nation; and it is service which God needs to have done preeminently in war-time, if He is to bring good out of evil of war and to sow the seeds of future spiritual harvests in the lives of men and nations which are to be gathered after the war is over.

Finally, as the Christian must ever have before his inner eye the vision of the Celestial City as he pursues his earthly journey, so in his loyalty to the highest interests of his country he must keep ever bright within his mind his Master's ideal of the brotherhood of men. Hence, in war-time he must strive constantly to mitigate the evils of warfare which the enemy compelled

*A chapter contributed to Dr. Frederick Lynch's recent book, "The Christian in War-Time," F. H. Revell Co., New York, 1917.

to endure; he must insist that the standards of humanity adopted at The Hague for the conduct of war shall be fully lived up to by his own country's armies, even though they be disregarded by their opponents. He must devote his money, and, if possible, his personal service to protecting non-combatants from the rigors of war, and to reconstructing the homes and lives of war's victims. Above all, he must look steadfastly beyond the war to the peace that is to follow it, and strive his uttermost to make that peace come at the earliest possible moment and to organize it so that it will endure forever. For that purpose, he must influence his country to go into negotiations in the spirit of wholehearted good-will and, if need be, of self-sacrifice, and thus incline the other countries to justice and mutual regard. And he must keep ever foremost in the negotiations, neither the solution of the knotty problems of past diplomacy, nor the gratification of present national ambitions,—his own nation's included,—but the development of that international organization in which all forward-looking men see the chief hope of the future. That international organization which prophets like Isaiah and Ladd have foreseen, which statesmen like Penn and Wilson have outlined, and which the two conferences at The Hague have inaugurated, is not only the chief hope of humanity's international future, but it is by unmistakable signs the God-given task of this generation to achieve. Hand in hand with the world's forward-looking statesmen, all upward-looking Christians will strive to make this dream a reality, to create this element of the Kingdom of God here on earth and in this our time.

EDUCATIONAL CURRENTS.

BY THOMAS A. JENKINS.

IN the general shake-up now going on, the fundamentals of education are getting some share of public attention. Our two ancient schools of prophets—those who would find our future salvation in more and better instruction in natural science and in the trades, on the one hand, and those who still pin their faith to the so-called humanities, on the other—the Aristotelians and the Platonists are still criticizing and rejecting each other's ideas, much as usual. Abraham Flexner's recent pamphlet, "The Modern School," represents an extreme scientist point of view; Paul Shorey's "The Assault upon the Classics" voices the pain of the humanists upon perusing the Flexner program. And then, in this month's *Atlantic*, R. K. Hack administers a scolding to both schools for quarreling with each other at a time when competent leadership is so badly needed by everybody: the prophets, he complains, are (or seem to be) more anxious to prove themselves in the right than to formulate constructive programs which will serve and satisfy the public needs.

The *Atlantic* writer inclines to the judgment that in the last fifty years there has been far too much confidence in the idea that science and industry are to save the world; America was big and prosperous and influential: what more could be desired? But the world-conflagration has proved that a good deal more was needed. A general adoption of the Flexner plan, he believes, would be nothing short of "a disaster."

Ex-Ambassador James Bryce, who represents the best type of English Liberalism and who holds a place in our American hearts because of his sympathetic insight into the ideals and institutions of "the States," has lately declared himself to much the same effect. His article, "The Worth of Ancient Literature to the Modern World," proposes to answer the question, "What place in education is due to literary and historical studies in respect of the service they render to us for practical life, for mental stimulus and training, and for enjoyment?" Mainly because enormous fortunes have been accumulated by employers who had the foresight or the luck to embark in new forms of manu-

facture based upon discoveries in natural science, "the average man sees, or thinks he sees, that the knowledge of languages, literature and history does not promise an increase of riches either to the nation or to the persons who possess that knowledge, and concludes that the literary kinds of knowledge have far less value than the scientific." As a corrective to this painfully narrow view, James Bryce emphasizes the need in education of all that makes for width of knowledge, and for breadth and insight and balance in thinking power. This is no mere squabble of professors of Science and professors of Letters: it is a conflict between "a large and philosophical conception of the aims of education and that material, narrow or even vulgar view which looks only to immediate practical results and confounds pecuniary with educational values."

The writer in the *Atlantic* likewise complains that "while we have made ourselves well-nigh masters in the physical world, we have not achieved mastery over ourselves; to believe that science and industry were sufficient to save the world was no less than a fatal delusion, and among the results of this delusion has been the unfortunate idea that the study of the past experience of the race is frivolous and impractical."

A very similar conviction is expressed in H. E. Fosdick's "The Challenge of the Present Crisis," which has just been issued by the Y.M.C.A. Press. This stirring appeal quotes with approval some recent words of Bergson, the French thinker. Bergson has said, in effect, "that the chief work of science has been to enlarge man's body. Telescopes and microscopes have increased the power of our eyes; telephones have stretched our hearing to some three thousand miles; telegraphs have made our voices sound around the earth; locomotives and steamship lines, better than the seven-league boots of ancient fable, have multiplied the speed and power of our feet; and big French guns have elongated the blows of our fists from two feet to twenty miles. Man never had such a body since the world began. The age of the giants was nothing compared to this. But man's *soul*—there the failure lies. We have not grown spiritually great enough to handle our greateden bodies. The splendid new powers which science furnishes are still in the hands of the old sins—greed, selfish ambition, cruelty. *The innermost necessity of mankind is a spiritual life adequate to handle our new acquisitions.* We must have a new accession of moral vision and power, or we are utterly undone."

It appears, then, that the main count in this indictment, the very seat of our past ailment, is that we have not acted on the principle that it is quite as important to *learn the right use of knowledge and power*, as it is to *get knowledge and power*. In education we have neglected or pushed aside or deferred those studies which deal with the imponderables, which stimulate imagination, bring insight, suggest sympathy; we have not taken educational effort seriously enough, not realizing that a whole nation can be corrupted or saved through its school children. Too few of our young people have been trained to observe accurately, to make long and persistent efforts of attention, to value theory and research for their own sake. Many school and college graduates are lacking in the ability to express thought, much less to use language with point and good taste. Such half-trained minds are ever liable to judge falsely and to err fatally.

Surely it is now forever impossible to maintain that what a nation thinks about itself and its mission, is a matter of indifference at home or to the rest of the world. A false world-philosophy abroad has been largely responsible for the flagrant abuses of power which have brought about a world in arms. As many have pointed out, it has been the spirit rather than the power of the Prussian rulers that has awakened a

general apprehension: it was the declaration that their will was to be law that shocked and startled the world, as in the presence of a great public danger. Against this illiberal and inhumane spirit, the liberal and humane spirit of America has reacted strongly, a reaction which is essentially noble and unselfish. For our present purpose, the question should be raised, Whence has been evolved among us what we have of the liberalism and humanism which have thus been outraged? In what atmosphere is the humane and liberal spirit fostered? In the atmosphere of big business? in the great machine-shop? Has it grown in the atmosphere of party politics? in that of sectionalism? in the law court? in the labor union? Has it not rather been born and reared among those agencies which have dealt, as best they could, with the things that make the man, outside and above his physical make-up and bodily needs? among the agencies which have valued these imponderables—things not susceptible of outward measurements and not to be shown by chartings and curves—as influences of the highest importance to the welfare of society?

Religion, first of all. Religion deals directly with human motives; it declares in unmistakable terms what motives are good and what are bad; it tells of the consequences of wrong acts and of the satisfactions of those who keep moral laws. President Eliot lists the highest human interests in this order: "Religion, government, the means of earning a living and providing for the welfare of a family." Professor Dewey has said that "the Church is the highest product of man's interest in man." But lately, Religion has been buried, more or less, under other interests; in some countries, the pulpit has been completely militarized and must perforce follow the drum; in others, the church is divided and apparently incapable of team-work; everywhere, except perhaps in the missionary field, it has been timid and apologetic. The Gospels themselves have been allowed to fall into the hands of professors and critics who have made them serve as material for historical and purely intellectual exercises. The Christian teachings have not been held up as the hope and salvation of poor and struggling humanity: they have been approached as merely an interesting phase in the history of religious thought.

Then, take ethics and the theory of conduct. The great fundamental works of Thomas Aquinas and of John Calvin, which have been next to the Bible in their influence, are as unknown to our college graduates as the sacred books of the Parsees. Take theology: the ancient queen of the sciences has for a long time been an abashed Queen of Sheba, silent before the infallible wisdom of the scientific Solomons. Take law and the theory of justice in human relations: here is an admirable discipline which is cultivated among us only for vocational purposes. Philosophy, for which Socrates lived and perished, is dismissed as being hopelessly "high brow." The history of all purely human institutions—Church and State, marriage, language, poetry, folk-lore, art—these are among the human things which have made and do now make up the man, outside and above his physical life and needs: this is that "other half of education" of which the writer in the *Atlantic* speaks. As compared with the kinds of education for which Mr. Flexner pleads, this other half, he claims, is of the first importance, because these human studies "tell the story of the human spirit in its strife for self-mastery."

The achievement of self-mastery should be the uppermost aim of education. The incurable complacency with which we Americans regard our country is justified only in part by the facts. We are unduly tolerant of our shortcomings: we have been accused of taking as our motto a verse from the Song of Solomon, "I am black, but comely." Our present imperfect self-mastery shows itself in various ways: in a callous indifference

to preventable accidents (there were over 6,000 automobile accidents last year in Detroit alone); in the slowness with which reform, universally admitted to be urgent, goes forward in legal procedure and in fiscal matters; in the frequent outbursts of the mob spirit in beatings and lynchings; in the ignorant and fanatical resistance to the behests of law and order. These are evidences of incomplete spiritual self-control; there are serious evidences of low standards in intellectual matters. We have an easy disrespect for opinions of trained experts, so that in America any prominent person may pose as an oracle in fields of which he knows next to nothing. Secretary Lane once spoke of education as being our greatest national industry: a candid paragrapher on a city daily added that our next greatest national industry is making fool suggestions as to how education should be managed. Hence the ravages of politics among school-boards: hence the acres of shallow thinking and shallow information that fill our newspapers.

President Butler well said that the task of America in the near future is, "Learn to think internationally: a wider understanding and sympathy is needed to refine and elevate our patriotism." And it must be evident to all thoughtful minds that neither vocational training, nor an exclusive diet of the natural sciences, however immediately useful these both may be, will ever form the "international mind," much less fill it with Christian ideals and motives to action.

Chicago.

THOMAS A. JENKINS.

SMITH, SMOKE AND THE WAR.

IN OUR club it is not Jones the tobacco conserver, but Smith the smokeless. Ever since I have been on the house committee Smith has been troublesome, though not acutely so until a short time ago. Up to some months after our entrance into the war he was really well thought of, for a man who did not smoke. Before the war, he did nothing worse than to circulate a petition once a year or so. Old-timers tell me he began it almost as soon as he got into the club. It was always the same, and read like this: "The undersigned, knowing that they would take comfort in and believing that others could have no good ground for objection to a room where no smoking is allowed, respectfully request that you take steps to supply the club with such a room." Five or six men signed the earlier petitions, but the number dwindled. I guess this was because the house committee, if I do say it, always did exactly the right thing. We always answered the same thing, namely, that only a small minority of the club wanted such a room, and that the majority were opposed to any action limiting the absolute freedom of the members. This we said in our formal response. To each other we said that it served Smith right; if he didn't like smoke, he ought to learn to smoke, so that he would like it; it was perfectly simple and easy; a nausea or two, and there you were, ready to enjoy life like a social being. At times somebody went farther and said that men like Smith really had no business in the club, and should be made to feel it. Once we recalled having heard it reported that Smith had said that as a common-sense proposition he didn't believe in smoking; it didn't stand to reason that nicotine made a man healthier or more efficient, or in any way a more valuable member of society; quite the contrary. We didn't like this I-am-holier-than-you attitude of his. On the whole, however, we agreed that it was wise to tolerate his unpleasant ways for the sake of his fifty dollars dues—and the assessments.

But, as I said, Smith didn't become really troublesome until after our entrance into the war. Even then, none of us suspected, until last month, the length to which he could go. We were having a meeting of the membership, for open discussion of Ways to Win the War. As we were all either beyond the military age or exempt, the talk was mostly about economy. The air was beautifully filled with smoke from really good articles whose sale for the evening

we had counted on; everybody thought of the revenue he was bringing to his club and his country, and smoked hard. Of course there were no pipes; our club is a gentleman's club. We have even been called highbrows, which we take really as a compliment. It isn't like being called highbrows in the cultural sense.

The talk was good. It always is in our club. Everybody had something to say, and said it as amply as the desire of the next speaker to gain a hearing would allow. Of course there was a great deal said about meatless, wheatless, heatless, sugarless and butterless days and meals. Various pledges were circulated, and everybody signed them all without hesitation. Our club has been noted ever since the beginning of the war for its leadership in suggestions and the signing of pledges. There was a great deal said about heat in particular. Somebody suggested making the club a heatless club by running it on the open-air principle, like the open-air schools. A member who was in the rooming-house business startled the assemblage by calling attention to the amount of coal wasted through unnecessary ventilation. People had become faddish about fresh air the past few years, he said. He proposed a "Keep-the-window-shut" movement, and started it by passing around a pledge to this effect: "We, the undersigned, believing that hot air will win the war, pledge ourselves individually and collectively not to ventilate our rooms as long as the exterior temperature is below 75 degrees Fahrenheit." This brought on a battle of words. A half dozen fresh air cranks were over the top in less than a second. Un-aerated rooms were worse than even autocracy, they cried. Furious smoking for the next ten minutes showed how wrought up they were. After some time, the pledge was amended to read "not to ventilate unnecessarily," and everybody signed.

Smith was present, and visibly affected by the smoke. He was opposite me, and only eight feet off, and I could catch glimpses of his face occasionally as he tried to blow the smoke away. I nudged Brown, and we enjoyed Smith's tearful eyes and gasping, as we had often before on similar occasions. Serves him right, we both thought.

At last Smith reached up behind him and sneakingly pried the window open about half an inch. The cold air made a little whirl in the smoke, and we could see Smith draw in a long breath before he sat down. Nobody noticed but Brown and me, until Black, who sat next to Smith, either felt the coolness of the fresh air or detected its odor. I don't know why pure air should be so offensive to the nostrils of a smoker, but the fact remains that it is; he can endure it on a sleeping-porch at 10 degrees below, and it is theoretically indispensable to him at all times, but your real smoker cannot endure it mingled with his smoke. Time and time again I have been made almost ill by some man like Smith opening a window and letting in fresh air. Black glared at Smith, and shivered and coughed. In a minute or so two others who had noticed called out, "Shut that window!" grumbling afterward that they hadn't come to the meeting to catch cold, and didn't propose to sit by and see fuel wasted either.

Smith was on his feet before the grumbling ceased. He anticipated Black and slammed the window. "Yes," he groused, with that non-smoker's look of prejudice all over his face, "yes, I'll shut it, but I'm bound to tell you something plain before I sit down. I must say, I don't understand the working of your minds. You brag of depriving your children of candy, not to say a decent allowance of sugar, you pledge to keep them in rooms at 50 degrees with the windows never opened, you call on your wives to practice all sorts of impossible economies in the kitchen, you are for winning the war by saving a spoonful of sugar or an ounce of fat or a slice of bread a meal or a degree of heat an hour, and here you are, burning up in one evening twenty-five to fifty dollars of tobacco in the gratification of a useless and injurious habit. You are for saving by closing or underheating rooms and churches and schools, but I haven't heard a word tonight about saving on tobacco. You cry out about the lack of land for food production, and you want us to plow up lawns and boulevards and parks, but I haven't heard a word about lessening in any way

the one-sixth of our total vegetable-raising area that is given over to tobacco.

"You spend nearly a billion and a half dollars a year on your habit, and meet here to complain that people don't economize and put their savings into liberty bonds. You complain of indifference to starving Belgian babies and French orphans—it won't be long before it will be American orphans too—and you keep on spending from one to two hundred dollars a year on smoke. You are in a panic over transportation and coal, but you all keep on with an extra coach on every train for your habit, and an extra room in every station. I might complain of a club with plenty of space that will not give me and a dozen other faithful members out of its abundance a place to breathe in, but I don't. What I do complain of is your blind, complacent, presumptuous, egotistical inconsistency. If you really mean anything by all your talk about economy, why not prove it by a little practice on your own part where it hurts, instead of only inventing schemes and pledges that depend on your wives for execution? I'm going to give you a chance myself, right now. I believe in action. I'm going to circulate a pledge calling for one smokeless day a week on the part of both the club as a whole and all its members individually, besides a daily reduction of—"

At this point a number of men who had at last recovered the wits and the breath that Smith had astonished out of them yelled, "Sit down!" Everybody else joined in. Smith had to sit down. At first we thought he would resign and go elsewhere, but on second thought we felt reassured. Fortunately, there are no clubs in town where the rooms are smokeless, except the Woman's Club, and that, in spite of its boasted democracy, has not yet made provision for male members. We are in no danger of losing Smith's fifty dollars—and his share in the assessments.

But it will be some time before Smith regains even the imperfect measure of esteem and confidence he enjoyed before. However, as Brown and I have often agreed, if a man persists in being unreasonable, he has nobody to blame but himself.—GRANT SHOWERMAN *in the New Republic*.

NOTES FROM THE NATIONAL ADVOCATE.

"Had Ohio had an honest count the State would now be in the dry column," So declare the prohibition leaders.

Governor Brumbaugh, of Pennsylvania, has predicted that his State will join the prohibition list "in the near future."

"Water power belongs to the people," lately said the *Cumberland News*. In some places the people seem to belong to the beer power.

In Tampa, Fla., a brewery has been converted into a sugar refinery, equipped with machinery to turn out 100 tons of refined sugar a day.

William Jennings Bryan says that Washington has more grape juice flavor than any other place he has visited. He began the introduction of it.

Bethany's jail, in West Virginia, has been sold at auction. A result of prohibition. What license State has taken to disposing of its jails in that way?

The International News Service recently sent out from Chicago a dispatch indicating that Mr. Bryan may be nominated for the Presidency by Prohibitionists.

It is claimed that 100,000 dry voters in Ohio did not go to the polls at the last election. It would have taken only 1,724 of them to carry the State.

Mrs. Anna W. Strumquist, writing to the *Union Signal*, says that "Hallelujahs are being shouted by women all over New Mexico, all on account of the prohibition victory."

*What asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence, and trust, and prayer for light to see
The Master's foot-prints in our daily ways!
No knotted scourge, nor sacrificial life,
But the calm beauty of an ordered life
Whose every breathing is unworded praise.*

—WHITTIER.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, THIRD MONTH 23, 1918

*"Stainless soldier on the walls,
Knowing this, and knows no more,
Whoever fights, whoever falls,
Justice conquers evermore—
Justice after as before.
And he who battles on her side,
God, though he were ten times slain,
Crowns him victor, glorified,
Victor over death and pain."*

—EMERSON.

TWO CONCEPTIONS OF GOD.

"THE Lord is a man of war," said Moses. "Blessed be the Lord, that teacheth my hands to war, and my fingers to fight," said David the king. "The Lord of hosts, the Lord mighty in battle, he is the King of glory."

This is one conception of God, which we find mainly in the Old Testament. David was himself described as "a man of war," and all through the Psalms he talks incessantly of his "enemies," and prays to his God of war for triumph over them.

Turn to the Epistle of John, and we find an utterly different conception.

"God is love," says John, "and he that abideth in love abideth in God, and God in him."

Where did John get his conception of God, so strangely different from that of his great ancestor, David the king?

John, like David, had been in spirit a man of war. "Sons of thunder," he and his brother James were called by Jesus; and when the people of a Samaritan village refused to receive them, they returned to Jesus hot with wrath, asking him if they should not call down fire from heaven upon the Samaritans.

"Ye know not what manner of spirit ye are of," answered Jesus, "for the Son of man is not come to destroy men's lives, but to save them."

It was living with Jesus that had given John that new and different conception of God,—not God as a man of war, not God as the Lord of hosts, mighty in battle, but God the tender Father, the God of love. John had been with Jesus on that last evening in the upper room, when he said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. . . . If ye keep my commandments, ye shall abide in my love; even as I have kept the Father's commandments, and abide in his love. . . . This is my commandment, that ye love one another, as I have loved you."

Is it not easy to see where John got that conception of God the Father of love, whose Spirit abides in all those who live in the spirit of love?

In the first book of Moses it is said that God made man in his own image; but a prophet of our own day tells us that every man makes his God in his own image, and that the God that we make and worship shows what manner of spirit we ourselves are of, whether of the spirit of war or the spirit of love.

Is our God a God of war or a God of love? Which God will our children see abiding in us, and which spirit will come to abide in them? H. F.

NOTE AND COMMENT.

SHALL WE BUY OUT ENGLAND'S LIQUOR TRADE?

BY MARGARET WINTRINGER

SHALL the United States help England to pay indemnity to a pro-German trade?

Stigmatized by King George in 1915 with "responsibility for the prolongation of the horrors and burdens of this horrible war," the Traitor Trade now seeks to insure a pro-German victory by forcing the official destruction of food upon our British allies, through the nationalization of the liquor traffic, with Mr. Lloyd George, prime minister, as the greatest brewer and distiller on earth, and official food destroyer.

Since the decision may rest with the United States, we have a community of interest with the British people in the fight which is being waged in the United Kingdom against nationalization. The fight for prohibition abroad has actually become our fight.

"Do you think America is going to lend us money to buy up the liquor trade?" asked Mr. Lief Jones in his President's annual address to the United Kingdom Alliance convention recently held in Manchester, England. And his British audience cheered Mr. Jones to the echo when he confidently declared, "Do you think a country that is moving toward prohibition in their own land is going to help England to buy up the liquor trade and saddle it on the necks of our people forever?"

According to Mr. Lief Jones's succinct statement of the situation, six hundred million pounds, or three billion dollars, will be required for the purchase of the liquor trade by the British Government. This sum must be paid *in cash* to the trade. While nationalization is urged as a prohibition measure, according to Sir Alfred Mond the traffic will be *continued* until the whole of the capital (investment) has been paid.

Basing the calculations upon a revenue of 86,000,000 pounds a year, and deducting interest and running expenses, Sir Alfred estimates that it will require fifty years to accumulate a sinking fund sufficient for the reimbursement of the purchase. In other words, nationalization as a prohibition measure would fasten the liquor traffic upon our British allies for half a century.

Would the United States be justified in giving aid and comfort to such a negotiated peace?

But this estimate is optimistic. Mr. Philip Snowden, who was one of the committee appointed by the Government in 1915 to consider state purchase as a war measure, and who gave careful study of the financial phase of the question, assured me the drink trade could never be made a source of revenue by the Government without frustrating the purpose of nationalization. The restrictions imposed to safeguard public morals *eliminate profits*. Mr. Snowden considered the reimbursement of the purchase price extremely improbable. The experiment of nationalization may leave the British Government with an unprofitable trade on its hands for an interminable length of time, and the resultant temptation to exploit the public welfare and sobriety of its people for the purpose of revenue. The public conscience is even now being bribed with the claim that nationalization will enable Great Britain to pay off the national debt, to which every six months of war adds a billion dollars, with three hundred million pounds interest to pay every year.

The President of the United Kingdom Alliance has replied to this bribe with the challenge, "You talk of paying off our national debt. We shall be hard up to do it,—even to raise the interest payable on the debt, much less the capital to buy out this wretched trade."

Yet so tremendous is the pressure brought to bear upon the Government that some of the most prominent

British temperance leaders are not relying upon their own ministry, but upon America, to save them from the snare of nationalization. They know that unless the United States finances the deal, it will be impossible for their Government to put the scheme into execution.

With the fairness which characterizes the true Briton, Mr. Lief Jones boldly continues the challenge, "How much longer do you think America is going to be willing to go short of food as they are now asking their people to do, in order to send food supplies over to this country for us to waste in brewing and distilling?" The intrepid Parliamentary leader goes farther and declares, "The United States has a right to look in as to how such supplies are used and administered by British politicians."

Certainly all the facts in the case uphold Mr. Jones when he states that Great Britain's experiments with drink during the war present a logically irresistible case against the liquor traffic.

Shall the United States aid her allies with food or money to be used to retard victory and perchance bring defeat to the cause for which we are sacrificing our sons? Let us study the question well.

THE CONFESSION OF A QUAKER.

BY GEORGE A. BARTON, PH.D., LL.D.

[The following article, which was published in *The Outlook* of Feb. 6th, is reprinted here at the request of several readers. It was answered by Allen C. Thomas by an article in the *American Friend*, of which part was reprinted here last week.]

In these perilous days, when intrigue, which seeks to debauch by treachery everything that brutal armies, Zeppelins, and piratical submarines cannot reach, is seeking to use the I. W. W., pacifists, and even Quakers, for the attainment of certain ends, it appears to be the duty of every loyal man who can say anything to hearten those who are struggling for the preservation of our liberties and civilization, and to preserve in the world some sort of ethics higher than those of the jungle, to speak out. It is this sense of duty to the Nation and to humanity that calls forth the following confession of faith.

The writer is a birthright Friend, and has been also a Friend by conviction. For years he has been a minister in the Society. He has until recently, with the leaders of his denomination, held the view that all war is unchristian. In the manner of many intelligent Christians, he held this tenet without ever having thought the matter through in a completely searching way. He lived through the Spanish-American War, but there was nothing in that war which compelled a re-examination of the basis of his belief. A large part of the impetus of that war arose from the unchristian desire for vengeance for the deaths caused by the explosion of the Maine. "Remember the Maine!" seemed to him a particularly unchristian battle-cry.

The present war has, however, caused a re-examination. Evidence accumulates that the war was started by what Dr. van Dyke has happily called the "Potsdam gang" for motives of international robbery and murder. With unexampled patience and Christian forbearance, President Wilson for nearly three years sought by moral suasion to deter this "gang" from its fell purpose, without avail. They counted on his patience as an instrument for the accomplishment of their ends and went steadily forward enslaving small nations, giving their women over to rape and slaughter, making war on non-combatants, wantonly murdering with Zeppelin and submarine, systematically subverting almost every detail of the slowly evolved code of ethics as understood by Christian peoples. This condition compelled the writer to ask himself the searching question whether it was wrong for his country to join the vigilance committee of the Allied nations in restraining this international bandit. In seeking the answer he naturally went to the Scriptures, to the

scientific study of which he had for many years been devoted.

The corner-stone of the defense of the Quaker testimony against war has been the command, "Thou shalt not kill." This is taken by them to be a command of universal sweep—a command that admits of no exceptions. It is a part of the Decalogue. But scholarly research makes it clear that this Decalogue was, when given, meant for Israelites only. No Old Testament saint dreamed of applying it beyond the nation. It was, moreover, addressed only to the heads of Hebrew families. Within the nation it was applicable only to them. This is the meaning in every instance of the "thou." "Thou shalt honor thy father and thy mother" was not given for boys and girls, but for men to their aged parents. Children obeyed as a matter of course, but parents weakened by age might not be honored. "Thou shalt not covet thy neighbor's wife" shows that it was not addressed even to grown women, for nothing in it prohibits a woman from coveting her neighbor's husband! It was addressed to the responsible heads of families to regulate their conduct within the nation. As the heads of families were responsible for their women and children, the Decalogue may nevertheless be said to have regulated ideals of life within Israel. It was, however, never understood to forbid a community from removing an individual who threatened the integrity of its life, for the law provided that these should be put to death by stoning—a process in which a whole community shared. What the Decalogue was understood to forbid was killing to gratify private grudges.

Just as it did not prevent capital punishment within the nation, so no holy man of the Old Testament period thought that it applied to war. War was by them cheerfully waged in the name of the very God who had, as they believed, given them this Decalogue.

This command Jesus quoted in Matthew v. 21, not to say that its application is of universal scope, but that *hatred is sin!* The taking of life without hatred incident to the restraining of a murderer from his criminal act or of a robber nation from subverting the institutions and ethics of the civilized world Jesus does not here condemn.

Later (Matthew v. 38) Jesus quotes the law of blood revenge and after the quotation says: "But I say unto you, Resist not him that is evil: but whosoever smiteth thee on the one cheek turn to him the other also"—words that have been the citadel of non-resisters from the Quakers to Tolstoy. Did he mean the words to be taken literally? To do so would cripple every effort for social and industrial reform, would abolish every police force in the world, and of course would make war impossible for his disciples. He clearly did not mean them to be taken literally, for when he was himself smitten he did not turn the other cheek, but calmly rebuked the smiter and demanded justice (John xviii, 23). A. H. Rihbany, born and reared in the Lebanon, says in his "Syrian Christ," page 115: "A Syrian's chief purpose in a conversation is to convey an impression by whatever suitable means, and not to deliver a message in scientifically accurate terms. He expects to be judged, not by what he *says*, but by what he *means*." Jesus was a Syrian, and it is clearly the duty of his disciples to employ every means at their disposal to find out what he meant before committing him to the enunciation of a law that would place all the best things of life at the mercy of thugs and lunatics.

Throughout the last half of the Fifth Chapter of Matthew Jesus is engaged in teaching that the sin does not consist in the mere outward act, which is its outgrowth, but in the inner purpose of the soul. Hate, not simply killing; lust, not an external act only; having two standards of honor, not the mere uttering of a legal oath—these are, according to him, the essence of sin. Every consideration of sound exegesis

indicates that here he was teaching in a striking Syrian fashion that revenge is wrong, and even resistance which springs from mere anger; that a Christian should always, even under the most personal provocation, be master of his own spirit. To interpret the words so as to make Jesus command us to stand by and see a murderer kill a woman or child and lift no hand, or to command us to make no effort to restrain robber nations from working their murderous wills on Serbia and Belgium, is to do Jesus gross injustice.

It is cause for gratitude that there is growing among men a new sense of the sacredness of human life. The Friends have long tried to live so as to express to the world their sense of its sacred value. They have, some of them, heroically suffered in this endeavor. Socialists and others have now grasped the truth. A proper appreciation of this value promises in time to ameliorate many human wrongs. To hold, however, that life is so sacred that man may never take it is to distort the truth. It makes the possession of physical life of more value than liberty, justice, and right. The evolutionary process has been God's method of creation. That process involved the taking of many lives by other finite beings. They were God's agents in carrying on the evolutionary process. Christ brought to earth the ideal of a universal brotherhood. When his spirit and that ideal rule all hearts, it will never be necessary for a human life to be taken by men in the interest of society. We are in a transition period; the Christian ideal has not yet influence with all men. Until it has we must still believe that the forces which, with divine sanction, have ruled brute force during the evolutionary process still have the divine sanction, when for the preservation of all that is sacred brute force must needs be restrained. God himself takes every life that he gives. He does not hesitate for wise purposes to take many lives prematurely. He nevertheless does it without hate and without a desire for revenge, all the time "making his sun to rise on the evil and on the good." Jesus commanded us to be perfect as the Father is perfect, not more perfect than God! While a due sense of the rights of humanity and the worth of human life demands that no life should be sacrificed until every effort has been made to redeem it and make it helpful to the world, the writer finds no warrant in Scripture or in reason for believing that when men have unmistakably and irrevocably set themselves to destroy others it is not righteous to go even to the limit of taking life to restrain them.

Jesus said: "He that hath seen me hath seen the Father." Christians recognize in him the revelation of a tenderness in God that nature did not reveal. The knowledge that "God is love" we owe to Jesus. The extreme pacifist, however, takes the fragmentary account of the life and sayings of Jesus given us in the Gospels as the full revelation of Christ, and hence of the Christlikeness of God. Ought we not, however, to turn the principle about, and to learn from God as he is revealed in nature something of the Godlikeness of Christ, concerning which the Gospels are almost silent? The man of Nazareth was tender, but he was also strong. He could weep with mourners, but he could utter indignant words to hypocrites. Was he not, if we knew him completely, a worthy son of that Father who is tenderly present with the dying sparrow, but who nevertheless, for wise ends, sacrifices numerous individuals that the type may persist?

Jesus once declared concerning a centurion that his faith was superior to any that he had found in Israel. He did this without condemning the centurion's profession. He declared in the synagogue at Nazareth that he came to fulfill certain great words of Isaiah lxi, among which were the words, "to proclaim release to the captives." In the Greek of Luke as in the Hebrew of Isaiah, the word rendered "captives" means "captives taken in war."

When such considerations are taken into account, the writer is compelled to believe that the Allies engaged in the present war in accordance with the mind of Christ, and that it is his duty as a Christian man, although he abhors slaughter, to lend what little influence he may possess to the support of the Government in its struggle for world righteousness.

A favorite saying of the late Professor J. H. Thayer, of Harvard, was "Every error is a truth abused." The intellectuals in Germany illustrate this by believing in a God who is completely revealed in the biological struggle. He is without compassion. With Him might makes right. The extreme pacifist illustrates it in holding that the will of God is completely revealed in one or two figurative sayings of Jesus. The wise man opens his mind to every source of knowledge concerning the Infinite. He believes in a God whose handiwork is the universe, the wisdom and strength of whose purpose are revealed in the evolutionary process of the ages, but whose humanity, tenderness, and love are revealed in Jesus Christ—a God who is leading the world toward Jesus' goal of brotherhood and peace, not through the agency of magic or miracle, but by the processes of spiritual regeneration and social evolution.

MOVING PICTURES.

BY ROBERT G. BROWN.

HAVING been deeply interested in both the mechanical and the literary sides of the motion pictures, I have much frequented these places of amusement. When I remember with what skepticism I first entered what was at that time called a "nickelodion," and contrast that feeling with the present satisfaction and often inspiration which is mine, I am set to thinking.

We all know that the growth of this art has been one of the wonders of modern times: from the "nickelodion" on some side street, to the palatial theatre in the heart of the metropolis, with its fifty-piece orchestra; from a toy to the fifth largest industry in our country to-day.

Teachers and preachers everywhere are speaking of the "two greatest influences of modern times," which mostly are designated as the phonograph and the motion pictures.

Sometimes as I sit in the midst of the throngs I feel peculiarly near the pulse of the people—as if there were here a life-impelling throb. Yes, I would say that millions to-day are getting more that satisfies at the movies than in the churches. Their hearts are being swayed there as nowhere else. These places mean something to the people.

Because the whole intent and atmosphere of the movies is so *democratic* is one reason why they stir the hearts of humanity. They are for the people, and the people come. In the fleeting changes of the screen, the swelling tones of the organ, the universal language of the orchestra, millions daily enjoy for a few cents the world's greatest scenery, books, drama, and opera.

The really great producers are close students of the needs and demands of their public. They have learned that the public really wants to be *elevated*, so their attempt has been to keep just a little in advance, but not too far in advance of the average taste and demand. Too great advance would result in lack of attendance and consequent missing of the mark.

People are attracted, guided, uplifted by their hearts. We have only to think of the numbers who have been enabled by "Les Miserables," the great moral lessons learned in "Intolerance," the wonderful constructive plea for peace in the "Birth of a Nation," etc., to realize the power of these influences. The modern producer is as sensitive to the mode and needs of his audiences as is the master musician to the tones of his organ. He knows that the test of his art is for him to become the leader of the people. And he also knows he has to be

led by them. He watches so carefully for their approval or disapproval.

It has been a pleasure to compare these notes with those made by others. The main findings are the same with us all. The late Dr. Munsterberg, at first a skeptic, went only to become a "fan," and he learned that here already fitted out was one of the finest psychological laboratories in all the world. He found out that here it was possible to learn most quickly the thoughts of the people.

In the past year I have noticed a change in the way the movie audiences react toward war pictures. Last spring several of us went from Woolman House to see "20,000 Leagues Under the Sea." An extra half-hour of war pictures was run in before the regular part, during which time the audience was convulsed with cheering. The few of us whose hearts were saddened, so our hands were silent, could hear the slighting remarks by those beside and back of us. Within the year there has been much change, but perhaps none greater than that of the attitude of the public toward war pictures. Though there are still brave cheers for the marching ranks, there is a different thought back of them from that which brought forth the applause of a year ago. Over there a woman says, "Poor boys!" She is not a mother, but is thinking of other women who are. Near by someone says, "I suppose they will play 'America' and we shall all have to stand up." This does not imply a lack of patriotism. It is rather a feeling in the woman's heart that it is done too often—is lessening the dignity of the national hymn. These remarks find their way to the ears of the management, and there is a change in future films.

It would not have been so a year ago.

A TRIBUTE TO FREDERICK A. HINCKLEY.

WRITING in the *Christian Register*, John Haynes Holmes says:

It was only in the latter years of his long and active life that I came to know him, but then most happily in connection with the Yearly Meetings of the Longwood (Pa.) Friends. I say "most happily," for it was here, I believe, in connection with these Meetings, that the very best in Mr. Hinckley was preserved into his old age for the service of the cause of truth and righteousness and for the blessing of many friends. For thirty-three years, as leader of the Longwood Meeting, he arranged the annual programmes, presided at the assemblies, and gladdened with his gracious presence the festive gatherings under the trees by the old meeting house where the Friends, drawn together from far and near in the pleasant Pennsylvania countryside, took in picnic-fashion their noon-tide refreshment between morning and afternoon sessions of the conference. As leader of the Meetings in the 80's, Mr. Hinckley entered upon an inheritance of radicalism which is one of the chief glories of Quaker history in this country. From the early anti-slave period these valiant Friends had maintained in Longwood an absolute free platform, on which every honest champion of however advanced or even revolutionary doctrine was invited to "say his say," and from which every forward-looking movement for human betterment was extended sympathy and support. The list of men who spoke at the Longwood Meetings before, during, and after the Civil War includes the name of practically every intellectual and spiritual pioneer of this great epoch.

That Mr. Hinckley maintained this tradition is one of the noblest achievements of his life. From the beginning to the end of his more than a generation of leadership, he sought out the liberals of every faith, theological, political, economic. No doctrine was too heretical, no reform too revolutionary, no man too dangerous, to be heard. In a time characterized by a

deeper searching of social foundations, and corresponding ferment of public sentiment, than any period since the Transcendental era, Mr. Hinckley kept Longwood in the very van of American thought and life. For this he will be gratefully remembered by the people who gather at these Meetings in years to come, even as he was revered by the people who sustained and followed him in the years now gone.

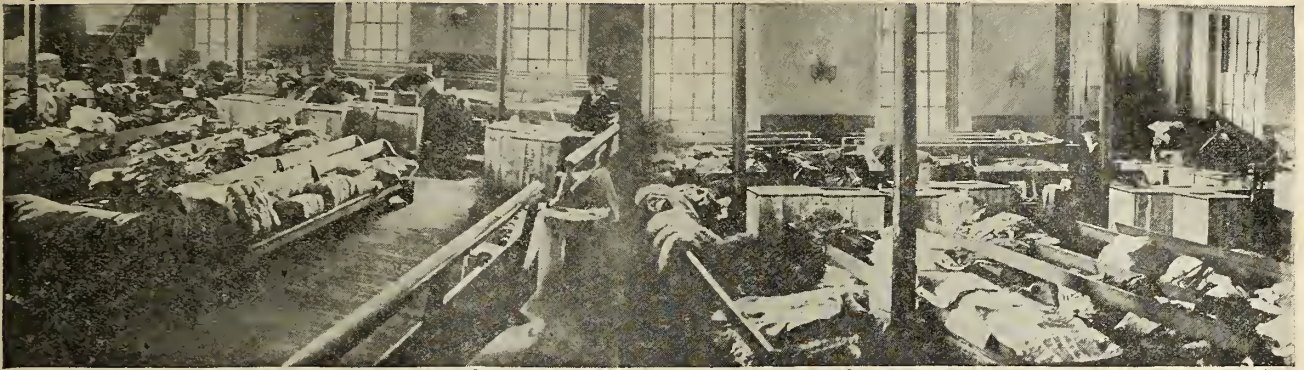
It was this part of Mr. Hinckley's career which it was my high privilege to share. Through Longwood I came to know, admire, and love him as one of the bravest, most far-seeing and open-minded men of our time. Instinctively I found myself classifying him as one of the comparatively few Unitarians among the older generation, or among the present generation, for that matter, whose minds were invariably hospitable to new ideas, and hearts wide open to deep and far appeals. Wonderful was his affection for and trust in the younger men, especially the heretics. Their spirit of challenge, adventure, battle, was his, and spirit with spirit met with happy comradeship. I think I can say that in no one of my own contemporaries or dearest friends did I find truer understanding or deeper sympathy with my own radicalism than in Mr. Hinckley, and, significantly enough, I do not recall that he ever stated or I ever asked if he agreed with my opinions. The unity of the spirit was the one thing that mattered with him, and this made possible a friendship which is one of the sustaining memories of my life.

To those who knew his earlier days, this Longwood record is nothing strange, for Mr. Hinckley was ever a valiantly aggressive soul. He began his religious work appropriately enough in the Theodore Parker Memorial Sunday-School. Over fifty years ago he and Mrs. Hinckley belonged to an Eight-Hour League which met in a "little upper room" on Bromfield Street, Boston. When he was preaching in Providence, R. I., he went day after day to the State House to help the workmen in their fight for a Ten-Hour Factory Law. It was in these early days, also, that he led a valiant woman suffrage campaign in Rhode Island. Temperance, labor reform, woman's rights, prison reform, the uplifting of the colored race, all had his abiding sympathy, and to them all he gave the unstinting service of mind and body. The Longwood period was a fitting climax of his virtue. While it was present, men took example of it, and now that it is gone, they earnestly desire it.

CAUSING these little ones to offend:—Miss Mabel Brown Ellis, the National Child Labor Committee's Special Agent on Juvenile Courts, has recently completed an investigation of 1792 children who passed through the Children's Court of New York. She made the startling discovery that, contrary to the popular belief, working children contributed four times their share to the sorry army of juvenile offenders. Moreover, their offences were the more serious. Miss Ellis examined in each individual case the possible causes that might account for this result and came to the conclusion "that the mere fact of being at work, irrespective of the occupation, was a more potent factor than age or family condition in bringing these boys before the Children's Court. Yet, there are those who cannot understand what we mean when we speak of our industrial order as fundamentally unchristian. In a Christian industrial order it would not be possible that large numbers of children should be set at tasks so little suited to them, or so bad in their environment, as to make work, in which there should be joy, a "potent factor" in turning them to crime.—*The New World*.

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust
And guarding calls not Thee to guard,—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord. Amen.

KIPLING'S RECESSIONAL.



CHERRY STREET MEETING ROOM AS IT LOOKS JUST NOW.

AMERICAN FRIENDS' SERVICE COMMITTEE.

MEMBERS OF THE AMERICAN FRIENDS' RECONSTRUCTION UNIT WHO SAILED RECENTLY FOR FRANCE.

HAROLD T. ALLMAN, Wichita, Kansas.
 TRACY B. AUGUR, Brooklyn, N. Y.
 PAUL S. ELLIOTT, Newberg, Oregon.
 GEORGE O. HOLMES, Foster, Nebraska.
 CLINTON H. LONGSHORE, Langhorne, Pa.
 ROSS C. MILES, Salem, Oregon.
 GEORGE V. MILLS, Turlock, California.

Note that six States are represented by the above group of seven men.

A NEW HOME FOR BABIES.

ANOTHER new channel for Friends' Service in France is a home for babies between the ages of 9 months to 2½ years. This will supplement the work of the Maternity Hospital at Chalons. The following letter indicates that this new work bids fair to equal the standard of success that has gained the Chalons Hospital such an enviable reputation.

You come downstairs from the pleasant room that has been set aside for sick or tired workers in the war zone, and a regular hum of conversation greets your ears. It rises from the sunny play-room, where the large family of babies, 19 are present, shortly to be 30, aged from 9 months to 2½ years, is disporting itself. The language is quite unintelligible, even to the initiated, consisting as it does of baby words in a foreign tongue, or that terrible mixture we call "Franglais," but it is a cheerful sound.

You find them all busily employed chattering to one another or sitting and investigating the insides of dolls of too fragile a nature, which in a mistaken hour, you have presented to them. You sit down on the floor, and in a moment you are submerged by a wave of them; three or four in your lap, the rest climbing over you. Not being on duty, you have no cap on; and two or three of the shyest of them gaze at you doubtfully to be sure that you are really the "auntie" you pretend to be. Then their recollection wakes up, and they throw themselves upon the part of your anatomy that is still visible to the naked eye. Your buttons, your fountain pen, your brooch, are objects of their affectionate investigation, and you are lucky if your watch escapes too vigorous a sucking.

By ten o'clock they are in their pen—a large wire-netting enclosure, like a gigantic chicken-run, on the sunny gravelled terrace, trotting about unsteadily, searching for mud to play with, and generally finding it, or lolling on the straw-filled mattresses at one end. The puppy Jumbo makes frantic leaps at them outside the wire, and one or two of the bolder spirits encourage him, but, sad to say, a few of the tiny ones are frightened, and weep a little, so he is chased away. Far below them lies the moat where the swan, their great excitement, lives. The most advanced of them call her the chicken, and great is their delight when she walks about the land.

Beyond the moat stretches the lovely meadow with the border of tall trees where they will play when summer comes. In this wintry season the South terrace is the warmest place for them, and their pen a safe haven from which they cannot stray.

The wooden gate is shut upon them, and there they remain until dinner-time. Open the gate and call, and see the quaint sight. Up the steps they tumble, crawling on hands and knees, and those who cannot arrive at even this point of activity stretch out their little arms to be carried.

Like a flock of birds, they sit around in rows, and open their mouths for the good, thick vegetable soup and bread; only the few more advanced among them being able to feed themselves. What platefuls they get through, and what a comfortable well-filled expression they put on afterwards!

Two o'clock, and an extraordinary silence reigns everywhere. You peep into the night nurseries, with their rows of little cots, each with its flower-besprinkled quilt, and there in the sun, with the windows wide open, lies every baby curled up, or clasping some beloved toy, sound asleep.

When they wake again, a cup of milk and a solid crust to gnaw, and after that more conversation and investigation of the world in general. You meet them in the kitchen, they stagger at you in the hall, and clasp you round the knees. Smiles and good temper reign all day, except at certain disconcerting intervals such as face-washing time, which no self-respecting baby can endure.

Then supper, and the great business of the day, bath-time. A scene of noise and excitement in the warmed bath-rooms,—splashing and delight for some, a horrible ordeal for others, according to their various tastes. The clean and healthy little bodies are tucked into their cots, and although their mothers are not there, they do not lack a good-night hug,—their many "aunties" see to that. Then silence all through the night, for they sleep well.

Poor little war-victims, separated from their mothers by the menace of the guns, they are having in spite of it, such a chance of healthy babyhood as they could never have arrived at even in their own homes. Thanks to the American Red Cross, they have everything that conduces to health and happiness, and were they kings and queens, or the wealthiest American citizens, they could have no more.

Here in this peaceful spot one can forget for a moment the war and its horrors. Love and life are all around,—growth and development instead of death and destruction.

When the war is ended, and their mothers come to claim their children, the care they have had will help in one tiny corner to promote that sense of love and brotherhood between the nations which is the only guarantee of a "just and lasting peace."

EDITH M. PYE.

GOLD-ENAMEL FRIENDS' SERVICE BUTTONS.

OWING to a wide-spread demand for an emblem that can be kept as a durable reminder of Friends' War Relief Work, we are now ready to distribute a handsome button or pin made in gold and enamel.

Those who are regular contributors either of money or of service (such as sewing and knitting) can purchase one of these emblems for fifty cents. It is the overwhelming weight of opinion among the members of the Yearly Meeting Service Committees that *only those* who are *regular contributors* should be entitled to purchase and wear this emblem. Our motive in distributing it is not primarily to

raise funds for the work, but to give to contributors a permanent recognition and symbol of Friends' work. To sell the emblem to any others than regular contributors would be to partially destroy its significance, and would be a wholly unjustified expenditure of the time and effort of our organization.

The price of fifty cents covers the cost of production and distribution, with a small profit that will go directly into the relief work. In justice to the work and its contributors we have thought we should not devote the machinery of our organization and the time of our workers to the sale of these buttons without some return to the work of relief for which our organization exists.

The emblem can be had in two styles, either a lapel button, or a pin with a safety clasp. It is gold-filled, with excellent workmanship in the rather intricate design, and only a special price by the manufacturer enables us to sell it at such a low price.

The purchase price should be entirely separate and apart from contributions to the work. We cannot distribute them to any one who merely designates fifty cents of his usual contribution for this purpose, since this would mean that an entirely disproportionate part of our funds would be devoted to this purpose. This is the plan the Red Cross has used in distributing their better-grade button or pin.

Orders should be given to local Service Committees or, where there is no such committee, to some other person who will attend to the matter for the whole meeting. Such person should make collection in advance where possible, and send order with check or money-order for the price to the committee, 20 South Twelfth St., Philadelphia. We cannot fill individual orders from this office except in cases where a person is not in close touch with a local meeting. In such cases stamps to cover the cost should be enclosed and the fact that the writer does not live in a Friends Community should be mentioned. We shall take particular pleasure in filling individual orders from persons who are removed from Friends' meetings, but all who are able to join in sending their orders through one person should co-operate with us in this important matter of efficient organization. Orders should state whether lapel-buttons or pins are desired.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING THIRD MONTH 16TH, 1918.

Five-Years Meeting	\$3,539.52
Phila. Yearly Meetings Peace Committee	15,359.07
Ohio Yearly Meeting (Damascus)	67.75
Purchase Executive Meeting, N. Y.	500.00
Abington Monthly Meeting, Pa.	100.00
Willistown Preparative Meeting, Pa.	83.00
Little Britain Monthly Meeting, Pa.	107.00
Newton Preparative Meeting, N. J.	127.40
Green Street Monthly Meeting, Pa.	262.74
Chappaqua Monthly Meeting, N. Y.	20.00
Individuals	540.60
Pendleton, Indiana	10.00
Valley Meeting, Pa.	136.00
Buckingham Meeting, Pa.	6.00
Millville, Pa.	105.00
Manasquan and Shrewsbury Meeting, N. J.	22.30
Greenfield and Neversink Meeting, N. Y.	5.00
Oswego Monthly Meeting, N. Y.	30.00
	\$21,021.38

CHARLES F. JENKINS, Treasurer.

NOTE.—In the INTELLIGENCER giving the receipts of the Treasurer of the American Friends' Service Committee for the week ending Second month 23rd, \$2,381.26 credited to Pendleton, Indiana, Friends should have been credited to the Five Years' Meeting.

FRIENDS' SERVICE NOTES.

COPIES OF BAEDEKER'S "PARIS" WANTED.—We have a statement from France that they could use to great advantage several copies of Baedeker's "Paris." Any person wishing to donate a copy should send it to our Philadelphia office, and we will forward.

BULLETINS NOS. 9 AND 10.—These Bulletins, dealing with Sewing and Knitting, are ready for distribution, and will be sent free of charge upon request. Bulletin No. 9 gives general information and instructions as to the work of women's clubs and contains a list of patterns with prices. Bulletin No. 10 contains knitting directions for 12 different garments.

CURRENT EVENTS.

FRIENDS IN BALTIMORE.

THE Quarterly Meeting held in Baltimore in Third month was full of interest. A new idea was set afoot in the Meeting of Ministry and Counsel, the purpose of which is to furnish the Quarterly and Monthly Meetings with a detailed report of the sessions and activities of the Quarterly Meeting so that those who are unable to attend may know what happened.

On First-day the First-day School, which comfortably filled the lecture-room, devoted its collection for the day to the McKim kindergarten. This amounted to five dollars. Some interesting winter scenes were thrown on the screen, two of them having been taken by moonlight. Henry Sharpless, one of the superintendents, called attention to a view of the falling snow, the flakes so small and yet accumulating so fast, and compared this with the formation of habits. The singing of an Easter hymn, set to music by Daniel Batchellor, under his direction, was enjoyable.

The meeting for worship that followed was well attended. The silence was broken by Dr. Janney, who called attention to the superiority of the ideal over the material, and through incidents of American history showed that great ideas and principles become gradually accepted by mankind, and although often opposed, even by military force, make their way and finally overcome all opposition. The Church may help in this progress by remaining true to the principles of Christianity.

Daniel Batchellor's message dealt with the value of emotion in religion and the value of an open expression of kindness of heart towards others. His message was based on the passage from Isaiah, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."

A beautiful message from Anna M. Corse was based on Susan Coolidge's poem, "Souls and Temples," the thought being expressed as follows:

Souls are built as temples are
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are;
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch,
Adds a charm or leaves a scar.

The meeting closed after an earnest prayer by Hilda Holme.

In the evening a group of Friends gathered at the home of Dr. and Anne W. Janney for a parlor meeting. After prayer by Joseph T. Hoopes, Noma Miller expressed the thought that Friends have a vital message in the doctrine of immediate divine guidance, but are lacking in means of extending their belief to others. James H. Harry felt that we should have more of the zeal and love of humanity of St. Paul, if we would fulfill our mission. This idea formed the keynote of the gathering, several speaking to the effect that we should employ every proper means to give our message, which is that God speaks to and guides the obedient soul, enabling it to develop in a state of peace.

On Second-day morning about one hundred gathered, the silence being broken by Daniel Batchellor, who compared life to a sunrise obscured at first by heavy clouds, through which the sun finally bursts in glory. A prayer by Dr. Janney invoked Divine aid to show us individually and as a body in what ways we could be most useful in advancing Christian principles, and also asked that the President and others in control might look to God for wisdom and courage. Pauline Holme suggested the practical application of these principles in daily life.

In the business session the 8th query was considered, in the course of which resolutions were adopted in approval of State-wide prohibition and equal suffrage. Benjamin

H. Miller and O. Edward Janney were requested to carry these to Annapolis and present them to the Legislature and legislators.

Edward C. Wilson expressed his satisfaction in the spirit of charity for others' opinions in these difficult times that prevailed in the meeting, especially that no one seemed to wish to commit the Society one way or the other, but an understanding prevailed that, so long as any member felt he was fulfilling his highest duty, he would receive the sympathy and continued interest of all. He stated that a letter containing this feeling has been sent by Baltimore Monthly Meeting to its young members engaged in some form of national service.

Sixty remained to a lunch, and these separated, cheered and inspired by the exercises of the Quarterly Meeting.

FRIENDS IN NEW YORK.

FIRST-DAY, Third month 3d, Samuel and Mary Searing, of Aurora, N. Y., came to Ithaca and held Scipio Quarterly Meeting immediately after the Cornell Executive Meeting. Several of the Friends of the other branches who attended the group meeting at Cornell also attended the Quarterly Meeting, so that we had an interesting and fairly large meeting for one of our business meetings,—about a dozen people in all. We were glad to have John Park, from Abington Quarterly Meeting, with us.

On account of college closing early, our next Executive Meeting will be held Fifth month 11th; and Quarterly Meeting at Aurora on the 12th. James R. Gordon, 414 Eddy Street, Ithaca, N. Y., has been appointed clerk of Cornell Executive Meeting for the coming year.

Fifth-day evening Mr. Painter, pastor of the Friends' Church at Poplar Ridge, N. Y., gave us an illustrated talk on Reconstruction Work in France. As we were unable on short notice to obtain a public room, the lecture was given in Edward Wood's home. For some reason we could do practically no advertising; nevertheless, there were at least thirty-five people here, mostly students. Several of the girls (pacifists but not Friends) who are sewing for us, were interested in coming.

The entire group at Cornell is sending a letter of greeting to the similar Friends' groups in other colleges.

ALICE H. AMBLER.

HONOR LITERARY SOCIETY AT SWARTHMORE COLLEGE.

At the twenty-third annual business meeting of the Swarthmore Chapter of Phi Beta Kappa, the honor literary fraternity, Third Month 2d, thirteen undergraduate members were elected as follows:

Seniors—Frances Laura Baird, Ethelwyn Bower, Kenneth Rent Brown, George Passmore Hayes, Esther Fisher Holmes, Dorothy Agnes Johnson, Mabel Morgan Kurtz, Mary Lyndell Lukens, William Joseph Reilly and Louise Wynkoop Waygood. Three juniors who were also honored by membership were: Eleanor Williams Atkinson, Isabel McKelvey Briggs and Gladys Amanda Reichard.

At the informal gathering in the Reception Parlor, in Parrish Hall, Professor Roland G. Kent, '05, of the University of Pennsylvania and president of the Swarthmore chapter, presided. The program was a varied one, consisting of an oration by Professor Isabelle Bronk, three short poems by John Russell Hayes, '88, a history of the Phi Beta Kappa at Swarthmore, read by Helen B. S. Brinton, '05, the secretary of the society, and two speeches, one by Helen H. Porterfield, '09, on "Recreation as a War Measure," the other by Hugh F. Denworth, '16, on "Food Conservation."

Professor Isabelle Bronk, speaking on the relation of education to the war, emphasized the essential element of service as a result of education. She said in part:

"In olden times, that is, in pre-bellum days, after taking his seat in the American Hall of Scholarship, one could 'loaf and invite his soul' ad libitum. Now, however, with the word 'service' written large in every direction that we turn our eyes, possession of the key and seat at the Round Table carries with it the recognition of abilities which must be lavished for others. Our country is bidding us minister to her with our all and society is crying loud for help in the slow work of pushing forward. Service! the whole world cries; and our answer must be, I am ready.

"The spirit of the new religion inspires us to the understanding that any so-called learning, any so-called culture we possess is worth little except as it is lavished on the altar of service. In what way shall we serve? For what

shall one enlist? The Selective Service Law, capitalized or uncapitalized, helps us reach a decision and it is not an institution which dates just from yesterday. There is much said to-day about the education of the 'reconstruction period.' It is education now, education during these dreary years of war, which is perplexing some of us. The problem is here at our own doors. A beautiful service which could be rendered both to the college and to this society by those initiated into the latter to-day, would be aid in the solution of this problem."

The memorials presented included those to the late Albert Roy Ogden, '14; P. Leslie Hopper, '79; Joseph Fitch, '79; Maude Lucile Watters, '02; and the late Arthur Beardsey, who was granted an honorary degree of Ph. D. in 1889.

During the reception and between the speeches, Walter Abell, '19, accompanied by Margaret Goodwyn, rendered several violin selections.

John Russell Hayes, '88, read three short poems: "Flowers at the Front" (suggested by a chapter in Donald Hankey's book, "A Student in Arms"); "Jane Addams, on her Peace Mission in Europe," and the following:

LIVE EACH DAY WELL.

(TO THE PHI BETA KAPPAS OF 1918.)

I.

Live each day well. Has not old Horace told
That precious truth in living words of gold!
O take it for your own, comrades of ours;
Let it be deeply on your hearts enrolled.

II.

He calls to you across the deathless years:
"Live each day well!" and whether joys or tears
Be meted out to you, children of Swarthmore,
Life holds things high for him who rightly hears.

III.

The glory and the glow of life await
For you who soon shall leave our college gate.
O then, *Live each day well*, comrades of ours,
With souls untarnished and with hearts elate.

IV.

The joys and sorrows of the hour decay;
With all things mortal must they pass away.
Hold fast immortal joys, children of Swarthmore.
Whatever fate be yours, *Live well each day!*

RATES AT GEORGE SCHOOL.

A CIRCULAR letter from George A. Walton, principal, reviews the financial history of the school, and states that the total costs of operation has been \$575,572.71 more than the receipts for tuition, the excess amounting to \$286.50 for each pupil. The circular continues:

"The tuition to Friends has been up to 1910, \$200.00; 1910 to 1915, \$250.00, and 1915 to 1918, \$300.00. The present cost of each pupil is now estimated to be about \$400.00. This is made up of \$125.00 actual cost of living, \$135.00 cost of operation of the School, and \$140.00 cost of instruction.

"The School buildings are from ten to twenty-five years old, and larger amounts will be required annually for repairs. To maintain the present high-grade faculty, larger salaries will have to be paid. Many of the teachers are young and cannot stay permanently, unless assured of adequate income.

"It is therefore necessary to increase the income of the School. If the rates of tuition should be advanced, it will remain the earnest desire of the committee that no child of our Society of Friends shall, on account of financial inability, miss the opportunity of securing such a liberal education as the School can give. That this may be the case, parents who can should at least pay actual cost. Material assistance will be given the work of the School, if Friends of moderate or large means, would, in the future, add to the income by legacies or gifts. Even small amounts would render notable assistance.

"The Committee of Management desires that the public generally understand the situation, and sends thee this letter, with the request that thee will aid us by stating the facts clearly, whenever occasion arises. Further information will be gladly given, or discussion welcomed."

"The wish to speak to the want of another mind assists to clear your own."—Emerson.

WHEN presumptuous men enlist God on both sides of the conflict, the chances are He is not fighting on either side.—*Universal Leader.*

FRIENDS IN PHILADELPHIA.

THE regular meeting of Philadelphia Young Friends' Association was called to order by the Chairman, Herbert S. Conrad, in the auditorium, 3rd month 11th.

The Executive Committee reported eight new members enrolled.

The secretary of the Sectional Committee reported three visits made by the committee since last report; also on Third month 24th, in the Auditorium, a supper, to be followed by a talk by Henry Ferris on "Hymns and Hymn Makers," and a devotional hour.

Dr. Francis H. Green, professor of English in West Chester State Normal School, addressed the meeting on "Getting Along," with yourself, others and God.

He said: "Life is a trust. Education is an adjustment of vision.

"The tongue should be trained to wield words correctly, reverently and decently; for there is enough clean, pure, sweet fun in the world, without foul jests being used."

After the applause subsided at his remark: "Shame on Pennsylvania if she does not come up to the standard in ratifying the national dry amendment," he made the suggestion: "Let the hands that clap attend to the work at the ballot-box."

He advised more thinking, reading and studying, that the "head become more than a mere hatrack. Do everything to help; nothing to hinder."

Appreciation was expressed of the music furnished by Eleanor Coates at the piano, and Edna Coates with her violin.

LINDA E. BICKNELL.

SCHOOL COMMITTEE CONFERENCE.

A VERY interesting meeting in connection with our schools was held on Seventh-day, Third month 16th, at Friends' Central School, Philadelphia, under the care of the Yearly Meetings Educational Committee. Seventeen of our nineteen elementary schools were represented by committee members or teachers or both, about sixty persons attending. This meeting grew out of a concern on the part of the Executive Committee and the Educational Secretary that our school committees should know the Friends' School situation better and common problems should be discussed. The success of the meeting was most gratifying.

The need of advertising our schools was generally recognized and methods of doing so discussed. The good points of our various schools were considered. The marked success of Abington, Germantown, Gwynedd, and Westfield was especially emphasized.

One matter that the committee was most anxious to present, namely, "The Meeting's Relation to the School," there was not time to take up. The meetings everywhere are urged to become better acquainted and more interested in their schools, and to feel the concern not so much that the school should be kept close to the meeting, but that the meeting should keep close to the school. In too many instances committees are appointed by the meeting, and then, so far as the meeting is concerned, educational interests are

dropped. This should not be the case. Meetings should be vitally interested in this phase of their life. They should stand behind their committees, insisting upon up-to-date and efficient service, and supporting their representatives, both morally and financially, in any line of consistent and approved endeavor.

A general desire was expressed that another such meeting should be held for further helpful discussion.

IDA P. STABLER,

Executive Secretary of Committee on Education.

CONFERENCE OF FRIENDS' ASSOCIATION.

On Seventh-day, Third month 16, the Spring Meeting of the Executive Committee of the General Conference of Friends' Association was held. Representatives were present from eleven associations. In many associations there was much interest reported but in others the usual activities seemed to have given way to work for the Friends' Service Committee and Re-construction abroad, which appeared to be the imperative need for this winter. It is hoped that the regular association meetings and work will be resumed at some future time.

The Headquarters Committee presented proof sheets of the pamphlet which they have prepared. It contained suggestions for programs for use in associations or other groups. These programs are along Friendly philanthropic lines, and it is hoped the pamphlet will meet a much-felt need. These will be sent in a week or two to all Friends' Associations in the General Conference. Others may secure them at a small charge from Arabella Carter, 1305 Arch St., Philadelphia, who is Secretary of the Headquarters Committee.

The subject of program for the Spring Conference of Friends' Associations, to be held on Second-day evening of Philadelphia Yearly Meeting Week in May, was discussed. It was left to the Philadelphia Young Friends' Association to prepare a suitable program. That there might be no overlapping of subjects, etc., with the Supper Conferences arranged by the Young Friends' Movement, it was suggested that they co-operate with them in selecting a general subject for the evening. At the request of the Executive Committee of the Young Friends' Movement, a member of our Headquarters Committee will be appointed to membership in their Executive Committee.

It is hoped everyone will try to attend the Conference on Second-day evening of Philadelphia Yearly Meeting Week.

SARAH W. KNIGHT,

Secretary Executive Committee, General Conference of Friends' Associations.

He who is unwilling to be led is unfit to lead.

A PLEASANT HOME FOR ELDERLY women is offered in a Friend's family in Germantown, where care and assistance will be given. A desirable neighborhood. T 193, INTELLIGENCER Office.

BIRTHS.

LAIRD.—On Sixth-day, Third month 15th, to Harold W. and Florence Paxson Laird, a son, named MAHLON PAXSON LAIRD.

*Over manly strength and worth,
At thy desk of toil, or hearth,
Played the lambent light of mirth—
Mirth that lit, but never burned;
All thy blame to pity turned;
Hatred thou hadst never learned.*

*Every harsh and vexing thing
At thy home-fire lost its sting;
Where thou wert was always spring.*

*And thy perfect trust in good,
Faith in man and womanhood,
Chance and change and time withstood.
Keep for us, O friend, where'er
Thou art waiting, all that here
Made thy earthly presence dear;
Something of thy pleasant past
On a ground of wonder cast,
In the stiller waters glassed!*

DEATHS.

MOSHER.—At his home in Granville, N. Y., on March 9th, Dr. BYRON D. MOSHER, husband of Lydia J. (Dillingham) Mosher, and son of Isaac and Eliza Kipp Mosher, in his 63d year. His wife and son, Charles I. Mosher, survive him. In 1878 he was graduated from Hahnemann College, Philadelphia, and located in Granville, where he has since practiced his profession. Dr. Mosher was a man whose friends were legion, says the Granville *Sentinel*. He has always had an extensive practice and will be greatly missed in Granville and surrounding towns. The funeral services were very largely attended. Rev. G. S. Beckwith, of Newburg, a former pastor of the Baptist church in this village, came to officiate, and the service was beautiful and impressive. He paid a fitting tribute to the memory of Dr. Mosher, and spoke of his good deeds in this community. He closed by reading Tennyson's "Crossing the Bar." The burial was in Mettowee Valley cemetery.

Dr. Mosher was one of Granville's most highly respected and beloved residents—a man eminent and successful in his profession, a friend of the poor, who gave the town the priceless benefaction of a noble citizenship that was at once an example and an inspiration. His life was a useful and unselfish one, and his death will be sincerely mourned wherever the countless beneficiaries of such a career are appreciated.

OFFLEY.—At Havre de Grace, Md., Eleventh month 7th, 1917, after a lingering illness, MARGARET OFFLEY, daughter of the late Michael and Martha Edmondson Offley. Interment at Friends' Burial Ground, Baltimore. Her expression at the close, seemed to prove that the blessed promise was fulfilled. "Thine eyes shall see the King in his beauty, they shall behold the land that is very far off."

WASHBURN.—At Chappaqua, N. Y., on Third month 1st, S. AMANDA WASHBURN, widow of Bartholomew R. Washburn, in her 81st year. Her life was an example of wonderful endurance and patient resignation, united with loving thoughtfulness for others.

COMING EVENTS.

THIRD MONTH.

22nd, Sixth-day—Social Meeting at 17th Street and Girard Avenue, Philadelphia, at 8 o'clock p.m., under the joint care of the Girard Avenue First-day School and the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia. Address by Paul M. Pearson. Subject, "The Joy of Living." A cordial invitation is extended.

24th, First-day—Meeting for worship at 15th and Race, Philadelphia, 10.30 a.m. Conference class on "Internationalism" at 11.40. Subject, "Methods of Warfare—Extraordinary barbarity and destructiveness—Science, Finance, Commerce—Bitterness and Hatred."

29th—Friends' Philanthropic Supper and Fair in the lunch room on Meeting-house grounds, Crosswicks, N. J. Supper at 5 o'clock, 50 cents.

31st—Philadelphia Quarterly Meeting's Visiting Committee will visit Haverford Meeting at 10.30 a.m.

FOURTH MONTH.

7th, First-day, 3 p.m.—A meeting for divine worship will be held at Providence Friends' Meeting-house, near Media, Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. A community meeting, and all denominations welcome. Young people are invited to be present and take part in the services.

7th—Preparative Meeting will be held in Brooklyn and New York.

8th—New York Monthly Meeting will be held at the Brooklyn Meeting-house, 110 Schermerhorn St., at 7.30 p.m.

11th—Concert at 8.15 for the benefit of the Friends' Reconstruction Unit, in the Brooklyn Meeting-house, 110 Schermerhorn St., given by Hazel H. Kniffen, violiniste, assisted by Mrs. Dawson, soprano, and Miss Edna Bailly, reader. Admission, 50 cents.

14th—Pilgrimage under the Joint Fellowship Committee of New York, in the Meeting-house at 221 East 15th St., New York. Friends are invited to attend meeting in the morning, and the conference meeting at 2.15. They are asked to bring a box-lunch. The subject for the afternoon is: "The Problems of Education in relation to the Testimony of Friends regarding War and International Relations generally."

White Wyandottes

THEY LAY OR democracy THEY WIN for U. S.
CHICKS—EGGS
WM. D. RIDGWAY,
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Introducing the perfectly painless method of filling sensitive teeth.

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A Splendid Collection of Spring Clothing for Men

The new Spring models in Men's Suits and Top Coats are master products from the Stein-Bloch Co., Hart, Schaffner & Marx and other manufacturers of fine Clothing. They are here in vast quantities—styles for every man—and our careful advance consideration of and preparedness for present market conditions has resulted in advantageous buying that is notably reflected in the remarkable values.

Among the most favored fabrics for the youthful dresser—smart black and white checks, velour finish; many novelty mixtures, flannels and other fabrics in attractive colorings. Our prices for Suits range from \$15.00 to \$50.00, for Top Coats, \$18.00 to \$45.00.

The following unusual values are worthy of particular attention, being special purchases and lots at prices impossible to duplicate were the goods bought at market prices of to-day.

\$30.00 Blue Serge Suits--\$25.00

Of pure worsted yarn, faultless tailoring; regular, stout, slender and short sizes.

\$30.00 to \$45.00 Suits--\$25.00 to \$36.50

Handsome Suits made by Hart, Schaffner & Marx; regular \$30.00 to \$45.00 values at \$25.00, \$28.50, \$33.50, and \$36.50.

Light-weight Overcoats, \$23.50 || Black and Oxford Overcoats, \$18

Of neat cheviot and tweed effects, shower-proof, made by Hart, Schaffner & Marx.

Of light tweed, dependable fabrics, in conservative models, black and Oxford gray.

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GEORGE B. COCK, Stenographer
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SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so. Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee:
S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquila J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

THIRD MONTH 23, 1918

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Yielding 5½ per cent.
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We have prepared a list of approved issues, and shall be glad to submit copy upon request.

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AN APPEAL for the AMERICAN RED CROSS

THE Board of Directors of the Philadelphia Young Friends' Association has given \$250 to the American Red Cross, to be used for their Reconstruction and Relief work in France. The Y. F. A. office at 140 No. 15th Street is open for subscriptions for which an earnest appeal is made to all interested in the Red Cross, or in Friends' work. If \$1000 are subscribed through their office, the Board of Directors will give an additional \$250, making a total fund of \$1500. To date \$34 has been received.

Make checks payable to Philadelphia Young Friends' Association, 140 No. 15th Street, Philadelphia.



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RETAIL

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39TH AND PARRISH STREETS

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Philadelphia Young Friends' Association

140 N. 15th STREET, PHILADELPHIA

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Is thee interested in any fairs, lectures, concerts, entertainments of any kind? Do not forget we have a most attractive auditorium, quiet, splendidly ventilated and lighted. Seating capacity 300.

Special Rates for regular weekly monthly engagements.
Our permanent department is entirely filled at the present time.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

THIRD MONTH 30, 1918



Cream Buttermilk

HEALTHFUL—REFRESHING

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PHILADELPHIA—ATLANTIC CITY

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JOEL BORTON

FOR SALE at GEORGE SCHOOL
Attractive home adjacent to George School grounds. 11 rooms, all improvements, large garden. Sale or rent. Ask about it. Box W 261, INTELLIGENCER Office.

Everybody Knows

that we get up marriage certificates, but how about invitations and announcements? See our samples. Sent anywhere on request.

WALTER H. JFNKINS

140 N. 15th Street, Philadelphia.

Buck Hill Falls

THE readers of FRIENDS' INTELLIGENCER should be interested in the cottages for rent at Buck Hill Falls this season. We surely are interested in interesting them. The following is a list giving the number of bedrooms and bath-room facilities. Where there is a star (*) it indicates as to bedrooms a sleeping-porch, as to bath-rooms additional toilet facilities, but not complete bath-rooms.

COTTAGE	BATH-ROOMS	BED-ROOMS	PRICE.
The Brambles	1*	5*	\$325
Greenbriar Lodge	2*	8	800
Primrose	2*	10*	1200
Valley View	1	4	600
Stonehenge	2*	7	650
The Nutshell	1*	5*	475
Floralba Lodge	1	4	430
Chetolah	1	6*	625
Hillside	1	2	275
Waldeck	1*	6	500
Igloo Nuna	1	5	500
Qui-y-tude	1	4	360
Woodcleft	1*	6	750
As You Like It	2*	7*	750
Dogwood Camp	1*	5*	750
Waldfried	1*	7	500
Edarth	2	3	350
North View	3	9	700
The Cairns	2	6	550
Evergreen	1	4	358
Pin Oaks	2	9	500
Okeby	1*	4	350
Kennett Lodge	2	8*	600
Turnin	2	6	640
Shady Oaks	2	8*	550
Laurel Lea	2	8	550
Arbutus Lodge	1*	3	275
Top Not	2*	8	550
Hawthorne Lodge	1*	5	475
Indianola	2*	6*	675
Fern Ledge	1*	5*	400
Newell	1*	5*	500
Woodland	2*	6*	650
Eastover	2	5*	500
Wyndecote	2	4*	600
The Nook	1	4	375
Rockland	2*	9*	800
Hidaway	2	6*	660
Fouk Bungalow	1	1	105
Atlasta	3*	6*	1000
Grattan Bungalow	1	4	

Many of these are under options which may or may not be exercised. We urge our FRIENDS' INTELLIGENCER Friends and their friends to take the matter up without delay, while the assortment is the best.

BUCK HILL FALLS CO

Buck Hill Falls, Penna.



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FOR
DEPENDABLE
MILLINERY

Phone —
Poplar 968

1734 Columbia Avenue, Philadelphia.

MONTAGUE CANDIES

& CO. PURE PHILADELPHIA
Made in our Own Factory, 23d and Sansom Streets

THE word from the front is, "SEND US CANDIES." Sugar is exceedingly scarce in France, and sweets are the greatest of luxuries alike to soldiers and reconstruction workers.

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Main Retail Stores: 9 S. 15th Street
10 S. Broad Street Nine other Retail Stores in Phila.

25 answers. "I advertised in the INTELLIGENCER for a nurse," says a subscriber, "and received twenty-five applications in response." Rate, one cent a word. Smallest ad. 25c.

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Published weekly at No. 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager.

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TO CONTRIBUTORS.—The editor cannot undertake to keep or care for unsolicited manuscripts. If sufficient postage is enclosed, manuscripts not used will be returned.

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Display, 6 cents a line, or 84 cents per column inch each insertion. On OUTSIDE COVER PAGE, 10 cents a line, or \$1.40 per inch. Smallest advertisement, 25 cents.

For a FULL PAGE inside, \$24.00; outside cover page, \$40.00.

On orders for ten or more insertions, TEN per cent. discount. No charge for change of matter.

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Notices and advertisements for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

Make checks payable to FRIENDS' INTELLIGENCER.

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Common Sense Waste Paper Baler

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MRS. A. W. WHEELER.

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For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON
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Pacific Avenue, opposite Park Place ATLANTIC CITY, N. J.
A family house of established reputation Ocean view, steam heat, sun parlor, elevator to street level. Rooms single or en suite, with private baths. Open all the year. Booklet.

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A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Courses for Spring Term, Fourth month 1st to Sixth month 8th, 1918.

"The Teaching of Jesus," "History of the Hebrew People and "History of Friends," ELBERT RUSSELL.

"An Introduction to Social Work," FRANK D. WATSON of Haverford College.

"History of Religion," JESSE H. HOLMES of Swarthmore College.

"History of Foreign Missions," ELIHU GRANT of Haverford College.

"Principles of Religious Education," CHARLES H. FISHER of Pennsylvania State Normal School, West Chester, Pa.

Send applications for information or admission to

ELBERT RUSSELL, Director,
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Prepares for College or Business. Separate departments, boys and girls, high-school grades. Pupils admitted during term. Write for Year-Book. JOHN W. CARR, Ph. D., 15th and Race Sts., Phila.

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young children, Friends' family, near meeting. Six resident pupils. Terms, \$600. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill

Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so. Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee:

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, THIRD MONTH 30, 1918

{ Volume LXXV
Number 13

JANE ADDAMS.

(On her Peace Mission in Europe.)

I.

They scarce would listen to her pleading then,
One gentle woman 'mid the warring men;

Among the raging eagles one mild dove
Pleading for peace and brotherhood and love;

And yet a voice whose clear and vital tones
Shall move with sweet persuasion states and thrones!

II.

She saw young men rebel at being torn
From home, to battle for a faith outworn;

She saw them driven, all helpless, to the fate
Of killing men for whom they felt no hate;—

Young men of dreams and aspirations fair
Banished into a night of black despair.

III.

But woman's sympathy and woman's tears
Shall move with sweet persuasion states and thrones!

Yea, woman's tender heart and tender hands
Bring healing to the sad and stricken lands.

O will the world not bless and love her then!
Who bore Christ's message to the warring men!

Swarthmore College.

—JOHN RUSSELL HAYES.

LOOKING FORWARD.

THE number of those who are even now looking forward to the day when the world-storm shall have spent itself, must be very large; their voices are not infrequently heard, even in these stern and trying times: voices of the "prisoners of hope," utterances of prophets—minor prophets, if you wish—whose message is, Work on and hope for the Kingdom which is to be the outward expression of the spirit of the Son and Friend of Man. A certain number of these earnest utterances seem worthy of our space.

J. D. M. Rorke, in *The Venturer* (February): "If we seek God we must be prepared to find Him where He is. There are many who have looked for God in vain, who have waited with disappointed expectation for God's arm to be revealed in the struggle. But have they looked in the right way and in the right place?"

"To whom is the arm of the Lord revealed?" begins the 53d chapter of Isaiah. And it goes on, 'He shall grow up as a tender plant and as a root out of dry ground'—not as a thunderbolt from heaven, but so unobtrusively and in such unexpected places, that we may have altogether missed seeing it, however we may have been following events. I believe there is an issue for God in the struggle—but perhaps it is an issue that runs right across what seems the issue to most people.

"The still, small voice may be coming more clearly to humble folk than to those great ones who are in the world's eye, and seem to rule the destinies of men. It comes as a heartache at the cruelties of war. It comes when the ruthless acts of the foe, that others dwell on with zest and exploit to stir up bitterness and revenge, cause instead a feeling of grief and intense shame, which is just what Jesus would have felt. It comes as a weariness of statecraft and of that worldly policy that knows no way of casting out evil, except by evil, and no way of securing peace except by war to the bitter end; it comes as a wonder if, after all, Christcraft should be wiser than statecraft."

Richard Roberts, of the Church of the Pilgrims, Brooklyn, in *The Nation* (February 28): "The recent report on reconstruction of the British Labor Party is the most comprehensive scheme of economic change yet formulated by a responsible political party. Of even greater significance than the practical details of the program is its spirit. In the statement concerning the future disposition of surplus wealth, which has hitherto too often gone into the pockets of those already rich, the report says:

It is from the same source that has to be defrayed the public provision for the sick and infirm of all kinds (including that for maternity and infancy) which is still so scandalously insufficient; for the aged and those prematurely incapacitated by accident or disease, now in many ways so imperfectly cared for; for the education alike of children, of adolescents, and of adults, in which the Labor party demands a genuine equality of opportunity, overcoming all differences of material circumstances; and for the organization of public improvements of all kinds, including the brightening of the lives of those now condemned to almost ceaseless toil, and a great development of the means of recreation. From the same source must come the greatly increased public provision that the Labor party will insist on being made for scientific investigation and original research, in every branch of knowledge, not to say also for the promotion of music, literature, and fine art, which have been under capitalism so greatly neglected, and upon which, so the Labor party holds, any real development of civilization fundamentally depends. *Society, like the individual, does not live by bread alone—does not exist only for perpetual wealth production.* It is in the proposal for this appropriation of every surplus for the common good—in the vision of its resolute use for the building up of the community as a whole instead of for the magnification of individual fortunes—that the Labor party, as the party of the producers by hand or by brain, most distinctively marks itself off from the older political parties, standing, as these do, essentially for the maintenance, unimpaired, of the perpetual private mortgage upon the annual product of the nation that is involved in the individual ownership of land and capital.

"This suggests (says Richard Roberts) that we are face to face with a new type of political philosophy, a type which rests upon a definite view of the ends of life and a vision of life as a whole."

Harry Emerson Fosdick, of the Union Theological Seminary, New York, in "The Challenge of the Present Crisis" (Y. M. C. A. Association Press, 1918): "There are many who seriously think that it is impossible to do away with war and the conditions which produce it. They do not call war glorious, but they do call it necessary. They have no faith that humanity can put its bayonets and cannon in the museums where they belong. . . . And one reason for this skepticism is that Christian people have presented as the cure for international hostilities panaceas so pitifully inadequate that no one who knows the problem could believe them.

"In the early days of our Western frontiers men carried six-shooters and were quick on the trigger, not because they were bad men. They were the same men they had been before, unarmed and peaceable in Eastern towns. But they were afraid. In the wild anarchic life of the frontier there was no social order to guarantee a peaceful man his life and liberty. How useless to argue with individual men in such a situation, that carrying guns encouraged fighting and that therefore each man should throw his gun away! Only one measure made them disarm. The communal life was organized, and the forceful protection of life and liberty was delegated to a social order that policed the towns. Fear was removed, and the arms which once

seemed indispensable became a needless burden, an anachronism. No other hopeful road lies before the nations. The nations to-day are living on the wild, anarchic frontiers of history, carrying their guns in mutual fear, because there is no league of nations to police the world. *The forces of good-will and brotherhood which are latent in mankind have no fair opportunity to do their saving work.* They are stifled by the apparent necessity of armed distrust. And to unwearying conflict against our present international paganism, in favor of the federation of the world, the Christian people are challenged."

Dr. K. Aner and four prominent Lutheran clergymen of Berlin, as printed in Swiss journals last December (translation):

"We German Protestants, conscious of the Christian heritage and Christian aims which we hold in common with them, extend to all fellow believers, to those in enemy countries also, our heartfelt and brotherly greeting.

"We recognize the *deepest causes* of the present war to lie in the anti-Christian powers which control the lives of the people of the earth, their mutual suspicion, their worship of force and their covetousness, and we behold in a peace by mutual agreement and reconciliation a peace that is worth striving for.

"We feel it a duty, in view of the present frightful war, in the name of our common Christianity, to strive henceforth with determination that war as a means of settling differences between peoples shall disappear from the earth."

John D. Rockefeller, Jr., in *The Saturday Evening Post* (February 9): "The church must have a new birth and be reorganized to meet this marvelous opportunity and great human need. Let us picture for a moment what this reborn church would be:

"It would be called the Church of the Living God. *Its terms of admission would be love for God, as He is revealed in Christ and His living spirit, and the vital translation of this love into a Christ-like life.*

"Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifest as to attract and win into its fellowship the followers of the Religion of the Inarticulate.

"It would pronounce ordinance, ritual, creed, all non-essential for admission into the Kingdom of God or His Church.

"A life, not a creed, would be its test; what a man does, not what he professes; what he is, not what he has.

"Its object would be to promote applied religion, not theoretical religion. This would involve its sympathetic interest in all the great problems of human life; in social and moral problems, those of industry and business; in all such as touch the life of man.

"As its first concern, it would encourage Christian living seven days a week and fifty-two weeks in the year. It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

"Its ministers would be trained not only in the seminary, but quite as much in life, with the supreme emphasis on life. For it would be an important part of the preparation of each that he should spend months, years possibly, working with his hands in the fields or the shop, doing business in the store or the office, so that he might not have merely a laboratory acquaintance with the problems of human life, but the practical knowledge which alone comes from actual experience and contact with them."

Dr. Charles E. Jefferson, in "What the War is Teaching": "Who will end war? The world has had three historic scourges: famine, pestilence and war. Each one numbers its victims by the tens of millions. Commerce killed famine. By her railroads and steamships she killed it. Science killed pestilence. The Black Plague, the Bubonic Plague, Cholera, Smallpox, Yellow

Fever—all have received their deathblow. Science did the work. These foes of mankind lie bleeding and half dead by the side of the road along which the world presses on to a higher day. Who will kill war? Not commerce and not science, nor both of them together. Science cannot kill war, for science has not the new heart, and whets the sword to a sharper edge. Commerce cannot kill war, for commerce lacks the new heart, and lifts the hunger of covetousness to a higher pitch. Only religion can kill war, for religion alone creates the new heart. Without religion, we are without hope in this world. Without God we are lost."

Chicago.

T. A. JENKINS.

JESUS, THE REVOLUTIONIST.

BY WALTER RAUSCHENBUSCH.

THERE was a revolutionary consciousness in Jesus; not, of course, in the common use of the word "revolutionary," which connects it with violence and bloodshed. But Jesus knew that he had come to kindle a fire on earth. Much as he loved peace, he knew that the actual result of his work would be not peace but the sword. His mother in her song had recognized in her own experience the settled custom of God to "put down the proud and exalt them of low degree," to "fill the hungry with good things and to send the rich empty away." King Robert of Sicily recognized the revolutionary ring in those phrases, and thought it well that the Magnificat was sung only in Latin. The son of Mary expected a great reversal of values. The first would be last and the last would be first. He saw that what was exalted among man was an abomination before God, and therefore these exalted things had no glamour for his eye. This revolutionary note runs even through the beatitudes, where we should least expect it. The point of them is that henceforth those were to be blessed whom the world has not blessed; for the kingdom of God would reverse their relative standing. Not the poor and the hungry and sad were to be satisfied and comforted; the meek who had been shouldered aside by the ruthless world would get their chance to inherit the earth, and conflict and persecution would be inevitable in the process.

We are apt to forget that his attack on the religious leaders and authorities of his day was of revolutionary boldness and thoroughness. He called the ecclesiastical leaders hypocrites, blind leaders who fumbled in their casuistry, and everywhere missed the decisive facts in teaching right and wrong. Their piety was no piety; their law was inadequate; they harmed the men whom they wanted to convert. Even the publicans and harlots had a truer piety than theirs. If we remember that religion was still the foundation of Jewish State, and that religious authorities were the pillars of existing society, much as in mediaeval Catholic Europe, we shall realize how revolutionary were his invectives. It was like Luther anathematizing the Catholic hierarchy.

His mind was similarly liberated from spiritual subjection to the existing civil powers. He called Herod, his own liege sovereign, "that fox." When the mother of James and John tried to steal a march on the others and secure for her sons a pledge of the highest places in the Messianic kingdom, Jesus felt that this was a backsliding into the scrambling methods of the present day social order, in which each tries to make the others serve him, and he is greatest who can compel service from most. In the new social order, which was expressed in his own life, each must seek to give the maximum of service, and he would be greatest who would serve utterly. In that connection he sketched with a few strokes the pseudo-greatness of the present aristocracy: "Ye know that they which are supposed to rule over the nations lord it over them, and their great ones tyrannize over them. Thus shall it not be among you." The monarchies and aristocracies

crats have always lived on the fiction that they exist for the good of the people, and yet it is an appalling fact how few kings have loved their people and have lived to serve. Usually the great ones have regarded the people as their oyster. In a similar saying reported by Luke, Jesus wittily adds that these selfish exploiters of the people graciously allow themselves to be called "Benefactors." His eyes were open to the unintentional irony of the titles in which the "majesties," "excellencies," and "holinesses" of the world have always decked themselves. Every time the inbred instinct to seek precedence cropped up among his disciples he sternly suppressed it. They must not allow themselves to be called Rabbi or Father or Master, "for all ye are brothers." Christ's ideal of society involved the abolition of rank and the extinction of those badges of rank in which former inequality was incrustated. The only title to greatness was to be distinguished service at cost to self. All this shows the keenest insight into the masked selfishness of those who hold power, and involves a revolutionary consciousness, emancipated from reverence for things as they are.

THE ATONEMENT.

BY H. B. HALLOCK.

(Read at Friends' Meeting at Camden, N. J., Second month 17th, 1918.)

In reading the Scriptures, of both the Old and the New Testaments, it is essential to discriminate between those passages which are intended to be understood literally, and those which are capable of a spiritual or symbolical interpretation. A failure to make that distinction in the past, has been productive of numerous divisions in Christendom.

Perhaps in no portion of the Bible is this failure more apparent, than in the Epistles, especially those portions in which the terms "the cross of Christ" and "the blood of Christ" are used in a figurative or spiritual sense. There has thus grown up a system of belief, or "plan of salvation," at variance with the teachings of both the Old and the New Testament Scriptures. The beautiful allegorical description of the Garden of Eden has been transmogrified into a historical event, to which has been added the doctrine of original sin and total depravity, with most disastrous results.

In the construction placed upon certain portions of the Epistles we find a similar perversion of the truth.

This difficulty was increased when the Bible was declared to be "the Word of God," in which every word, from cover to cover, was said to be divinely inspired and consequently inerrant.

Paul, in his Epistle to the Romans, uses this language: "For God commendeth his own love towards us in that while we were yet sinners Christ died for us. Much more then being justified by his blood shall we be saved from the wrath of God through him." In the First Epistle of Peter we read: "And if we call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear, knowing that you were redeemed, not with corruptible things, with silver and gold, from your manner of life handed down from your fathers, but with precious blood as of a lamb without spot, even the blood of Christ."

And in the Epistle of John we read: "And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not speak the truth; but if we walk in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

Here we have the concurrent testimony of three of the

most eminent of the Apostles as to the efficacy of the *blood of Christ*. But what do we understand by the expression the blood of Christ? Is it to be understood literally or in a figurative sense?

We may remember that Jesus of Nazareth used a similar expression in regard to himself on one occasion. He said "Verily, verily I say unto you, except ye eat of the flesh of the Son of man and drink his blood, ye have no life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

In explanation of this "hard saying" Jesus said to his disciples. "It is the *spirit* that giveth life, the *flesh* profiteth nothing. The *words* I have spoken unto you are *spirit* and are life." With this explanation before us we should be able to distinguish between the literal and spiritual meaning of the terms *blood of Christ* and *cross of Christ* as employed by the Apostles. Elias Hicks and Dr. Channing were both very clear on that subject.

"I prize the cross and blood of Christ," wrote Dr. Channing, "as highly as any Christian can. In view of that cross I desire ever to live, and of that blood in the *spiritual sense* I desire ever to drink. I hope as truly as any Christian ever did or can, to be saved by the cross of Christ. But what do I mean by such language? Do I expect that the wood to which Christ was nailed is to save me? Do I expect that the material blood which trickled from his wounds is to save me? Or do I expect that boon from his bodily agonies? No! By the cross and blood of Christ I mean nothing material. I mean the spirit, the character, the love of Jesus which his death made manifest, and which were pre-eminently fitted to bind me to him and make me a partaker of his virtues. I mean his religion, which was sealed with his blood, and the spirit which shone forth most gloriously from his cross. I mean the great principles for which he died, and which have for their sole end the purifying of human nature. . . . According to the common view, the death of Christ, instead of being the great quickener of heroic virtue, is made a *substitute* for it, and many hope to be happy through Christ's dying agony, much more than through participation of his self-sacrificing life. I doubt whether any error has done so much to rob Christianity of its purifying and ennobling power as this false view of the Atonement."

Such, as I understand it, was the view entertained by early Friends on this subject, as published by William Penn in his little book entitled "No Cross, no Crown."

THE TWOFOLD AWE.

"Two things fill my mind with awe—the heavens above me, and the moral law within."—*Immanuel Kant*.

"Two things," said he of Konigsberg,

Most gravely wise of modern men,

"With awe my spirit fill whene'er

They break upon my ken:

The starry heavens, when they show

Their countless hosts in order bright;

The Law within, which teaches me

The way of Truth and Right."

How poor the man who cannot say

Amen to words so sweet and strong,

Whose heart has never known the beat

Of either mystic song!

Has never felt abashed and stilled

By starry splendors, cool and far;

Nor, when the inward silence thrilled,

How weak and strong we are!

But oh, that each might win the grace

To hold the twofold awe as *one*,

To blend the inward voice with that

Which speaks in star and sun;

From shining orbs that never swerve

Upon their high and glorious way,

The strength attain whereby he might

That law within obey!

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, THIRD MONTH 30, 1918

I heard that the case was coming to our Yearly Meeting. This brought a weighty exercise upon me, and under a sense of my own infirmities, and the great danger I felt of turning aside from perfect purity, my mind was often drawn to retire alone, and put up my prayers to the Lord that He would be graciously pleased to strengthen me; that setting aside all views of self-interest and the friendship of this world, I might stand fully resigned to his holy will. . . During the several sittings of the said meeting, my mind was frequently covered with inward prayer, and I could say with David, "that tears were my meat day and night."

—JOHN WOOLMAN'S JOURNAL.

ESSENTIALS AND NON-ESSENTIALS.

A PENNSYLVANIA reader writes to the editor as follows:

A concern has been with me for some time in regard to the departure from the Friendly way in the INTELLIGENCER. I feel to keep to the plain way when giving dates. "First-day" and "First month" instead of "Sunday" and "January" to me would be more in keeping with the Friends' principles.

Many of those who, like the writer of this gentle criticism, have been from youth accustomed to avoid using the "heathen names" of the days and months, will no doubt sympathize with her preference, as indeed I do myself. To me, however, a much larger and more important question is involved.

Those who read the classic expressions of admiration and love for Friends, such for example as those of Charles Lamb, can hardly fail to notice that what impresses outsiders is apt to be largely *external* characteristics, such as dress, speech, manner, behavior, serenity of face and expression, etc. Now these traits, although excellent, are surely but a small part of religion. What are the *essentials*, the real distinguishing characteristics of the true Friend? Are they not things of which there is no outward sign whatever? Would any of us wish to have it true that Friends could be distinguished from other people by appearance, language, or manner of speech?

If not, then it seems to me that what is called the "plain way" of writing dates ought not to be an essential characteristic of a Friends' paper. "April" is certainly just as *plain* as "Fourth month"; and as it is shorter and easier to pronounce, and to most people more distinctive, it seems in some respects really preferable. At any rate, when the tremendous issues of life to-day confront us, and demand the exercise of all our powers and faculties to meet and settle them, surely we ought not to spend much time or thought over such questions as whether we should say "the Sunday papers" or "the First-day papers."

When John Bright's sister Priscilla was disowned for the "offence" of marrying one not a Friend, John wrote, "The glory cannot but depart from a body which weighs *principles* and *forms* in the same balance." Was ever a more prophetic word of warning spoken to the Society of Friends?

If there can be compensations for war, surely one of them is that war forces us to examine the *foundations* of our faith. This searching of heart has in a

single year turned Friends away from the non-essentials which for a century have divided and deadened our Society, and has done more to draw us together than anything since persecution ceased, and Friends withdrew from political life, in the eighteenth century. Let us not merit the reproof of Paul to the Galatians,—“But now, after ye have come to know God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labor upon you in vain.”

H. F.

NOTE AND COMMENT.

"SOME PARTICULAR ADVICES FOR FRIENDS."

THE following statement, sent out in letter form last week, was printed in the Philadelphia papers of the 24th instant. The letter must speak for itself, but the interpretation, as evidenced by the headlines in the daily papers, should not go unchallenged.

While no one would wish to limit the freedom of individual opinion, yet any attempt to prove that the Society of Friends has been pried loose from its traditional moorings, and its devotion to the broad principles of Peace and opposition to war and fightings, cannot succeed. The views expressed by the signers of this statement are not generally held by the Religious Society of Friends. It is true that we include in our membership, a wide range of devotion to this particular testimony—extending all the way from the conscientious objector, imprisoned for his adherence to it, to the conscientious fighter, who is in the trenches in France. This condition exists not only in our particular branch of the Society, but among Friends of other branches, and English Friends as well. But, within this wide gamut of membership, there is an equal and living devotion to the principles of truth and right, of liberty and democracy, with a prayerful desire to help our respective governments and suffering humanity everywhere. We do not all see alike, but the mantle of charity and brotherly love has in the main enveloped us, and must continue to do so, else we are not Friends.

Let the statement that follows go for what it is,—the patriotic and earnest desire of its signers to uphold the government, to prosecute the war, to bring peace as speedily as possible. Most of the signers themselves would be the last persons to say that their views are those held officially, or in greater part, by our religious body. Most of them will regret to see the apparent distortion of this fact made by the headline writers in the daily papers, and most of them would regret to see any lasting schism in our Religious Society caused by their open renunciation of our historic but living abhorrence of all wars.

Personally, I share with these Friends and with our members generally a fervent desire to uphold our government in this awful crisis, but, at the same time, I do not want to change our testimony as to Peace, and I take it this is the view of a majority of the signers.

C. F. JENKINS.

SOME PARTICULAR ADVICES FOR FRIENDS AND A STATEMENT OF LOYALTY FOR OTHERS: BEING THE VIEWS OF SOME MEMBERS OF THE SOCIETY OF FRIENDS REGARDING ITS ATTITUDE TOWARD THE PRESENT CRISIS.

There are certain fundamental principles of right and humanity which every man must feel called upon to defend, even to the extent of forcible resistance if long continued intolerable conditions caused by morally defunct people are to be ended before the world is enslaved. For more than two centuries the Society of Friends has stood steadfastly and consistently for peace to the limit of toleration. It is in matters of individual conflict, however, rather than in national wrongs that these principles have proved effective. Many distinguished Friends in the past have realized that in cases of great collective oppression mere submission only

renders the objects of the oppressor more easily attained.

It is well for us to profit by the experience and judgment of those of proved attainments and acknowledged usefulness in the community rather than by the views of those who have not these qualities. Thus we may well consider the experience and judgment of William Penn, James Logan, John Dickinson, Nathanael Greene, Israel Whelen, Thomas Mifflin, Jacob Brown, John Bright, John G. Whittier and a number of Friends living to-day of similar distinction and experience in the facts of life.

Our foundation principle and the excuse for our separate corporate existence is a belief in the Divine Immanence or a direct communion with God. The object of our Society therefore is to awaken every one to a consciousness of "that of God" within him which will "speak to his condition." Any particular testimony as to outward affairs must then be the statement merely of a particular person or group within the Society unless approved by it.

We believe that the majority of Friends are as earnestly opposed as any one to the enthrallment of the world by a military caste, to the human slavery and slaughter imposed upon Belgium, Poland, Armenia and other countries, to the wholesale destruction of innocent, non-combatant women and children, to unparalleled atrocities and to the spread of organized barbarism. We think that a decent respect for the opinions of mankind makes it incumbent upon the Society of Friends to make such a statement. The principal thing which George Fox did was to break away bravely from the bondage of traditional dogma and point from the slavery of the formal Church Discipline to the Authority Within. Elias Hicks followed this principle in proclaiming that no book or dogma should be adhered to unless it met the Witness for Truth in the individual heart.

We do not agree with those who would utter sentimental platitudes while a mad dog is running amuck biting women and children, with those who would stand idly by quoting some isolated passage of Scripture while an insane man murdered him, ravished his wife, bayoneted his babies or crucified his friends, with any person who would discuss with some well and contented stranger the merits of various extinguishers while his wife and children are calling to him from the flames of his burning house.

We believe that wrong is relative and has degrees, that there are greater things than human life and worse things than war. There is a difference between peace as an end and peace as a means to an end. We do not want peace with dishonour or a temporary peace with evil. We will not equivocate with honour or compromise with wickedness. We must not only seek to save ourselves from war but posterity as well and we must not mistake pictures or names of things for the things themselves. It takes two to make peace but only one to make war.

Believing that it is not enough at this time to be neutral and that the views of the Society of Friends have not been adequately represented by the official statements of its executives nor by the utterances of many of its public speakers we feel to follow the course of our brethren in England who both now and in their past history have realized that there are unusual and extraordinary circumstances of infrequent occurrence which cannot be rigidly or fully met by any man-made Church Discipline. We therefore deem it consistent with our Quaker faith to act according to the dictates of our own consciences and proclaim a unity with the teachings of Jesus Christ and the messages of the President of our country.

As to the former we believe the Master to have been a religious teacher in *normal times* whose words were addressed to individuals living in those times. We cannot think that He would have remained neutral against organized savagery. In the political affairs of a nation we are to "render unto Caesar the things that are Caesar's." Jesus made known His attitude by the questions His hearers asked Him. We cannot think that if the long history of Germany's intrigue and barbarism was related to Him and the question asked—"Is it lawful for us to rise and resist the aggression of this mighty power by force of arms, or covet bondage for ourselves and our children?" that He would have answered—"Let the giant have his way, resist him not." Rather, we believe would He have said, "They that take the sword shall perish with the sword and in such a cause whosoever will save his life shall lose it, but whosoever shall lose his life, the same shall save it." We remember his words in the 23rd Chapter of Matthew and his armed forcible driving of the money changers from the temple with the destruction of their property; His state-

ment that He came not to send peace but a sword; His injunction to His disciples to sell their garments and buy swords; His prophecy that wars "must needs be," and many other sayings that were not the language of slavish submission to aggression and evil but of manly resistance. His teaching that we love our enemies can, we think, be made to mean complete non-resistance to national aggression and evil only by tearing them out from the rest of the New Testament and their setting in Oriental thought and life as well as by ignoring the conduct of the Master Himself.

It is perhaps reasonable to believe that God works through human instruments and that He wishes us to be "His Hands" for reward and punishment. This course has, we believe, been patiently and forcibly stated to us by the President of the United States who has shown us that the "right is more precious than peace." We proclaim our loyalty to the Cause of Civilization, and to the President of the United States, and our willingness to help in all ways that may be opened to us by the Inward Light, which is the foundation of our faith.

Although representing a large body of opinion, in the interests of space only a few signatures are appended.

FRED W. TAYLOR,	THADDEUS S. KENDERDINE,
GEORGE W. LUKENS,	EDWIN B. NEWCOMER,
ISAAC H. CLOTHIER, JR.,	HOWARD E. JONES,
MORRIS CLOTHIER,	JOSEPH T. BUNTING,
WILLIAM C. SPROUL,	ALBERT G. THATCHER,
J. WILLIS MARTIN,	LEWIS F. SHOEMAKER,
EDWARD MARTIN,	WILLIAM P. PAINTER,
CHARLES E. MATHER,	HENRY SHREVE,
GEORGE K. JOHNSON,	JAMES A. WALKER,
HOWARD COOPER JOHNSON,	WALTER H. JENKINS,
JOSEPH WHARTON LIPPINCOTT,	J. CARROLL HAYES,
ROBERT M. JANNEY,	GARRETT KIRK,
WILLIAM BYRON FORBUSH,	WILLIAM P. LEEDOM,
GEORGE L. MITCHELL,	CLARENCE VANDERBEEK,
BENJAMIN WALTON,	GEORGE H. BROOKE,
LAWRENCE P. SHARPLES,	ALFRED MARSHALL,
CALBE S. MILLER,	RICHARD MATHER MARSHALL,
EDWIN J. DURNALL,	WALTER CLOTHIER,
ALLEN FARQUHAR,	C. B. COCHRAN,
HAROLD B. STABLER,	JOHN BURT,
J. GIBSON MCLIVAIN,	JOS. S. LOVERING WHARTON,
JAMES A. BUNTING,	WALTER E. COX,
ROBERT BIDDLE,	WILLIAM S. HALLOWELL,
GEORGE J. WATSON,	DR. JAMES TYSON,
JAMES BUCKMAN,	FREDERICK C. FIELD,
JAMES DIXON,	SAMUEL L. BORTON,
J. RUSSELL SMITH,	SAMUEL M. FROSIUS,
DR. EDWARD PALMER,	GEORGE B. FARQUHAR,
EDGAR J. TAYLOR,	ASA M. STABLER,
A. H. TOMLINSON,	NORMAN MELLOR,
E. CLAYTON WALTON,	MARIS M. HOLLINGSWORTH,
HOWARD W. LIPPINCOTT,	SWITHIN SHORTLIDGE,
JOHN A. MILLER,	E. WHARTON SHORTLIDGE,
PHILIP M. SHARPLES,	H. LEWELLYN CHANDLER,
J. CHANDLER BARNARD,	B. FRANK MERCER,
PHILIP T. SHARPLES,	J. WALTER JEFFERIS,
JOHN RUSSELL HAYES,	HENRY W. MARSHALL,
HUGH MCLIVAIN,	J. HOWARD THOMPSON,
WILLIAM J. SERRILL,	W. PENN HOOPES,
GEORGE B. MILLER,	THOMAS W. SIDWELL,
ISAAC ROBERTS,	ISAAC H. CLOTHIER,
DAVID L. LUKENS,	THOMAS M. BARTLETT,
ROWLAND COMLY,	GEORGE L. BARTLETT,
WILMER ATKINSON,	CHARLES EVANS,
HENRY GAWTHROP,	JOSEPH W. SWAIN,
NATHAN B. GASKILL,	ALBERT STABLER,
ROBERT E. LAMB,	ELLIOTT RICHARDSON,
CHARLES E. HRES,	EMMOR ROBERTS,
EDWIN J. JOHNSON,	HORACE MATHER LIPPINCOTT,
F. WARREN MARSHALL,	MARSHALL P. SULLIVAN,
WILLIAM S. INGRAM,	HARVEY ELLIS,
HORACE ROBERTS,	WILLIAM J. COOPER,
WILLIAM P. HAINEs,	ISAAC G. DARLINGTON,
	EDWARD C. WILSON.

A CRISIS IN THE YOUNG FRIENDS' MOVEMENT.

ROBERT E. ATKINSON, chairman of the Executive Committee of the Young Friends' Movement of Philadelphia Yearly Meeting, has sent the following appeal to about three hundred interested *older* Friends, hoping to raise at least \$600 through co-operating members. Contributions or pledges should be sent to Beulah H. Parry, Riverton, N. J.

Dear Friend:—The present world situation is giving to Friends an unusual opportunity of carrying the message of fellowship and unselfish service to those abroad who are so sorely in need. Those of us who are sharing in this service know the joy of it. But there is still another work open to members of Philadelphia Yearly Meeting, upon the success or failure of which depends, to a great extent, our continued strength in the European reconstruction field.

The Young Friends' Movement of Philadelphia Yearly Meeting, whose great aim is to awaken, stimulate and direct the energies of young Friends into channels of Christian thought and service, is at a period of crisis, and has come to thee for help.

Since the organization of the Movement in this Yearly Meeting in May, 1916, three Wm. Penn lectures have been delivered, printed and mailed to all our subscribing members; these are: "The Christian Life," by Elbert Russell; "The Quaker of the Future Time," by George A. Walton; "The Christian Patriot," by Norman M. Thomas.

Three general conferences have been held, as well as two series of supper conferences during Yearly Meeting week. At these, young Friends from England, the West, Arch St. Yearly Meeting and our own Yearly Meeting, have been the speakers. This fall, week-end pilgrimages were made by groups of young Friends to every Quarterly Meeting in the Yearly Meeting, and some Quarters were visited twice. Certain definite results, such as the organization of sewing circles for Reconstruction work, have been the outcome of these visits. Our catalogue list of 4500 young people, consisting of those who are members of Philadelphia Yearly Meeting, who have one parent a member, or who have shown an interest in Friends by attending First-day School, etc., has been kept up to date, and has been invaluable assistance to the Advancement Committee's secretary in his work.

With a mailing list of 4500 and a subscribing membership of something less than 500 young people, with minimum dues of 50 cents, the organization has never been self-supporting, and the deficit has been met by interested Friends. With the increased cost of postage and printing it is impossible for us to extend our activities or even continue with the work as outlined unless thee and others interested in our efforts, become co-operating members. The Young Friends' Movement of England is financed entirely by the Yearly Meeting and from bequests; the Young Friends' Movement of the Five Years Meeting is financed partly by the meeting and partly by the young people; and the Young Friends' Movement of Arch St. Yearly Meeting has up to the present time had its expenses met by voluntary contributions, mostly from interested older Friends. The Executive Committee of the Young Friends' Movement of our own Yearly Meeting has itself loaned the money to meet the \$175 deficit of this year. In making out our budget for next year we feel that we must be assured that we can meet our future obligations before we undertake for another year the work that we know is so much needed to be done.

As a co-operative member, thee will not only have the satisfaction of knowing that thee is helping to strengthen the Society of Friends of the future, but thee will also receive copies of the Wm. Penn lectures delivered during the time of thy subscription. We need thy interest and practical help, and we rest assured that our work, which has been recognized and approved of by the General Advancement Committee, will not be allowed to suffer for financial assistance.

On behalf of the Executive Committee.

ROBERT E. ATKINSON,
Chairman.

VIOLATION OF CONSTITUTIONAL RIGHTS.

ELIZABETH H. COALE writes from Holder, Illinois:

I quite acquiesce in the judgment of Friends as to the advisability of not holding the usual Biennial Conference this year, as the whole country is in a turmoil of excitement, ready to jump at any conclusions without weighing the pros and cons of the matter.

Our conferences are open to any who choose to come, and though having regular programs prepared, followed by discussion thereon by persons assigned to that duty, yet there are always some in the general audience who participate more or less, some of whose utterances might be distorted in the press reports, to the great disadvantage of the reputation of Friends as a Society. This might also be the case in smaller conferences, even in greater force, as more persons might feel at liberty to speak their minds than they would do in a larger gathering.

The world, or a great part of it, seems so bent on carrying out the principles of general militarism, that it will not or cannot see any good in the pacific character of Friends, and others who believe in real Christianity, and are endeavoring, in the measure of light and strength given them, to carry out these peace principles.

The Constitution of the United States guarantees to its citizens freedom of speech and of the press, but this guarantee is grossly violated during these days of political and war excitement, as witness three particular cases mentioned in the INTELLIGENCER in the last year, and there may be

many more to which the same publicity has not been given. I refer to the cases of three men in California, arrested, imprisoned and fined for holding a peaceable meeting in a private house; the trial [and sentence to long imprisonment—Ed.] of a minister in Vermont for refusing to do certain things which his conscience forbade him to do, and which in no way interfered with his allegiance to his country; the case of Mary S. McDowell, a teacher in the public schools, who is threatened with deprivation of the means of livelihood for thinking "treasonable" thoughts,—as we are told she made no effort to spread her views.

All this in free (?) America, where freedom of speech and the liberty of the press are guaranteed, takes me back to the days of religious persecution in New England in the times of Roger Williams, Mary Dyer, and others, who were punished for expressing opinions contrary to the religious views of the Puritan fathers of that time. It reminds me also, and very forcibly, of the present condition of affairs in Germany, where a strict censorship is exercised over the press, and has been for years.

Should smaller conferences be held, I hope the reports from them will not be so voluminous as to prevent the publishing in our paper, of items regarding two of the most momentous questions of the day, prohibition and equal suffrage. Much prominence has been given in the INTELLIGENCER to the work of Friends in foreign countries, which is all right, but not to the exclusion of these two issues, so prominently before the world to-day. They are vital questions, and should claim the attention of Friends as a body, as they are claiming that of other people. We should be represented in our Society paper as what we are, advocates of both these causes. Why, our Society was among the first, if not *the* first, to recognize the equality of the sexes when it established meetings for business for women separate from those for men. Are we ashamed of our position on these two subjects, that we have not protested against the long-continued silence on these matters?

I have waited, but so far in vain, for an abler pen than mine to bring this matter to the attention of the editor and readers of the paper, till it seems I can wait no longer. I am an old woman, and perhaps have not expressed myself as clearly as a younger person would do, but hope to be understood. I owe and give allegiance to the government under whose protection I have lived for so many years, but this does not interfere with my loyalty to the Society of Friends, of which I have been a life-long member, and of which my ancestors for seven generations have been exemplary adherents.

ELIZABETH H. COALE.

A STEP FARTHER.

PATIENCE W. KENT, formerly of Swarthmore, writes from Denver, "I would go a step farther than the mere testimony of Friends against war," and she adds the following statement:

The Religious Society of Friends is uncompromisingly opposed to all wars: believing war to be based on selfishness, injustice, ill-will, unwise criticism and hatred.

Friends believe that effective preparation against all threatenings of war is to be found without possible failure in the realization and practical application of *Love* as a power and weapon of defense unequalled by any and all heretofore tried destructive inventions used throughout history for war purposes.

Friends believe that the effectiveness of *Love* as a forceful weapon depends on the measure of individual growth in perception and understanding of its nature from the seed planted and recognized in their religion as "The Light Within." *Love* is an all-comprehensive sense, applied with the faith that forbids failure, as the positive, self-sacrificing power created by the All-Father for the use of His dependent children, needs to be studied and brought to the front in a more practical sense than ever before, as well proven in the present world war.

*April cold with dropping rain
Willows and lilacs brings again,
The whistle of returning birds
And trumpet-lowing of the herds.*

—R. W. EMERSON.

"NON-COMBATANT SERVICE" DEFINED.

A NEWS dispatch of the 21st says:

President Wilson issued an Executive order to-day covering the treatment of persons of draft age who have been ordered to report for military service, but who have been certified by local boards as belonging to religious sects whose creeds forbid participation in war or who object to such participation because of conscientious scruples, but have failed to receive certificates as members of religious sects.

The President's order says, "I hereby declare that the following military service is non-combatant service:

(a.) Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

(b.) Any service in the Quartermaster Corps in the United States may be treated as non-combatant. Also, in rear of zone of operations, service in the following: Steve-dore companies, labor companies, remount depots, veter-inary hospitals, supply depots, bakery companies, the sub-sistence service, the bathing service, the laundry service, the salvage service, the clothing renovating service, the shoe repair service, and transportation repair service and motor truck companies.

(c.) Any engineer service in the United States may be treated as non-combatant service. Also, in rear of zone of operations, service as follows: Railroad building, opera-tion, and repair, road building and repair, construction of rearing fortifications, auxiliary defences, etc.; construction of docks, wharves, storehouses, and of such cantonments as may be built by the Corps of Engineers; topographical work, camouflage, map reproduction, supply, depot service, repair service, hydraulic service, and forestry service.

2. Persons ordered to report for military service under the above act who have (a) been certified by their local boards to be members of a religious sect or organization as defined in Section 4 of said act; or (b) who object to participation in war because of conscientious scruples, but have failed to receive certificates as members of a religious sect or organization from their local board, will be assigned to non-combatant service as defined in paragraph 1 to the extent that such persons are able to accept service as aforesaid without violation of the religious or other con-scientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each division, camp, or post commander, through a tactful and considerate officer, to present to all such persons the provisions hereof with adequate explanation of the char-acter of non-combatant service defined, and upon such explanations to secure acceptances of assignment to the several kinds of non-combatant service above enumerated; and whenever any person is assigned to non-combatant service by reason of his religious or other conscientious scruples, he shall be given a certificate stating the assign-ment and reason therefor, and such certificate shall there-after be respected as preventing the transfer of such persons from such non-combatant to combatant service by any division, camp, post, or other commander under whom said person may thereafter be called to serve, but such certificate shall not prevent the assignment of such person to some other form of non-combatant service with his own con-sent. So far as may be found feasible by each division, camp, or post commander, future assignments of such per-sons to non-combatant military service will be restricted to the several detachments and units of the Medical Corps in the absence of a request for assignment to some other branch of non-combatant service as defined in paragraph 1 hereof.

MUST REPORT ALL CASES.

3. On the first day of April, and thereafter monthly, each division, camp, or post commander shall report to the Adjutant General of the army, for the information of Chief of Staff, and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described and who have been unwilling to accept by reason of such scruples, assignment to non-combatant military service as above defined, and as to each such person so reported a brief, com-prehensive statement as to the nature of the objection to

the acceptance of such non-combatant military service en-tertained. The Secretary of War will, from time to time, classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting as-signment to a non-combatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States.

4. With a view to maintaining discipline, it is pointed out that the discretion of court-martial, so far as any shall be ordered to deal with the cases of persons who fail or refuse to comply with lawful orders by reason of alleged reli-gious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under Articles of War 64 and 65, for the willful disobedience of a lawful order or command. It will be recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall pre-scribe confinement in the United States disciplinary bar-racks or elsewhere as the Secretary of War or the reviewing authority may direct, but not in a penitentiary; but this shall not apply to the cases of men who desert either reporting for duty to the military authorities or subse-quently thereto.

5. The Secretary of War will revise the sentences and findings of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentences and judgments found at variance with the provisions hereof.

WOODROW WILSON.

The White House, March 20, 1918.

COMMENTING on the above ruling, Vincent D. Nicholson writes:

The recent ruling of the President defining non-combatant service does not practically affect the situation so far as Friends are concerned. The only three general classes of service mentioned are service in the army—namely, the Hospital, Quartermaster and Engineering Corps, which the order states to be military service. Those who might be able conscientiously to accept such service have had the opportunity to enter such forms of service from the be-ginning. As stated by the recent Five Years Meeting, "the principles of the Society of Friends require that the non-combatant service to which they are liable under the Selective Service Law be a service that is not a corporate part of the military organization."

The ruling of the President expressly recognizes this position in stating that persons will be assigned to the forms of military service mentioned only "to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained."

From the language of the order it appears that those who have been segregated for the past several months under a previous order of the War Department, awaiting permission to take up service outside of military control, are to be continued in segregated quarters, unpunished, and reported to Washington for early action in their cases. The ruling appears to be the final sifting process determining those who are really conscientiously opposed to military service. The War Department, through its legal advisors, has taken the position from the first that the only forms of so-called non-combatant service contemplated by the exemption clause of the Selective Service Law are forms of service in the army. It has taken the view that the provisions of the Selective Service Law are not broad enough to cover those who are conscientiously unable to serve in any part of the army. This class of men, in which of course Friends are included, apparently are to be dealt with under authority which the Secretary of War has recently received to permit men to engage in civil occupations. The provision in the order whereby the names of these men are to be reported to Washington the first of each month, it is believed, will open the way to their being allowed to enter Reconstruc-tion Work or other forms of work under the American Friends' Service Committee.

"It is really a thought that built the portentous war estab-lishment, and a thought shall melt it away."—EMERSON.

AMERICAN FRIENDS' SERVICE COMMITTEE.

WHAT GOES ON AT 20 SOUTH TWELFTH STREET.

EVERY business day more than one hundred letters from all parts of this country and from abroad make their welcome arrival at our office. Every day we send out an average of more than two hundred letters. Many times we have been asked the question, "What goes on at 20 South 12th Street? We know considerable about the work at Gruny, Sermaize, Ornans, Buzuluk, but we know almost nothing of the place where all our letters concerning Friends' Service are received, answered and filed." We at the office have felt that a description of our work would be a misuse of the time and space, with so much of thrilling interest being done on the field, which is the objective of all of our efforts. Perhaps this brief statement, however, may be appreciated.

We are greatly helped by special reports which come to us from Local Service Committees (we wish there were more of them) for our own use and to pass on to others through the FRIENDS' INTELLIGENCER. In like manner this information as to the routine work of our office may be of interest to Friends in local communities.

In the first place, we are twelve in number. Six of us are secretaries, four are stenographers, and two are clerks. Only ten of us are regularly at 20 South 12th Street, since one secretary wanders around over the field, and one is in charge of the store-room at 15th and Cherry Streets. There are many others who do not work regularly, but assist frequently in extra work both at the office and at the store-room. In fact there are always extra workers at the store-room. Members of the Unit during their brief stay in Philadelphia *en route* to France render valiant service in the heavier tasks of the Shipping Department.

"What are the 300 letters a day about?" we are asked. We must leave much of it to your imagination. A typical morning's mail will contain many remittances of funds; requests for Friends' Service emblems, literature, patterns and other supplies, requests from local committees or sewing clubs for information on a score of matters; bills of lading, express receipts, and sewing club reports of shipments; newspaper clippings from our clipping bureau; correspondence concerning membership in the Reconstruction Unit in all of the ten or twelve stages of that devious and difficult journey between an American farm and a shattered French village; pages upon pages of reports from abroad; letters from Friends in camp or about to be ordered to camp; bills and invoices ranging all the way from paper clips to a thousand blankets; letters from affiliated or unrelated organizations, such as the Red Cross, Mennonites, Brethren, other war-relief agencies, the War Department, etc. Appearing frequently in this regular routine will be cables from France, Russia and England, telegrams concerning special difficulties in camps or with Draft Boards; correspondence concerning Henry Scattergood's lectures; reports from Paul Furnas and from the Yearly Meeting Service Committees,—but you have grown tired in the reading, if indeed you have persevered thus far.

We are in touch through our own correspondence with a thousand communities of Friends, representing over a hundred thousand persons, and maintain a more constant contact with about five hundred communities that are organized for our work. Over three hundred communities are regularly engaged in sewing and knitting for Friends' Service. There are about a hundred Friends who are segregated as conscientious objectors in camps, and several hundred others have taken up draft problems with us. The duties connected with maintaining abroad over 150 workers and with

sending 300 more are of course the most numerous and complex.

The active period of sewing and knitting work has been during the past four months. During that time we have shipped abroad 120 large cases of clothing, containing over 25,000 separate garments. The clothing department now receives each week an average of about sixty packages or boxes from communities scattered through about half the states of the country.

Other supplies to be used or distributed by the Unit have amounted to many hundred cases, ranging all the way from small cases of drugs to auto trucks, tractors, and threshing machines.

In addition to the first-class matter, we have issued more than twenty bulletins, ranging from four to twelve pages, and in editions of three to forty thousand. These have totalled more than 150,000 copies, and more than 800,000 pages. Only a few of these have gone to every family. Five of them have been solely for drafted Friends, and in many cases only one or a few were sent to a meeting. Whether their contents were brought to the attention of Friends generally has depended upon our correspondents in the several meetings. In addition to this literature other supplies, such as Friends' Service buttons, pledge-cards, patterns, etc., have been distributed, totaling over 60,000.

One pleasant part of the work has been the task of filling an average of about twelve pages each week in the various Friends' papers since May, 1917.

Contributors naturally wonder what proportion of our funds goes into the "overhead" or administration expenses. Owing to the large donations of personal service, office and store-room space, and supplies, the heaviest item of expense is printing and postage, the secretaries receiving only enough to cover their expenses. These overhead expenses have been less than *three per cent.* of receipts, and less than five per cent. of expenditures. We have spent much less upon administration expenses than many Friends throughout the country have urged us to spend. We have been gratified and encouraged by considerable comment from persons acquainted with the budgets of other similar enterprises, to the effect that our overhead expense is phenomenally low.

Office and store-room facilities worth a rental of several hundred dollars a month have been donated. Modern office furniture of about \$500 value has also been donated. A score of Friends in Philadelphia volunteer their services for any department of our work upon a telephone notice, and for almost any length of time. Friends throughout the country should therefore not hesitate to write us for fear of burdening the office with too much work. With every little proportional increase of expense we can increase our points of contact with local communities to any point necessary for efficient co-operative work.

Many complaints of inadequate attention to communications are entirely valid as applied to last summer and early fall. They are, however, *not* valid as applied to the present. During the early stages of the work it developed more rapidly than we were able to develop a staff and an organization to handle it. We could not afford to neglect the opening up of the work in France nor the training and sending of the first Unit, since so much of all our future work depended upon this, and these matters were forced to receive precedence. Yet even at that time the only delay was in the acknowledgment of applications for the Unit.

At the present, however, with an adequate number of workers and a more highly developed organization no phase of the work is subject to undue delay,—except, of course, the receipt of supplies from our manufacturers, and the obtaining of permits for passports from Draft Boards. These matters are governed by tides far beyond our control. All communications excepting letters of recommendation for applicants, and

excepting letters completely closing a matter, are promptly acknowledged. We have been greatly concerned over some rumors to the contrary, and thus we ask all readers of this statement to explain, if occasion may arise, that such complaints are applicable only to the *earlier period of the work*, when we could not promptly acknowledge all applications for the Unit.

Next week we shall publish an account of the task of getting a man off to France and keeping him there. The U. S. War Department, the American Red Cross, the French Steamship Line, the French Government, the British army, the English Friends' Expedition,—all of these must be dealt with, until we are enveloped in a maze of red-tape and engulfed by a flood of papers.

V. D. N.

RECONSTRUCTION WORKERS IN FRANCE.

FRANCES CANBY FERRIS writes to her family from Charmont, Marne, January 4th:

The beautiful box arrived on Christmas eve, the only package of the five that has been sent us that got through, at least so far. It furnished a record-breaking breakfast on Christmas morning to *nine* highly appreciative English and Americans, who sent a special vote of thanks for the best breakfast they had had in France.

It was a most glorious day, with snow and bright sunshine. On Christmas eve the moonlight made a fairy scene. We had a party here for the old ladies, with a tree and candles, presents and singing. We had branches of mistletoe hung from the rafters, but no holly. Mistletoe is simply thick all through this region, but holly doesn't exist. I wish I could send some mistletoe home, but know it is out of the question. It would be smashed to a pulp by the time it got there.

We kept nineteen people in the house Christmas eve and Christmas night, even finding room at the last minute for the soldier son of one of the old ladies, who turned up from Algeria, after she thought he had been lost at sea. We had a party in the village for the children, and the refugees the afternoon before Christmas, with lantern slides, tree, presents, and hot chocolate. It was held in a huge barn, so that there were no benches, and on the tickets we had to print, "Bring a chair and a cup, s. v. p." Everybody thought it very droll, but they came notwithstanding.

I had no cook for just exactly that week. But everyone turned in and helped, and I got along in spite of nothing but green wood to burn in a little coke stove. I have a temporary woman now, and am hoping for Madame C— on Saturday. She is a refugee woman who has no other place to go, and is bringing her children, so I think she is likely to stay, even in this ruined spot. . . .

Wasn't it curious that your box contained so many of the things I had sent for on my list. The pancake flour was an inspiration. M— S— gave me the idea when she arrived and I was so wishing I had sent for some, and behold, it arrived! These peasants make *waffles*, if you can believe it, and the old neighbor woman made some for me yesterday and brought them to me as a tender token. They were simply delicious with your syrup.

I get such extraordinary things given to me—eggs and apples, pears, honey, waffles, and *rabbits*. It nearly ruined me to eat my rabbits for Christmas. It's extraordinary, the things one does out here she never thought of doing at home. I never put up a stove in my life, but I've done three in the last week, and made them burn, too, when the stove man said there was nothing to do. Apparently it was the will of heaven and the wind that they should smoke, and he wasn't going to frustrate Providence.

These old ladies are ducks, and though they aren't so interesting as boys to work with, it's a pleasure to cosset up the old dears and pet them a bit, after all they've been through. The three that came in last week have been a year and a half in the Haute Marne, and they tell a terrible tale of abuse and oppression. The poor old things are so resigned that it breaks one's heart to hear them. I can't spoil them enough to make up to them for all they have suffered.

New Year's Day we all solemnly wished each other a "good year, good health, and the end of the war." New Year's is their great fete, apparently. Christmas is more a religious festival, and made less of. I made an awful *faux pas* in asking the wash-lady to iron for me on New Year's day. Washing is a matter of *weeks*, and my liking

for clean clothes tries their souls. When I thrust clean sheets on them at the end of two weeks they regarded me with shocked surprise and informed me it was not yet the end of the month!

The cook warned me impressively that I would die of bathing in the wintertime. And as for sleeping with the window open, madness can no farther go! The soldier, who had been sleeping with the English and American men the two nights we were so crowded, was not to be found one night when they went to bed; I didn't quite like to mislay a life-size French soldier like that, especially as I was expecting we should be left alone with him for the next week, and I pondered the problem not a little that night. But the next morning it appeared he had slept on the floor in his mother's room, because he couldn't stand the open windows!

I really must go to bed, as there is a petrol famine on, and it is harder to get than so much life-blood. To-day I had two of the Sermaize men over making an estimate on wiring for electricity, as it appears that the electrician at Bettancourt, six kilometres away, has been discharged from the army as a reformé, and the line to Charmont is soon to be repaired. It seems such an anachronism to find electricity in these remote little French villages, but the tiniest peasant cottages are often wired, and there are street lamps all over Charmont! In a way I shan't like it, as it will take away some of the romance of our moated grange, but as the alternative seems to be Stygian darkness, romance will have to go by the board. What is more serious is the scarcity of essence (gasoline). I've had a woman waiting to go to the hospital for a week, and the automobile can't come for her because of the gasoline famine. Yesterday I had a poor man waiting in the kitchen for five hours for the doctor to come to sew up his lip, which had been badly cut with a circular saw, and the doctor did not come at all—no gasoline. I finally had to dress it as best I could myself, and send him to the army surgeon at Vernancourt. Six kilometres away, walking, of course, and at night! Oh, this war!

Feb. 1st, 1918.

THIS little moated grange is right on the edge of the village overlooking the most wonderful and extended view. There used to be an old chateau, Renoumont,—the proper name of this place, by the way,—and these were the farm buildings. They are just a fraction too far back. One has to cross the garden and orchard to get the full view to the site of the old chateau. The moat still has water in it, and during the freezing weather of the last month the village children came to slide on the ice. They have no skates, and sleds seem to be an unknown article. I am struck by the lack of inventiveness of these boys along the amusement line. I was really rejoiced to see them snow-balling in the village this afternoon.

Meantime I have organized things here with the material in hand, so that we get on very comfortably. There is one very able-bodied old lady who has very bad sight, but who can bring the bread and the milk, and wipes the dishes. Then there is the daughter of another old lady, who gets up in the morning, lights the kitchen fire, and makes the coffee. Fortunately, it is a French and not an American breakfast that has to be served. She serves the old ladies who are too helpless to serve themselves. I descend for oatmeal and cocoa before an open fire. That doesn't sound exactly like hardship, does it! Dinner then goes on, usually the inevitable but easy *pot-au-feu*. We wash up, and make beds. I go to the village for provisions, errands, etc., unless refugees come in wanting materials. I am beginning to sell, as I did at Bar, when my morning goes like a wink. Perhaps a car comes, as yesterday, with my provisions, which have to be unpacked and put away as best may be from the voracious rats and mice. Or the doctor comes, and I have to make a round of visits, interpreting for him.

I have a young boy engaged to chop wood three days a week. He also draws water from the well in the moat and fills all the jugs in the house. It gets dark at four-thirty, and from then until five-thirty I make a round of visits to the old ladies' rooms, sitting and talking in the firelight so as to save candles. They never budge out, so I have to take all the gossip to them, and they tell me all their troubles. At five-thirty there is supper to get,—very simple. To-night we had potato soup with bread and cheese afterward, and at eight o'clock they are all in bed and asleep. I do a little writing, or these beastly accounts, and go up about eight-thirty or nine o'clock, not because I am tired, but because I don't dare use any more *oil*.

F. C. F.

FRIENDS' SERVICE WORK IN MAINE.

THE spirit of Friends' Service is very active in the woods and hills of central Maine. On a commanding hill above the Kennebec valley, nestled against the woods of pine and spruce which stretch away to the rear, is one of the oldest Friends' schools—Oak Grove Seminary. The following account of Oak Grove War Relief Service has just been received:

"The slogan, 'Do your bit,' has meant much to the Oak Grove boys and girls, as well as teachers, in learning the joy of service. In the early fall the Sunday-school decided to send its money to help relieve the suffering families in foreign lands.

"It was thought that there would be a deeper sympathy in the work if the money was earned rather than taken out of the students' allowances. The boys' and girls' classes competed to see which could earn the more, the boys winning in the fall, the girls in the winter.

"The boys have had exceptional opportunities to earn money this winter, owing to the coal shortage. The school was unable to buy enough coal, so the boys and men teachers began to, not only, cut a cord, but cut many cords of wood. A wood-lot adjoining the campus made this very easy. Before school, after school, and Saturdays found many boys and men applying their time, not only for the purpose of helping in the supply of fuel, but also aiding in the relief work.

"The girls' work was mostly house-work, which meant anything from mopping floors to mending. Yet they too had their part in the work in the woods. Because of the deep snow, roads could not be made to every cord or half cord according to the cutters' whim, so the girls carried the wood out to the main roads."

THE FRENCH HORSE.

THE Reconstruction boys in France find that one of their problems of "administration" is that of solving the horse flesh that is presented to them as a part of their equipment for service. Meade Elliott, of Newberg, Oregon, writes thus of his equine experiences to the *American Friend*: "This past week we have been plowing, hauling, and breaking horse-flesh to work. Horses are about as scarce as gold pieces in this country, and as a result those that they bought for us are a varied lot with ways, minds, vocabularies and weaknesses all their own. One of the beasts is a returned cavalry horse and persists in rushing into action, another is as old as the hills, one is a riding nag only by training, and one is seemingly a Western broncho and lives largely up to his seem. Marshall and I are making headway, though, and will have some real horses soon, we think. We had quite a little picnic to-day in the midst of our dinner, for we had to stop feasting and fish one of our beasts of burden out of a sort of a frog home, duck-bath, or hog paradise, which is in the middle of our court yard. Evidently one of the gay old steeds kicked his neighbor into the mess and then neglected to pull him out. Our angling was successful."

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING THIRD MONTH 23D, 1918:

Five Years Meeting	\$2487.12
Ohio Yearly Meeting (Damascus)	83.50
Green Street Monthly Meeting, Pa.	563.62
Swarthmore Monthly Meeting, Pa.	135.50
Reading, Pa., Friends	12.00
Mt. Holly Monthly Meeting, N. J.	26.00
Clear Creek Monthly Meeting, Illinois.....	50.00
Wrightstown Monthly Meeting, Pa.	147.07
Orange Grove Meeting of Pasadena, California ...	36.00
West Grove Monthly Meeting, N. Y.	30.00
Byberry Friends	100.00
Philadelphia Young Friends' Association	34.00
Easton Monthly Meeting, N. Y.	22.00
Westerly Monthly Meeting, R. I.	346.00
West Branch Meeting, Pa.	4.00
Sadsbury Monthly Meeting, Pa.	25.00
West Chester Preparative Meeting, Pa.	1000.00
Norristown Friends, Pa.	85.00
George School, Class of 1921	12.00
Individuals	40.00

\$5,238.81

CHARLES F. JENKINS, Treasurer.

FRIENDS' SERVICE NOTES.

FRIENDS of Cambridge, Mass., have turned their great interest in our work into a most interesting channel. On the afternoon of March 15, from 3 to 6 o'clock, a food sale was held at the home of Mrs. G. H. Parker. The proceeds were to be divided equally between the Massachusetts Woman Suffrage Association and the Friends' Reconstruction and Relief Work. In an attractive notice of the sale, donations of food, recipes, and flowers were asked for. Mrs. Francis B. Sayre, daughter of President Wilson, poured tea, with Miss Lucretia Mott Churchill, a great, great-granddaughter of Lucretia Mott assisting. One page of the folder announcing the sale was devoted to a description of Friends' work. (We pass on to other communities the suggestion that Friends might join some other organization in holding such a sale for their joint benefit.)

Salem Meeting, Indiana, has a class of a dozen girls in their late teens. They have recently sent \$50 for Friends' War Relief Work. Thus the girls of America are able to speak through loving service to their sisters in France, upon whom the burdens and sorrows both of the present and the future rest with especial weight.

Early in March we remitted \$25,000 to London, to be sent to relieve the famine need in Russia. Many weeks ago we received word from our workers in Samara of a famine that had stricken 100,000 people, and asking for \$150,000. We had not been able to find any means of communication, but received word early this month from English Friends that they had found a means of sending funds. We also learned that English Friends had raised £15,000 (\$75,000) for this need. Can we ever rise to the magnificent heights of service of a people who, although only 20,000 in number, and exhausted by three years of war-sacrifice, can give \$75,000 to a new appeal?

Wichita (Kansas) Friends' Service Committee reports that their largest contributor is a non-resident member. He is a doctor, and gives \$50 per month. What about the non-resident members of other meetings? We know of many others who are finding particular joy in this joint effort of Friends of all parts of the country.

SEND YOUR NEWSPAPERS TO FRANCE.—We are in receipt of a request from our Paris office that the home communities of members of the Unit send local newspapers to our men in France. Communities that have no members on the Unit might send copies of the nearest metropolitan paper. The request states that Sunday papers are preferable. It is not necessary for any one community to send papers every day. One or two a week from a large number of communities will supply every member of the Unit regularly. They should be addressed F. W. V. R. C., A. P. O., S. 5, B. E. F., France. Care should be taken to provide sufficient postage. Our Paris office has had considerable trouble and expense in connection with "postage due" on mail from America. From our central office in France they will be distributed to the men at the various equips.

AN IMPORTANT GIFT.

PROF. EDWARD KREHBIEL, of the Department of History of Stanford University, sends to Prof. Hull, of Swarthmore, an announcement from the *Times*, of Palo Alto, California, that a fellowship in "world politics," carrying with it \$300, has been established at Stanford University by Misses Mary and Helen Seabury of New Bedford, Mass. The fellowship is to be attached to the department of history, and the appointment of the candidate is to be made by it. The fellowship in its present status is given for the year 1917-18 only. Its purpose is "to stimulate study in international understanding and liberal principles in world politics." The work will consist of scientific investigation and contributions on some phase of the general subject, although no specific or definite subjects are set, and no propaganda is to be fostered.

The Misses Seabury have long been known as friends of peace, having helped the various peace organizations in numerous ways. They are the donors of the prizes given for the best orations delivered each year at Lake Mohonk by students from American colleges. These orations are printed and distributed every year by the Misses Seabury. They form a notable set of essays, and are used by the public-speaking departments of practically every American university.



THE FRIENDS' RECONSTRUCTION UNIT AT DOLE, FRANCE.

Notice to Prospective Applicants for the Reconstruction Unit

TERM OF ENLISTMENT.

It has been found advisable to change the term of enlistment from nine months to one year. Considering the long time consumed in actually getting into the work and the heavy expense of equipment and transportation, nine months service has been found to be too short a term. A one-year term is shorter than that of most other forms of war-time service. It does not seem necessary to discard the application blanks issued under the former policy, and we ask each future applicant to make the change upon his blank.

ALLOWANCES FOR PERSONAL INCIDENTALS TO ALL MEMBERS OF THE UNIT.

A new policy in this matter has just been adopted. Each member of the Unit will now be granted an allowance for all necessary personal incidentals. The details as to amount and as to time and manner of payment must be decided by the Field Committee in France. Men who do not wish such an allowance can of course return it as a contribution to the committee.

American Friends' Service Committee,
20 S. Twelfth St., Philadelphia.

ANTI-TOBACCO WORK.

PAULINE W. HOLME, of Baltimore, superintendent of the "Narcotics" section of the General Conference Committee on Philanthropic Labor, has written the following letter to Monthly Meetings and First-day Schools:

DEAR FRIENDS: The cry for "Patriotic Service" is abroad in the land. Friends have always been true patriots.

The true patriot, in times of peace, seeks the upbuilding of the nation by the establishment of all its institutions upon righteousness, and by promoting the welfare and happiness of all the people. When war is upon us with blighting breath, he will still trust in God and keep his eye single to the welfare of the Nation and all the people. The world looks to the Church to lead in this true patriotism.

The National Sunday-School Depart-

ment has set April 28th as Anti-Cigarette Sunday.

In this war-time, when a craze for sending tobacco to soldiers had laid hold upon the public, every patriot should study the effects of tobacco, lest gifts intended to bless be a curse.

Surgeons-General in both the army of the United States and in that of the United Kingdom of Great Britain most emphatically declare that tobacco lowers the health and efficiency of the soldier.

To-day famine threatens all the warring nations. Our government calls for food conservation and increased food production. The cultivation of tobacco in 1916 required 1,412,000 acres of productive land; and 215,000 persons in handling it. The waste of \$1,400,000,000 annually, the cost of tobacco and its incidentals, at this time of

financial stress, demands serious consideration.

Dear Friends, your intelligent service is called for in the interest of human welfare.

As in former years, I now urge Anti-Tobacco Essay-Writing Contests in Schools. I call attention to a new monthly publication, at 25 cents a year, *The No-Tobacco Journal*, Butler, Indiana.

I will be glad to receive orders for literature. *Please report all you have done by June 1st.*

Friends, let us be "steadfast, unmovable, always abounding in the works of the Lord."

PAULINE W. HOLME, Superintendent.

FRIENDS IN PENNSYLVANIA.

DANIEL BATCHELLOR writes, March 25th:

In my visit to Concord Meeting I was greatly pleased and cheered by the signs of renewed life in the fine old meeting. One good sign is that they are looking forward to increased activity in the First-day School during the summer. I found, too, that some of them were "dreaming dreams" of a community centre there, which may yet come true.

We had about forty persons at the meeting for worship, and the power of the Spirit was felt in our midst. In the Monthly Meeting which followed the most interesting feature was the admission of Dr. Darlington as a member of our Society. He has great power for good there, and a subsequent talk with him showed that his heart was in the cause. I also learned that two others will make application for membership at the next Monthly Meeting.

A year ago, within *two weeks*, four honored ministers and elders were called away by death, and we were all concerned for the future of this meeting; but we see that while "the old order changeth," God is fulfilling himself in the new life of the rising generation.

CHANGES AT SWARTHMORE COLLEGE.

DR. Henrietta Josephine Meeteer, who has been dean of women at Swarthmore College for the past twelve years, has at her own request been relieved from the active work of dean of women next year, and been appointed professor of Greek and Latin. She will begin her services in this department next September. Dr. Ethel H. Brewster, who had temporary charge during the past year, will remain in the department as assistant professor of Greek and Latin. The work will be divided between them under Dr. Meeteer's direction.

Miss Edna Harriet Richards, Swarthmore '98, has been elected acting dean of women and instructor in German for the next college year. Miss Richards, on graduation, was elected to the Lucretia Mott Fellowship. She has spent a year in graduate study at the University of Berlin, and later two years at Columbia, finishing her residence for her Doctor's degree and taking her Master's degree in 1903. She has taught German at the George School and in the high schools of Sal-

em, Akron, Canton, and Alliance, Ohio. Miss Richards comes to Swarthmore with the highest recommendations from those with whom she has studied and worked, together with large acquaintances and friends. She is a birthright member of the Society of Friends.

BIRTHS.

PERROTT.—On Third-day, Third mo. 19th, to Raymond F. and Elizabeth Holmes Perrott, of Philadelphia, a daughter, named ELEANOR JULIA PERROTT.

MARRIAGES.

WALTON-REYNOLDS.—On Third month 12th, 1918, at her home, Fremont, Chester Co., Pa., under the care of Little Britain Monthly Meeting, GRACE ILENA REYNOLDS was united in marriage to ASA WALTON, of Coleraine Township, Lancaster County, Pa.

DEATHS.

ANGELL.—On Third month 18th, at Audubon, N. J., SMITH, husband of Catherine M. Angell, aged 77 years, formerly of Ghent, N. Y.

BALLINGER.—At Haddonfield, N. J., on Second-day, Third month 18th, LYDIA S., widow of Joshua T. Ballinger, in her 83d year.

BUZBY.—At Merchantville, N. J., Third month 18th, PHEBE WOOLMAN, wife of Evan Buzby, in her 70th year. She was the daughter of Dr. Granville S. Woolman, long the "beloved physician" of the Quaker neighborhood of Rancocas, who lived on the old homestead that was the birthplace of John Woolman, overlooking the valley of the Rancocas creek, which was also the home of her own childhood. The sweetness and strength of her character made her beloved by many friends, both in her home and in our meetings, to which she gave faithful and devoted service. For about twenty years she was clerk of Burlington Quarterly Meeting. She was laid to rest in the old Friends' burying-ground near Rancocas, among her kindred of many generations.

H. F.

BYCRAFT.—At the home of his son, John E. Bycraft, Coldstream, Ontario, on Third month 13th, JAMES BYCRAFT, late of Barnsley, England, aged 76 years. Mr. Bycraft had been a consistent Methodist all his life, and was loved and honored in his native English town for his many acts of charity and kindness. He joined our Society only a month before his death, but on a previous visit eight years ago he spoke in our meeting very acceptably and Friends enjoyed with him sweet spiritual fellowship.

COOPER.—In Newtown, Pa., Sixth-day, Third month 22d, 1918, MARTHA S., widow of the late Edward Cooper, aged 63 years.

COOPER.—On Third month 20th, in West Grove Sanitarium, after twelve days' illness with pneumonia, WILFRED P. COOPER, aged 45 years, a birthright member with Friends. He resided with his parents, Hiram K. and Ruthanna Kent Cooper, near Penn's Grove Meet-

ing, where they have been active members for over fifty years. The circumstances of his death cause unusual sympathy for his parents, as he was their only surviving child, and they are nearly four-score. A large concourse of friends gathered at the home of his parents on First-day afternoon, the 24th, when impressive sympathetic testimony was borne by Mary H. Way and Caroline J. Worth. His remains were laid beside those of his only brother, who left us nineteen years ago.

S. E. B.

LIPPINCOTT.—First-day, Third month 24th, EDWARD LIPPINCOTT, aged 67.

MOORE.—On Second-day, Third month 18th, at Ambler, Pa., CHARLES D., husband of Kate H. Moore, in 62d year.

PARKER.—In St. Joseph's Hospital, Philadelphia, on Third month 6th, MARY STEELE PARKER died, after being a patient sufferer for several weeks. She was the daughter of George and Elizabeth Pownall Steele, the latter having died some years ago. She was born in Lancaster County, Pa., Ninth month 8th, 1860. While she was still a girl, the family moved to a farm in Birmingham, Chester County, and there in 1891 she married J. Walter Parker, of Parkersville. Her husband and father survive her, the latter over 90; also one brother, Hugh E. Steele, of Birmingham. She was kindly by nature, warmly attached to her friends, and found nothing too much trouble to do for those about her. She was particularly bright intellectually, and papers read by her, in meeting of Kennett Grange, or the Brandywine Valley Farmers' Club, were enjoyed for their clever way of putting things, and their essential interest.

RICHIE.—Suddenly, Third month 24th, at Moorestown, N. J., JEAN TAYLOR, daughter of William H. and Alice Taylor Richie, aged 3 years.

SCATTERGOOD.—On Third month 18th, at Moorestown, N. J., DAVID SCATTERGOOD, husband of Hannah Pharo Scattergood, in his 68th year.

WEBB.—In Centreville, Del., Third month 22d, 1918, THOMAS S. WEBB, in the 61st year of his age.

YARNALL.—Suddenly, on March 12th, at her home, 4250 Chestnut St., Philadelphia, SUSAN WATSON, wife of WILLIAM S. YARNALL, and daughter of the late James V. and Elizabeth M. Watson; a member of the Monthly Meeting of Friends of Philadelphia, for the Western District.

*Another hand is beckoning us,
Another call is given;
And glows once more with angel steps
The path which reaches heaven.
The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her foot-
steps pressed,
Like fairy blossoms grew.
Alone unto our Father's will
One thought hath reconciled;
That he whose love exceedeth ours
Hath taken home his child.
Fold her, O Father! In thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.*

COMING EVENTS.

THIRD MONTH.

29th—Friends' Philanthropic Supper and Fair in the lunch room on Meeting-house grounds, Crosswicks, N. J. Supper at 5 o'clock, 50 cents.

31st—Philadelphia Quarterly Meeting's Visiting Committee will visit Haverford Meeting at 10.30 a.m.

31st, First-day—A group of Cincinnati Friends expect to attend the First-day Meeting at Waynesville.

31st, First-day—Meeting for worship at 15th and Race Sts., Philadelphia, 10.30 a.m. Conference class on "Internationalism" at 11.40. Subject, "Efforts toward Peace—Churches—Labor Organizations—Socialists—Pope—Neutral Nations."

31st—At School Lane, Germantown Bible Class, led by Henry J. Cadbury. Supper at 6:30 p.m.

FOURTH MONTH.

2d—Chesterfield Monthly Meeting held at Crosswicks, N. J., at 2.30 p.m.

4th to 15th—A group, consisting of Margaretta Blackburn, Marion H. Longshore, Anne W. and O. Edward Janney, will attend a series of week-end conferences at Centre, State College, Clearfield and Grampian, all in Pennsylvania, from the 4th to the 15th of Fourth month.

7th—Edwin M. Satterthwaite expects to attend Kennett Meeting, Pa.

7th—Isaac Wilson expects to attend meeting at Lincoln, Va.

7th, First-day, 3 p.m.—A meeting for divine worship will be held at Providence Friends' Meeting-house, near Media, Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. A community meeting, and all denominations welcome. Young people are invited to be present and take part in the services.

7th—Preparative Meeting will be held in Brooklyn and New York.

8th—New York Monthly Meeting will be held at the Brooklyn Meeting-house. 110 Schermerhorn St., at 7.30 p.m.

11th—Concert at 8.15 for the benefit of the Friends' Reconstruction Unit, in the Brooklyn Meeting-house, 110 Schermerhorn St., given by Hazel H. Kniffen, violiniste, assisted by Mrs. Dawson, soprano, and Miss Edna Bailly, reader. Admission, 50 cents.

14th—Pilgrimage under the Joint Fellowship Committee of New York, in the Meeting-house at 221 East 15th St., New York. Friends are invited to attend meeting in the morning, and the conference meeting at 2.15. They are asked to bring a box-lunch. The subject for the afternoon is: "The Problems of Education in relation to the Testimony of Friends regarding War and International Relations generally."

14th—Philadelphia Quarterly Meeting's Visiting Committee will visit Frankford Meeting at 10.30 a.m. and Fairhill Meeting at 3.30 p.m.

14th—W. Russell Green will attend meeting at the New York Meeting-house.

17th—Southern Half-Yearly Meeting, at Easton, Md.

20th—Entertainment for benefit of Young Friends' Aid Association, in gymnasium of Friends' Seminary, 226 E. 16th St., at 8 p.m. Admission, 35 cents. Social hour and dancing afterwards.

21st—Philadelphia Quarterly Meeting's Visiting Committee will visit Schuylkill Meeting at 10.30 a.m.

23d—Western Quarterly Meeting, at London Grove, Pa.

25th—Calm Quarterly Meeting, at Christiana, Pa.

27th—Scipio Quarterly Meeting, at Scipio, N. Y.

27th—Prairie Grove Quarterly Meeting, at Monroe, Neb.

27th—Westbury Quarterly Meeting at 10.30 a.m., at Brooklyn Meeting-house, 110 Schermerhorn St.

28th—Evan T. Worthington will attend Park Ave. Meeting, Baltimore.

Pine Tree Camp for Girls

In the pine-laden air of the Pocono Mountains, 2000 feet above sea. Bungalows and tents. All lake and field sports. Course in Gardening under Miss Emily David; also First Aid training for older girls; 4½ hours, automobile or train from Philadelphia. MISS BLANCHE D. PRICE, 307 West School Lane, Germantown, Phila.

WANTED.

A PLEASANT HOME FOR ELDERLY women is offered in a Friend's family in Germantown, where care and assistance will be given. A desirable neighborhood. T 193, INTELLIGENCER Office.

WANTED.—SUMMER BOARD IN country for small boy six years old. Farm preferred, Chester or Delaware Counties. MRS. J. B. TIPPER, Oakbourne, Pa.

WANTED.—FOR SUMMER MONTHS, small house, or part of house, in Swarthmore, Moylan or vicinity. Rent moderate. B 262, INTELLIGENCER Office.

WANTED.—GOVERNESS FOR THREE children, 2½, 4 and 6 years old. Permanent position for a person of education and ability. Answer by letter to MRS. LIVINGSTON E. JONES, Wissahickon Avenue, Germantown, Pa.

WANTED.—A NEAT MIDDLE-AGED woman to look after and care for an elderly lady (Friend) and do some light housework or sewing. Address MRS. H. R. HOLCOMBE, Box 355, Rutledge, Pa.

WANTED.—MOTHER'S HELPER FOR two children, five and eight years of age. No housework. On who can sew desired. Seashore in summer. E 266, INTELLIGENCER Office.

WANTED.—A MOTHER'S HELPER to assist with the care of three children, ages 9, 7, 2 years. Phone Riverton 3R, or address Box 205, Riverton, N. J.

WANTED.—DURING SCHOOL VACATION months in country, board and care of boy of nine, in private family where there are other children. Reference given and required. W 265, INTELLIGENCER Office.

ITALIAN MAN, GOOD REFERENCE, wants position on farm. Would need house on or near farm. C 264, INTELLIGENCER Office.

REFINED WOMAN DESIRES POSITION as family seamstress. Good reference. E 264, INTELLIGENCER Office.

A REFINED WOMAN OF FORTY wishes position as companion or practical nurse. Good reference. E 263, INTELLIGENCER Office.

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The good values that we continue to offer in Suits and Dresses are eloquent of our policy of fair price under all conditions. In the face of enormous Government requirements for wool, and generally increased cost of everything pertaining to apparel, our popular-price Suits and Dresses are exceptionally well made and show the latest style-tendencies.

SUITS AT \$22.50—Semi-fitted and smartly tailored Suits of serge, in navy blue and black. Models plaited or Shirred from the waist-line, some braid-trimmed; square and rolling collars, many with over-collar of silk.

SUITS AT \$32.50—Serge and gabardine, in navy blue and black, and striped Suitings. Side-plaited, box-plaited, or fitted closely, and trimmed with buttons.

Sport Suits—\$25.00 to \$75.00

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Taffeta Dresses, \$18.75

—Or of taffeta-and-crepe Georgette, in plum, gray, Joffre blue, navy blue and black. Bolero or blouse waist, plain or tunic skirt, sleeves of taffeta or crepe Georgette; trimming of small covered or large white pearl buttons.

DRESSES AT \$22.50—A great variety at this price—Dresses of crepe de chine, foulard, taffeta, and taffeta-and-crepe Georgette; gray, Joffre blue, navy blue, wistaria, plum, taupe and black. Skirts are plaited and tucked or have irregular tunics; surplice or plain blouse waists, beaded or embroidered. Some have a sash tied in back, and a filet collar.

Serge Dresses—\$12.50 to \$65.00

Wash Dresses—\$5.00 to \$22.50

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OFFICES FOR RENT.—At 150 N. 15th St., Philadelphia. On the ground floor, two communicating rooms with running water, for rent as offices. A Friendly interest preferred. Inquire at office, Phila. Y. F. A. Building, 140 N. 15th Street.

Cape Cod Wild Beach Plum Jelly

A delicate richly-colored jelly made from the wild fruit which grows on the sand dunes of Cape Cod. The supply is always limited, and we can offer it now only because we put up the juice and have been waiting all winter to get sugar to finish it. For this reason we have more than usual at this season. It is an unusual opportunity to try its piquant flavor. \$2.50 per doz. glasses, express prepaid east of the Mississippi.

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FRIENDS' INTELLIGENCER.—INDEX for volume of 1917 is now ready, and will be sent free of charge to any subscriber on request. 140 N. 15th St., Phila.

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

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THIRD MONTH 30, 1918

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PHILADELPHIA FOURTH MONTH 6, 1918

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Number 14

A PILGRIM'S PRAYER.

Lord, make me gentle. Since the ways
Of earth are filled with needless strife,
Let me be gentle all the days
Of this my life!

Let me go softly, so my feet,
Noiseless, their mission may fulfill—
A tranquil farer in the street
And on the hill.

Let me speak low, that they who hear
May listen, glad of tender tone,
And they who answer, drawing near,
May calm their own.

Lord, though a tumult of distress
And noise and clamoring be rife,
Let me move down with gentleness
My path of life!

—Nancy Byrd Turner, in *The Beacon*.

QUAKER LOYALTY.

BY AMELIA MOTT GUMMERE.

From her book, "The Quaker in the Forum," published by the John C. Winston Co., Philadelphia, 1910.

A SCOTCH Earl is said once to have remarked to a Quaker, "The Quakers' loyalty is a *qualified* loyalty—it smells of rebellion." To which the Quaker calmly replied, "We understand not loyalty that is *not* qualified,—qualified, that is, with the fear of God rather than that of man."

Barclay, in his letter to King Charles, prefixed to his "Apology" for the Quakers, declares that no libel upon the Government was ever traced to a Quaker, nor was a Quaker ever involved in conspiracy against the King. The Society kept aloof from the commotion over the Exclusion Bill, and protested against the Rye House Plot; they avoided, in private as well as in public, conversation upon political matters, to an extent at one time carried to an absurd extreme. Even Macaulay is obliged to acknowledge their uprightness in these respects.

At the time of the execution of Charles I, when Quakerism was beginning to gain some adherents, there were men concerned in the proceedings of Parliament whose sons were to become prominent in the new sect, and with whom they themselves sympathized. At the King's trial in Westminster Hall (20-27 January, 1648-9), of the sixty-seven who were the King's judges, nine or ten dropped off before sentence had been pronounced. Among these was Isaac Penington, alderman of the City of London. He had been present all the previous days, but could not reconcile himself to the conclusion. His name, therefore, is not signed to the death-warrant, two days later. On January 6, 1660, King Charles II issued a proclamation requiring all surviving judges not already in custody, forty in number, to surrender themselves within fourteen days to officers named in the proclamation. The fifth of these to give himself up was Penington, who owned that he acted in the beginning in ignorance. He was committed to the Tower, where he died December 17, 1661. His son of the same name was one of the best known Quakers of the seventeenth century. . . .

In 1666 George Fox exhorted his followers to observe the laws, and threw the weight of his great influence upon the side of loyalty to the government, with marked effect. At this time he wrote a little book, "Fear God and Honour the King," which, he says, "did much

affect soldiers and most people." Other recommendations speak the liberality of Fox's views: "Let all the laws of England be brought into a known tongue." Many of these, as well as court proceedings, were then in Latin. "Let no swearer nor curser nor drunkard bear any office whatever, nor be put in any place." Of himself, he wrote, "I was never found in any plot, I never took any engagement or oath, nor have I ever learned war-postures." At Worcester Court in 1773, being tendered the oaths of supremacy and allegiance, Fox made a full and clear statement, acknowledging the King, and accepting the spirit of the oath of supremacy by declaring his abhorrence of the Pope. He was sent to London, and there brought before the Court of King's Bench, when, he says, "I tendered them a paper in which was contained what I could say instead of the oaths of supremacy and allegiance as followeth:

This I do in the Truth and in the presence of God declare, That King Charles is the lawful king of this realm, and of all other his dominions; that he was brought in and set up king over this realm by the power of God; and I have nothing but love and goodwill to him and all his subjects, and desire his prosperity and eternal good. I do utterly abhor and deny the Pope's power and supremacy, and all his superstitions and idolatrous inventions; and do affirm, that he hath no power to absolve sin. I do abhor and detest his murdering of princes, or other people by plots and contrivances. And likewise I do deny all plots and contrivances, and plotters and contrivers against the King and his subjects, knowing them to be the works of darkness, the fruits of a evil spirit, against the peace of the Kingdom, and not from the Spirit of God, the fruit of which is love. I dare not take an oath, because it is forbidden by Christ and the Apostle, but if I break my Yea or Nay, let me suffer the same penalty as those that break their oaths.—G. Fox.

His conversation with the official Lord Middleton is characteristic, and shows the Quaker's quickness in a trying situation. He thus relates the incident:

"Then," said George Middleton, "you deny God, the Church and the Faith." I replied, "Nay, I own God and the true church and the true faith. But what church dost *thou* own?" said I (for I understood he was a Papist). Then he turned again and said, "You are a rebel and a traitor." I asked him to whom he spoke, or whom did he call rebel? He was so full of envy that for a while he could not speak, but at last he said, "I spoke it to you." With that I struck my hand upon the table and told him, "I have suffered more than twenty such as thou, more than any that is here, for I have been cast into Derby dungeon for six months together, and have suffered much because I would not take up arms for this King before Worcester fight. I was sent up a prisoner out of my own country by Colonel Hacker to Oliver Cromwell as a plotter to bring in King Charles, in the year 1654. I have nothing but love and goodwill to the king, and desire the eternal good and welfare of him and all his subjects." "Did you ever hear the like?" said Middleton. "Nay," said I, "you may hear it again if you will. For ye talk of the king, a company of you, but where were ye in Oliver's days, and what did ye to then for him? But I have more love for the King and for his eternal good and welfare than any of you have." . . .

The personal service of Richard Carver, the Quaker, to Charles II, on his escape from the battle of Worcester, although seldom heard of, is quite typical of the attitude of Quakerism toward its King. It is worth while to emphasize this loyalty, for much has been written of the Quakers' indifferent position. Conser-

vatism is sure to express itself thus, and it is difficult to understand why so many readers have assumed that the Quakers were rebels during the period of the civil wars in England, while the same people have been among the first to reproach them for being Tories during the American Revolution. Submission to authority is the very key-note of Quakerism in things political,—a point as strongly emphasized as is the denial of any authority except the spirit of God himself in matters dealing with the realm of the soul. . . .

The King, after Worcester, in 1651, escaped to Boscobel House, where he remained for a time in hiding, some forty days being spent in moving about under various disguises. His friends finally engaged a smack to take him to France from Brighton, then an inconsiderable fishing village. The account printed in the "Boscobel Tracts," written by Charles' own hand, does not mention Carver by name, but other first-hand narratives tell us that the king fully acknowledged his indebtedness to the Quaker. They carried the master of the ship behind one of the King's escorts on horseback; when they arrived, the tide was out, and the vessel of sixty tons was dry. Lord Wilmot and the King got into her, with the help of a ladder, and lay down in the little cabin until the tide came up, and they sailed for the coast of France. This they reached next day, finding themselves before the harbor of Feschamp. "Just as the ebb of the tide was made," says the King, "we espied a vessel to leeward of us, which, by her nimble working, I suspected to be an Ostend privateer. Upon which I went to my Lord Wilmot, telling him my opinion of that ship, and proposing to him our going ashore in the cockboat." This was done, and Carver, who was the mate, carried the King ashore on his shoulders. John Grove was the master of the vessel.

The Quaker does not appear to have made himself known to the King for some years, until he obtained an audience in order to plead for the release of certain of his sect who were suffering imprisonment. The original letter of Ellis Hookes, Clerk of London Yearly Meeting, is still preserved, dated 11th month 16th, 1669, which describes the interview with the King. "The King," writes Hookes, "knew him again, and was very friendly to him, and told him he remembered him, and of several things that were done in the ship at the same time." Carver told the King that he had not come forward because he had "peace and satisfaction in himself; that he did what he did to relieve a man in distress." He then told the King that he had with him a list of one hundred and ten Quakers who had been premmured and had lain in prison already six years, and he desired nothing but their liberty. But this appeal, strong as it was, resulted in the release of but six.

Once more Richard Carver appeared before the King in his prosperity, in an effort under George Whitehead in 1672 to obtain the release of prisoners who were Quakers. When royal clemency had been obtained, sufferers of other sects appealed to the Quakers, and were assisted to the utmost in their power by the insertions of their prisoners' names. With great labor the cumbersome document was passed all over the country, and the Quakers obtained the release of four hundred and seventy-one of their own number, besides many Baptists and Independents, among the latter of whom was John Bunyan.

Of course one calls to mind the real friendship which existed between James II and William Penn. While this friendship was regarded with hostility by many, from widely differing points of view, the intimacy with such a broad-minded Christian philanthropist was greatly to the credit of the King. We know that he and the Queen did not lack for friends at St. Germain, however much their hearts longed for the lost kingdom. Whole families followed James II to his exiled

court. Even the Queen's coachman, who had once served Cromwell in that capacity, drove her state coach at St. Germain until he died of old age. English ladies of the bedchamber, like Lady Isabella Wentworth and Mrs. Dawson, continued true to her when it became the fashion to revile her. Among these loyal friends we find Gulielma Penn, the first wife of the founder of Pennsylvania, who, we are told, paid a yearly visit to France, carrying with her a collection of all the little presents which the friends of the King and Queen could muster. Mrs. Penn was cordially received by them, although she always maintained that the Revolution had been inevitable. The attention she showed the royal family in their exile she wished them to understand came from her personal regard for them.

Stephen Crisp, the Quaker preacher, urged Friends to avoid the terms "Jemmite" and "Billite," current when James was exiled and William came to the throne. There was at this time a strong diversity of political opinion among the Quakers themselves, known sometimes as "Meadites" and "Pennites." The general sense of the body went with William Mead in recognizing William III, and the principles of the Revolution of 1688. A few followed William Penn in his sympathies with James II. It is proof of the solidity of Quaker belief that there was not at this time open division in that body, although there was much disturbance from this cause. . . .

The original draft from which the sheriff read the Proclamation of King James II in Philadelphia is still preserved. Notice was given by the order of the Clerk of Council, R. Angelo, 11th of 3d mo., 1685, that: "Our present Sovereign King James the Second will be published in the Front Street upon the Delaware River, Over against the Governour's Gate to-Morrow Morning at the Ninth Hour, upon the Wringing of the Bell." The President and most of the Provincial Council, who signed the Proclamation, were Quakers. . . .

An incident of the Revolution, however, should be noted which, in the perspective lent by a century and quarter, demands attention. The Quakers of Philadelphia, by their "Meeting for Sufferings"—a committee which had been recently created and given power to act, in the intervals of the meetings, as the representatives of the entire body—put forth a "Testimony" dated 20th of Twelfth month, 1776, and signed by John Pemberton. Its full title was "The Ancient Testimony and Principles of the Peoples called Quakers, renewed, with respect to the King and Government, and touching the Commotions now prevailing in these and other parts of America, addressed to the People in General."

"It hath been our judgment and principle," they said, "since we were called to profess the light of Christ, manifested in our consciences to this day, that the setting up and putting down of Kings and Governments is God's prerogative. . . . (We) pray for the King and safety of our nation, and good of all men, that we may live a quiet and peaceful life in all godliness and honesty, under the Government which God is pleased to set over us." It was a perilous time to urge the people "firmly to unite in the abhorrence of all such writings and measures as evince a desire and design to break off the happy connexion we have hitherto enjoyed with the Kingdom of Great Britain, and our just and necessary subordination to the King, and those who are lawfully placed in authority under him!"

Not long before this, an anonymous writer in Philadelphia, signing himself "Common Sense," had begun to publish his remarkable political pamphlets, upon which alone the reputation of Thomas Paine should have rested. A brilliant reply to the Quakers by "Common Sense" appeared in "The Crisis," January 13, 1777, as severe as the original was ill-timed. Possibly nothing did so much to bestow the epithet of *Tory* unfairly upon some of the Quakers of the Middle States as this wide-spread remonstrance to the Quaker's "testimony."

And yet the Quakers were no more timid or conservative than any of the Americans. New Jersey, under its allegiance to the British government, had had no constitution or charter. As the Revolution appeared inevitable, the inhabitants of that colony thought well to have one, and while the Declaration of Independence was being discussed in Congress at Philadelphia, the Representatives at Trenton, only two days before the Declaration was made, inserted the following remarkable condition in the Constitution of New Jersey dated July 2d, 1776:

Provided always that it is the true intent and meaning of this Congress, that if a reconciliation between Great Britain and these Colonies should take place, and the latter be again taken under the government and protection of Great Britain, *this Charter shall be null and void, otherwise to remain firm and inviolable.*

Not only in these States, however, which were largely Quaker, did the Tory element abound. We learn that in Sandwich and Barnstable Counties, Massachusetts, in 1769, the inhabitants had been invited to send delegates to a political convention, and so many were Tories, that the town of Sandwich voted thirty-three to forty-two *not* to send! Charles Wilson Peale, the painter, in his autobiographical notes, mentions incidents which occurred while he was Commissioner to seize personal effects of Traitors." This unpleasant appointment occurred October 21st, 1777. He tells us of going to the house of Mrs. Joseph Galloway, in Philadelphia, to take away her husband's effects. Elias Boudinot had been retained as Mrs. Galloway's counsel. She did not incline to leave, although her friends were ready to receive her. Mr. Peale went to General Arnold and borrowed his carriage, and when it came to the door he took Mrs. Galloway by the hand and conducted her to the Charriott." They had a rather easier time at Mr. Shoemaker's. Elizabeth Drinker's Journal says, 1778, July 23rd—They have taken an account yesterday or ye day before, of Joseph Galloway and Sammy Shoemaker's property, with design to confiscate," and under "August 20th—Grace Galloway turned out of her house this forenoon, and a Spanish officer put in." Those were hard times for both Quakers and Tories!

At the moment when Mrs. Drinker thus wrote in her diary, her husband was among the little group of twenty Friends who, consistently faithful to their interpretation of duty, declined to take any active part on either side in the struggle going on about them. They were therefore seized by the orders of the American authorities at Harrisburg, and exiled to Virginia, where they spent a severe and long-remembered winter, and where two aged men of their number, Thomas Gilpin and John Hunt, laid down their lives. They were arrested September 3d, 1778, and, through the interposition of the women of their families, the indignation of those who differed from them politically but respected them as the pillars of the social fabric of Philadelphia, and still more, the silent argument of death from their sufferings and hardships, they were released, and returned to their homes in April, 1779. They are known as the "Exiles in Virginia."

OH, FREEDOM!

Clement Wood writes from New York, "At Percy Clapp's request, I send you the enclosed Negro spiritual, to me the most interesting of the native Negro slave songs. As far as has been ascertained this is the only song produced by the slaves in which a longing for freedom is definitely expressed."—C. W.

Oh, Freedom! Oh, Freedom!
Oh, Freedom over me;
And before I'll be a slave
I'll be buried in my grave,
And go home to my God
And be free.

"The manhood that has been in war must be transferred to the cause of peace before war can lose its charm and peace be venerable to men."

—EMERSON.

JANE ADDAMS.

(On her Peace Mission in Europe.)

I.

They scarce would listen to her pleading then,
One gentle woman 'mid the warring men;
Among the raging eagles one mild dove
Pleading for peace and brotherhood and love;
And yet a voice whose clear and vital tones
Shall move with sweet persuasion states and thrones!

II.

She saw young men rebel at being torn
From home, to battle for a faith outworn;
She saw them driven, all helpless, to the fate
Of killing men for whom they felt no hate;—
Young men of dreams and aspirations fair
Banished into a night of black despair.

III.

But woman's sympathy and woman's tears
Shall triumph o'er these mad and stormy years.

Yea, woman's tender heart and tender hands
Bring healing to the sad and stricken lands.

O will the world not bless and love her then
Who bore Christ's message to the warring men!

Swarthmore College.

—JOHN RUSSELL HAYES.

[NOTE.—Through an error of the printer, an entire line of this poem was misprinted in our last issue. We therefore reprint the whole poem.—Ed.]

UNDERMINING THE PEACE TESTIMONY OF FRIENDS.

BY WILLIAM I. HULL.

It is, unfortunately, a familiar experience that some of the "explanations" of Christianity which we hear or read succeed only in explaining it *away*. Especially in years of test and trial, we meet with explanations to the effect that Christian ethics should not be mixed with politics; that the Christian ideals were intended to be applied only to individual and not to national conduct; that they are valid only for normal and not for abnormal times; that they are capable of solving only the usual and ordinary, but not the unusual and extraordinary, problems of life; that they were applicable to the simplicity of the first century, but impracticable in the complex life of the twentieth; that they are obviously intended for the millennium and the kingdom of God, but not for our world of practical realities; that the new testament is invalidated for our world of occidental thought and conduct, or should be taken by us only in a "Pickwickian" sense, because of its "oriental setting;" that although Christ would act in entire accord with his teachings and would not himself do certain things, for example participate in war, he would permit and even require us weak, unworthy human beings to act contrary to his precepts and example; etc., etc.

Strangely enough, justification for this making of Christianity a myth, a shadow, a sham, is sought for in the new testament itself. The advocates of intemperance and the opponents of prohibition have justified their position on the ground of Paul's advice to Timothy to use a little wine for his stomach's sake; and Paul's attitude toward women is sufficient reason in the minds of some twentieth century Americans for opposing the suffrage of women and for forbidding them to take part in public worship. The advocates of slavery and opponents of abolition or emancipation preached eloquent sermons on Biblical texts in support of their opinion, and made of the Christian Church one of the chief bulwarks of slavery and the slave-trade. The defenders of an iniquitous industrial system have appealed in its defense to the declaration that "The poor ye have always with you." The defenders of war,—of whole nations being arrayed against each other engaged in mutual and indiscriminate slaughter of combatants and non-combatants, the innocent and

the guilty alike,—find their justification in the story that Jesus drove either some animals or some merchants and money-changers from the Temple at Jerusalem because they had made of God's house a den of thieves. Verily, mighty pyramids have been set on infinitesimal apexes by those who find it hard to kick against the pricks of conscience!

Quakerism, in common with Christianity in general, has experienced this same fate. It too is charged with being untimely, other-worldly, impracticable, purely individualistic, sentimentally platitudinous, etc., etc., etc. And as the explainers away of Christianity have taken as their weapons the teachings of Christianity itself, so have the explainers away of Quakerism utilized for this purpose the fundamental Quaker doctrine of the inner light and the supremacy of the individual's conscience. In the course of generations of struggle on the part of the Society of Friends in behalf of temperance, the emancipation of the slave and of women, honest business dealings, and peace between nations, members of the Society who have opposed one or another of these testimonies have fallen back upon the supremacy of their individual consciences as a justification of their opposition to the Society's position.

The Society, of course, regards the inner light or the voice within not merely as an illumination or a sound, but as a light or a voice pointing out a *way of life*, and demanding obedience expressed in outward conduct. When it believes that the light has guided it along a certain pathway towards temperance, freedom, peace, or some other ideal of human conduct, it does not hide that light under a bushel, but does its utmost to lead its own members and mankind along the pathway towards the goal. It must not and does not attempt to coerce the consciences of individuals; but while it strives and patiently awaits for the light to prevail with all, it refuses to be disloyal to that which it believes it has itself received. It is not only an aggregation of individuals, but it is an organic *Society*, and as such it possesses a corporate conscience and a corporate duty. Its conscience cannot coerce the consciences of individuals, nor is its duty to persecute them for non-conformity. But it would be recreant to its trust were it to lower its standard because some of its members were not willing or able to live up to it. It realizes that the individual's highest duty is to seek divine guidance for his conscience, and then to live up to the light which he has received. It also realizes that its own highest duty is to help the individual in whatever way it can to see the light more clearly and to be more responsive to it.

The individual's duty in relation to his Society is obviously not to attenuate or explain away the corporate ideal; but when he finds his own conscience at variance with that of his Society, his normal attitude would be expressed by the prayer, "Lord, I believe: help thou mine unbelief." If he *cannot do otherwise*, *God having helped him*, then he *must* stand steadfast if necessary against all the world; then he must do his utmost to convince his Society that it is wrong and he is right. If he is really on God's side, he will, ultimately, prevail. But let him not begin his task by declaring that his Society does not really possess the standard which it has set up, because he finds it at variance with his own; nor strive to nullify it for others by explaining it away.

FROM THE CAVE TO THE MOUNTAIN.

How was Elijah rescued from his pessimistic gloom? The word came unto Elijah, "Go stand on the mount before the Lord!" Think of that word spoken to a man in a cave! He was commanded to leave his cave and take to the mountain! And what was the significance of the command? It means this. Change your station! Alter your point of view! Get mountain vision—height, and breadth, and comprehension! Get away from the

narrow confines of the cave and stand on the height which commands vast distances, and where you can see the land which is very far off! Leave the cave, with its low and dripping roof, and get out under God's great skies, and lift your eyes to that blue heaven above us bent. Let your soul climb up to the place where it has big views, long views, views in which the fretting inch is lost in the large and inspiring landscape. "Go stand on the mount before the Lord!" Yes, before the Lord! The spiritual must be comprehended in the vision. Think of that little man Elijah, crouching in his little cave, wailing, "I, even I only, am left," now going to stand on the mountain before the Lord, surveying the utter vastness of things, in which the inch is swallowed up in the infinite, and our little self is found to be vitally related to the eternal life and love! And, my brethren, if you and I, in the dark hour through which we are passing, are inclined to become pessimistic, sitting down under our juniper tree, or taking refuge in a gloomy cave, let us go stand on the mount before the Lord. Our only safety in times like these and amid all the fearful happenings of our immediate days, is to look at things widely, deeply, in the spirit of faith and with spiritual vision. We must take broad views, deep views, long views. Thank God all the forces of the universe do not express themselves in guns and material munitions. There are gigantic forces which speak very quietly, even in a still, small voice, and these forces are always on the side of right, and truth, and faith, and faithfulness, and human freedom. "It is not by might, nor by power, but by My Spirit, saith the Lord." Those silent tremendous forces are not dead, neither are they inactive. They are working when the guns are silent, and they are working night and day. In those silent forces I put my trust in this oppressive hour.—*From a sermon of Dr. Jowett.*

"MAMMIE SUE."

BY LENORA ASHMORE BLAKISTON.

When I was a little tot
And often used to weep,
Mammie used to soothe me
And cuddle me to sleep.
Rock me on her bosom fat,
Bounce me on her knee,
As her foot went pat, pat, pat,
She would sing to me:—

"Hush, honey, hush, don' you cry no mo',
Run erlong an' play.
Mammie meet Ole Trouble an' shoo him out de do'.
Jes' wipe dem tears away."

When I was a larger girl
My heart would sometimes ache,
Dear old Mammie Susan,
How her head would shake.
She'd hug me to her bosom
And, when aught was wrong,
Hold me there and soothe me,
While she sang this song:—

"Hush, honey, hush, don' you cry no mo',
Run erlong an' play.
Mammie meet Ole Trouble an' shoo him out de do'.
Jes' wipe dem tears away."

I've a sight to show you,
Come along with me,
Tiptoe to the nursery,
Tell me what you see.
There's my little darling,
'Sleep on Mammie's breast,
Same old Mammie Susan,
Lulling her to rest:—

"Hush, honey, hush, don' you cry no mo',
Run erlong an' play.
Mammie meet Ole Trouble an' shoo him out de do'.
Jes' wipe dem tears away."

—SOUTHERN WORKMAN.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA FOURTH MONTH 6, 1918

THE POWER OF IDEALS. ·

LACKING unattained ideals, we are *dead*. Growth is enlarging and expanding, never ending until the death processes set it. Physically and spiritually, is this not true?

Surely the visible life of the vegetable world of the past season is gone; but the seed, tuber, and root, which hold the stored-up life germs, are all ready to start life again with the spring-time, and reach out into the processes of growth. Some of the visible plans of our spiritual lives may have matured, but unless these have borne some seed which will germinate in the sunshine and rain of future human experiences, those completed plans were only for the experiences and needs of the past.

The Master of men spent his life planting the seed of the love and fatherhood of God. Two great commandments he wrote deep into the personal experience of his hearers and those who knew him, "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor." All the legal and temporal weight of organized society was pitted against him. Alone, deserted by the few whom he thought his steadfast disciples, he met death in the most degrading manner in which the authorities of his day could inflict it. Among robbers he was crucified and Barabbas was released unto the people. But the wonderful seed, the power of the ideals that he had planted, could not die. Such a mass of new life sprung up among men; the memory of his wonderful words and his life stirred men's souls into *practicing* the words they had before only listened to.

The ideal was not dead; a resurrection was in force and the crucified became the honored.

Let us hold fast to our ideals, O Friends, and strive hard toward the unattained, so that we may at least know that we are ALIVE. ELLIS W. BACON.

TWO WARS.

IN an appeal for help from the Cheyney Training School for Colored Teachers, Leslie Pinckney Hill, the principal, says:

Two wars face the nation. One is against the enemy abroad. The other is against the enemy within our own borders. This other enemy is an immeasurable power for evil bred of the incompetency of twelve million of my people. If you will give us here at Cheyney your interest and support—and give it *now*—we will do all that loyal soldiers can humanly do to carry this other field for Christ and for democracy.

The truth is that ignorance, incompetence, disease, drink, and all the forces which profit by evil, are enemies that always confront us. Such foes are the most dangerous of all, for they are "of our own household." The drink habit, which is peculiarly the scourge of the colored race, is backed by the same profiteers that have fastened their grip on our soldiers and sailors, as well as our mechanics and laborers. These enemies are ready and eager to sacrifice army, navy, public health, education, efficiency, victory, and the nation itself, rather than have their grip on the life of the

people loosened. They are so strongly entrenched in Congress that the President, with all his power and influence, was unable to secure the passage of the Food Bill unless it left the brewing industry undisturbed; and in his lamentable appeal to the advocates of prohibition to aid in its passage he was forced to confess that all appeals to the liquor men were utterly vain.

Leslie Hill is a brave soldier in the Army of the Common Good. Opposed to it is all the great army of men who profit by evil. The war between these two forces can end only in victory for the right; for, in the inspiring words of Paul, "our weapons are not carnal, but they are mighty under God to the pulling down of strongholds."

H. F.

NOTE AND COMMENT.

COMPARATIVE FIGURES, ARCH STREET AND RACE STREET.

J. BARNARD WALTON, Secretary of Friends' General Conference Committee, furnishes these interesting comparative figures:

At the recent Philadelphia Yearly Meeting (Orthodox) held at 4th and Arch Streets, the following figures were reported:

Membership	4,479
Members of draft age	299
Members in the military service "mostly non-combatant"	50
Members in Friends' Reconstruction Unit	27
Additional members in Friends' Reconstruction Unit over or under draft age	8
Conscientious objectors in camp	7
No report received from	61

From the advancement office the following parallel figures are received covering the membership of Friends' General Conference:

Membership	18,273
Members of draft age	954
Members of draft age in the military service 143, or 15 per cent. of the members of draft age.	
Additional members over and under draft age who have enlisted	16
Members in Friends' Reconstruction Unit	26
Additional members over and under draft age in Friends' Reconstruction Unit	2
C.O.s in camp (including one discharged on physical grounds, and one discharged to enter Friends' Reconstruction Unit, but not including those accepting non-combatant service) ..	7
No report received from 237 or 25 per cent.	

COMPULSORY MILITARY TRAINING.

CHARLES T. HALLINAN, Secretary of the American Union Against Militarism, writes from Washington, D. C.:

Members of the Society of Friends who have been fighting the introduction of compulsory military training in the public schools, will be interested in the artless remarks, the other day, of Major General George Barnett, Commandant of the U. S. Marine Corps, before the House Committee on Naval Affairs. Usually when these pipe-clay experts talk in public about military training for boys, they emphasize the physical benefits which the "lads" will get from it and they carefully conceal all other aspects. Not so General Barnett. His remarks, which escaped the newspapers, are recorded in the Committee Proceedings, Section 7, Page 249, and read in full as follows:

GENERAL BARNETT: "Speaking of recruiting, I wish to bring to the attention of the committee that we are doing one thing in the way of recruiting that is a little out of the ordinary.

"Congressman Butler of Pennsylvania brought to the at-

tion of headquarters the fact that the authorities at West Chester, Pennsylvania, has made it obligatory for all male attendants at the public schools to be instructed in military warfare, and at the request of Congressman Butler a sergeant was detailed for this duty. In this way, there was inaugurated, for the first time in American history, compulsory military education at schools. There is no doubt that if this were followed by other communities much good would result therefrom, as it would lay the groundwork for universal military training.

"These headquarters are willing to co-operate in all respects with communities, so far as it is practicable to do so, to provide instructors for this purpose. We expect to get quite a large number of recruits from this school. I know of no better way to forward recruiting than this, because these young men, if they get the military training, when they get old enough you may reasonably count on fifty per cent. of them entering the service. Whether they enter the Marine Corps, the Army or the Navy is immaterial, but they will have the military training and they will be better potential soldiers as well as better citizens in every possible way."

MR. BRITEN: "What is the average age of those pupils in West Chester?"

GENERAL BARNETT: "I understand from sixteen to nineteen years old."

THE CHAIRMAN: "I am not speaking now in criticism, because I approve of that personally, but I want to ask for information, so that it will be in the record. Under what authority of law do you do that?"

GENERAL BARNETT: "Under the recruiting regulations. . . . We are doing it under the general provision for doing everything possible to stimulate recruiting. . . ."

I am not suggesting, says Mr. Hallinan, that there is anything irregular in this proceeding, quite the contrary. I am merely suggesting that General Barnett is treating us to an exceptional piece of frankness.

First, he regards the introduction of military training into the high schools, however disguised, as the forerunner of a permanent system of compulsory training and service. Secondly, he is frankly interested in military training for high school boys because he believes it to be a "feeder" for the regular military establishment. His estimate (of fifty per cent.) may be exaggerated, and I think it is, and in time of war such activities in recruiting among boys of that age may, perhaps, pass without popular challenge, but it is something to face for the future.

* * *

Mr. Hallinan adds: At the annual meeting of the executive committee of the American Union Against Militarism, which was held in New York City last month, it was unanimously decided that the Union should close its New York headquarters, re-open its Washington offices, and put up the most vigorous and vigilant fight in its power against the attempt of the militarists to fasten upon the country a permanent scheme for compulsory military training. Many emergencies have confronted the Union in the past two years, and have led the executive committee to exert its energies along several different lines. For the future, however, the Union will concentrate all its funds and energies on the fight against compulsory military training.

As I wrote you a fortnight ago, Mr. Oswald Garrison Villard has accepted the chairmanship of the executive committee for the coming year. To quiet my restless insistence that something be done right away to resume the fight against compulsory military training, the committee made me executive secretary (to succeed Miss Eastman, who remains on the executive committee) and told me to go ahead and do it! It is decidedly daunting to have to succeed one so vivid and effective as Miss Eastman, but if the old friends and supporters of the American Union will back up the committee, I will do my best. Temporary headquarters, 617 Munsey Building. Temporary deficit, very small. Immediate plans: to watch Congress, round out the arguments against permanent militarism with pamph-

lets, dodgers, publicity, and more publicity, line up our friends in the fall elections, furnish all the anti-militarist groups all the help, in this particular fight, which we can. As the almanac would say: "Plant now; from now on begin to look out for bulletins!"

C.O.s AT CAMP DEVENS.

THE following report on the situation in regard to conscientious objectors at Camp Devens, Mass., is sent by Rev. A. J. Muste, of Newtonville, Mass., March 12, 1918:

Since my last report the cases of Joseph Korsak, the Worcester Socialist, and Hans Insberg, an International Bible Student from Boston, have been disposed of, both men having been placed with the 2nd Separate Co. (C.O.s). The cases were very promptly attended to when brought to the attention of the higher officers at the camp.

In the middle of January, a letter was received stating that Thomas Shotkin, a Radical, who had recently come to camp and had reported himself as a C.O., had been put into the Overseas Battalion and would be taken across in a day or two unless prompt preventive action were taken. A wire was at once sent to the major in charge of C.O. cases, who as promptly responded offering me an interview the next morning. The interview was exceedingly satisfactory, the major being apparently satisfied with the explanation of why the League for Democratic Control is interested in these cases. Thomas Shotkin was in a day or two transferred to the 2nd Separate Co., where he now is.

The misunderstanding seems to have arisen in this way: Shotkin announced himself as a C.O. to one of the inferior officers. Having mentioned the matter and plainly stated his case once, Shotkin wished not to annoy the officer by bringing it up repeatedly. The officer concluded, however, that Shotkin was not very much in earnest about the matter, and he did not refer to it again, and so omitted altogether to report it to higher officers.

This case emphasizes the importance of the suggestion that has been made to the War Department, that in each cantonment a board of three officers should be appointed for the express purpose of examining C.O. cases, and that petty officers should be carefully instructed that any man who claims to be a C.O. must be at once reported to this board, so that his case may have a fair hearing.

At this time it was confidently expected that the War Department would in a few days make a ruling as to the kind of alternate service C.O.s must accept. Evidently with the fact in mind that this ruling was about to be made, the officers at Camp Devens once more made an effort to induce all C.O.s to accept alternative service in Hospital or Commissary Department, telling them that the alternative to be submitted to them would not be so pleasant!

Every one of the men in the 2nd Separate Company stood firm and refused to accept any service under military authority. Of the seven men who, until the ruling should be made, had temporarily accepted service in the hospital, three yielded and agreed to accept this work as permanent, but four stood out, insisting that they would not take permanent service of any kind under military authority, and would keep the temporary work in the hospital only on the old conditions of no pay, no uniform, no drill, no saluting.

One of the features of this visit to camp was a long conversation with Raymond Grushko, one of the men temporarily serving in the hospital, but standing firm against permanent service under the military. Grushko is a Russian by birth. His parents live in the Ukraine. He supported them for a number of months before he was drafted, they having been driven from their home. Fortunately they are now back in their home. Grushko said that the first year he spent in America was the saddest, most disillusioning of his life; that he had come expecting to find a land of freedom, opportunity, enlightenment; but that while these things are to be found here in no small measure, nevertheless the foreigner during his first year gets but slight access to the finer things in American life, experiencing rather the sordidness and bitterness of our industrial system. He related that he had taken out his first papers on the day after President Wilson said there was such a thing as a nation too proud to fight. He was overjoyed to think that at last he had found a country that dared to take such a stand! Meanwhile the war in Europe had been progressing, and every factory in Bridgeport, Conn., where Grushko lived, had become a munitions-

making concern. Grushko would not work in such a factory. Friends enabled him to start a little grocery business in a foreign section of the city. Presently he was drafted, but refused to go. In course of time an officer was sent to arrest him, and he related how all in the little store and the officer himself wept as he was led away, he (Grushko) alone shedding no tears. He is a fearless and loving character, has evidently endeared himself to the people with whom he works at camp, and on his part gladly bears witness to the consideration with which he has been treated.

Between the time of my January visit and the present, two interesting cases have been disposed of, those of Sam Krivoy (Russian and Tolstoyan), and an I. W. W. named Golden, who were both confined for several months in the guard house of 304th Infantry Regiment. They were discharged from the service and sent to a psychopathic hospital for investigation. The hospital discharged them and let them go home after a couple of days. Over the telephone one of the physicians at the hospital said there was nothing wrong with the men except their radical ideas! This appears to illustrate again the determination of the War Department to keep the C.O. issue as much in the background as possible, and if a man is difficult to handle, too strenuous an objector, to let him go quietly rather than make an issue.

On Friday morning, March 8, word was received to the effect that the C.O.s had had some disagreement with the authorities of the camp, and that food was being withheld from them. I went up at once and in conversation with Gen. Weigel, of the Depot Brigade, and later with the C.O.s, gathered the following:

About six weeks ago the agreement previously made with the C.O.s, permitting them to go out within camp limits at any time of the day, was revoked, and the men told that they could not go out of their barracks during drill hours, which meant the greater part of the day. The reason seems to be that the officers regard it as subversive of discipline, a bad example to the other men, to have men without uniform and free from work going about camp during working hours. To this ruling the C.O.s submitted.

A few days since, however, one of the C.O.s, Zagainailo, went into a barracks that was under quarantine and talked with two fellow-Russian Stundists who had recently come into camp. The officers allege that Zagainailo did this without permission, and was not stopped because, not being *uniformed*, he was not recognized as a member of the military forces. Zagainailo alleges that he talked for a long time, first with the captain in charge at this barracks, and that this officer knew who he was and knew that he was going in to see the other men, and made no objection.

At any rate, the time during which the men might leave their barracks was hereupon still further curtailed for the whole company, the officers informing me that it is a common thing in the army to curtail the privileges of an entire group if one of the number break a rule.

Furthermore, each of the men in the company was asked to sign a paper in which he promised not to hold any conversation with any new draftee, the obvious intent being that no new draftee who does not happen to know about any rights a C.O. may have shall not be informed about them, at least until after the military have had a full opportunity to make a willing soldier out of him.

In effect this means that a few men of foreign birth, who have difficulty in understanding English, and are in general ignorant of the laws, will have no chance to know of the existence of the War Department order segregating men for the present who claim to be C.O.s, until they have been put through a pretty severe testing as to their genuineness. The men in the Separate Company were told that if they did not sign this agreement, they would get no food. This rule was, however, changed before the day was over, and men who refused to sign told that they might not leave barracks at all, except to go to meals. Half a dozen men are standing out and refusing to sign this agreement. Since food is given them, this would not create so serious a situation, but a new problem now arises. These irreconcilables now contend that the officers are simply trying to make things miserable for them, first abrogating the agreement permitting them to go about camp at all hours of the day, then keeping all in barracks because one man has broken a rule (assuming for the moment that he has), making them sign an agreement so stringent that a man *might* be put into serious trouble merely for saying "Good-day" to a new draftee, etc. Therefore these five or six men refuse to do their share of work in

the kitchen, which they have been faithfully doing for many weeks. They saw in effect, "If the officers are going to bother us incessantly, break their agreement, etc., then we might as well be a bother to them. Any punishment that may be inflicted on us can hardly make things any worse for us than they are."

I tried to point out to the men that it was a difficult problem for the officers to make life perfectly pleasant for C.O.s and at the same time maintain discipline in camp; also that we hope it will not be long before legislation is passed by Congress which will enable the War Department to make a ruling about alternative service, and that it may be well to have a little patience until then. I tried also to suggest to the officers that, since the War Department requires them to deal gently with C.O.s anyway, they only make trouble for themselves if for this little while they in any way bully or nag these men. I am quite certain that food will not for long be withheld from the men on strike, even though the order was made very stringent and absolutely forbade food being sent in from any source.

One feels in thinking over the situation that it is a pity to have a somewhat petty quarrel such as this going on. It is exceedingly hard to fix the blame. The fact of the matter is that both sides are getting nervous and fagged. The officers are more and more irritated at having to deal kindly so many months with men whose point of view they don't feel at all. The men, on the other hand, are showing the effects of living in almost complete idleness for five months. Once more we see how demoralizing it is for the men, and what a loss for the country, that a ruling putting them to work under civil authority cannot be made. It should be said also that it seems a real misfortune that Major Pardee, who for a long time ably handled C.O. cases at Devens, is for some reason now absent from camp.

AMERICAN FRIENDS' SERVICE COMMITTEE.

THE SPIRITUAL SIDE.

BY LEWIS S. GANNETT.

"THAT was the first and only time that the spiritual side of the work had been mentioned at all," a Friend wrote after reading a recent article from France in one of the Friends' papers.

It is queer, if it is true, for the spiritual side of the Friends' work, is, after all, the reason for its peculiar success and its peculiar value.

When the American Red Cross does work of agricultural reconstruction, one of its fundamental purposes is to grow more wheat, to save food ships for the Allies, and make the transportation of more American troops possible. Inevitably, working on a big scale, it cannot be so much interested in a poor farmer whose wheat is mostly chaff and whose land is divided into infinitesimal parcels. But the Friends come to their work from a different angle. They are more interested in the individual, in renewing his confidence, his faith in life and its possibilities, than in the number of bushels thrashed. It makes no difference to them whether he own one acre or one hundred.

"Perhaps in the things we have been writing," said an answer which went back to the Friend in America, "we have not emphasized enough the spiritual side of our work, but thee can be very sure that it is very deep and very real. I had a letter the other day from a boy who had just made a prayer in French at the funeral of an old woman, a Protestant who had lived all her life in a Catholic town, and from the things he didn't say, and some of the things he did say, I had a feeling that he had come very close to the family of that woman. Another boy came in the center of France. For four months he had been in a little cross-roads village up in the Somme, and he knew every child in the village by name, and from some of the stories he told of their good-bye to him I had a feeling that, although he had slated a lot of roofs and put up a lot of rafters, his friendship with those children had left a more lasting impression in Gruny than all the bricks

and slates and boards. A few weeks later we had a letter from another man in Gruny telling how the children were still asking after the man whom they had christened Monsieur Victor—no one knew why. They can feel sure that the children's stories in French will count for more in that story-bookless country than any other stories that your bookseller ever sold you."

The boy who made the prayer in French was working in the construction camp at Ornans, where the men work all day pushing boards through the saw-mill and doing work which seems, as far as any work can lack them, to lack spiritual possibilities, yet even there the boys have come into the life of the town and have made themselves a living, vivid, part of it. Their Christmas celebration was witness to their friendship with the children of the town, and every such celebration strengthens the links and opens new possibilities.

It was the man from the cross-roads village in the Somme who came down to Paris one day and told without any realization of the dramatic qualities of his story, how he had spent the previous Sunday afternoon reading "Alice in Wonderland" ("*Alice au Pays des Merveilles*") to a group of French children.

And the boys at Le Glandier who have brought fresh color into the cheeks of the six hundred lonely children refuged there, by teaching them American games, and enlivening their hours on the playground and playing with them, have probably meant more to those children in a spiritual sense than any number of consciously spiritual advisers could have done—and it would never occur to those boys in writing home to speak of their work as "spiritual."

The girl who is living with a dozen old women at Charmont probably doesn't write home about the spiritual side of her work, any more than the women who have cared for little refugees in the children's home at Bettancourt, but anyone who has seen those children, squatted about their low benches for the noon meal, look up and break into smiles when one of the Friends comes in, can guess something of what those women have meant in the children's lives.

There is a boy at Troyes whose job consists of riding about and escorting furniture to refugee families, taking it, in parts, up the narrow stairs, or sending it up by a pulley and in through the window, where the doors are too small. It doesn't sound spiritual, but that one man can tell you the intimate life stories of hundreds of families,—such stories as are told only to a man who is felt to be in a very intimate sense a family friend.

Spiritual? Well, perhaps the letters home don't use that word, but the impelling motive behind all of the Friends' service is a deeply spiritual one.

FRIENDS THRESH 1000 TONS OF WHEAT IN FRANCE.

BY FRANCIS BIRRELL.

THE bare statement that the American Quaker workers have threshed almost 100 tons of wheat, barley or oats since they arrived at Sermaize in the Marne last autumn may not at first carry its full weight with those accustomed to the large methods of the West. It is necessary to understand the organization of French agricultural life to understand how much hard work it has entailed.

Nothing could be less alike than French and American agricultural conditions. America is the home par excellence of the large farmer. In France peasant proprietorship is driven to its logical and exasperating conclusion.

One must begin by trying to picture a typical French village before the war; "communes" they are called, though anything less communal it would be difficult to imagine,—a village consisted chiefly of twenty or thirty cultivators, who have their holdings in the adjacent land a mile or two around. In addition to these cultivators were only a grocer and a general store; and a few skilled workmen, such as a wheelwright, a leather merchant, a blacksmith, etc., the officials of the Mairie, the Curé, a couple of wine merchants, perhaps, and one or two cafés.

But this small unit was as far as possible self-contained

and self-supporting; it may even have spoken a slightly different "patois" or dialect from that of its neighbors. It went occasionally to the nearest town to buy agricultural machinery, stocks of groceries or the more important purchases, but as far as possible it got everything within its own boundaries.

And just as it was the ambition of every commune to be independent, so was it the ambition of every individual inhabitant. Law and history combined to make his acres few and subdivided: a cultivator often owned thirty or forty strips of land several kilometres apart and amounting in all to some twenty acres, which he cultivated intensely for himself and his family. He had his own barn (he rarely made stacks in the field), his own mowing machine, his own binder, drill, horse rake, rollers, etc., and even his own thrashing machine or "tripoteuse"—a horse driven machine working on an inclined plane somewhat in the manner of a tread-mill, and for one or two horses.

The waste of labor can be pictured. As far as possible, nobody did anything for anybody else or expected anybody to do anything for him. French temperament is vivacious in the extreme, and all the houses are huddled together, so that the population filled up any emptiness in their existence by violent political quarrels and village cliques. In many ways they led a contented life. Owners of their own soil, they were not burdened with rent; they were thrifty, and their needs were small. The commune provided them for practically nothing, with fuel and other materials. In fact, if you did not look too deep, the picture seemed almost ideal.

It is not difficult to imagine the ruin war would bring to this egotistical, conservative, unenterprising community. Their barns, their houses, the greater part of their machines were destroyed. Their independence was shattered, and they had nothing to put in its place. The spirit of cooperation was lacking, and the means of fending for themselves were gone. This is what makes so hard the work of agricultural relief in France. Nevertheless each individual cultivator has worked tremendously to right himself, and some are even learning the advantages of cooperation. With this foreword, we will now try to picture the life of a Friends' Mission thrasher between the months of September and March.

Some harvesting machines were not burned, and the richer farmers have bought new ones. The Mission has given or lent a good many others; and old men, women and children, aided by occasional soldiers on leave or on "repos," have managed to get back into cultivation a considerable portion of the land.

As the autumn approaches it is necessary to decide to what villages it is best to send our "batteuses" (threshing-machines). This is not very difficult; those that have suffered most from the war naturally come first, and our work during the harvest has given us in some cases a detailed knowledge of the inhabitants of many communes. The Mayor is asked to draw up a list of the sinistrés (i.e. persons whose worldly goods have been burned in the war) who wish to use one of our machines; and after a recent interval has elapsed some sort of list arrives, though it usually undergoes many alterations before the end of season. Then, as soon as may be, our batteuse rumbles off with its equipment of two workers, one to look after the engine and one to "engrain" or feed the sheaves into the machine. The batteuse is of small force, the engine not having more than 7 h. p. Large ones cannot well be moved through swampy fields or into small barns, and to be worked efficiently, needs more labor than the villages can usually supply.

The village where the American workers arrive may be an old friend where the Mission is already known and has inspired a certain measure of confidence; or it may be one where we have not worked before. In this case the most pessimistic views as to ultimate success may well be held. The French share to the full the usual contempt for foreigners, though to do them justice they despise themselves almost as much, and their extreme critical faculty sometimes degenerates into a mere unintelligent suspicion of anything strange. The success of weeks may well depend on getting a good start, which, as our batteuses are mostly old creaks, is always rather problematical. Should the bottom of the water tank fall out, the magneto fail to spark, or a lot of water be found in the gasoline, (which is nobody's fault), our reputation will be gone forever.

But we will assume that everything is to go well. A room in the village has been procured in advance—with any luck a bed for each person; or it may be that our workers

will pitch their camp beds with French soldiers, in a barn-loft, or in the stables over the horses. In any case it will be fairly uncomfortable or frightfully cold, though there is the consolation of knowing that one is living as the French live. Or one may have the luck to drop into a gigantic French bed—huge, deep, soft and warm, the most comfortable thing in the world.

(Concluded next week.)

A WORKER IN RUSSIA.

THE most recent letter from our workers in Russia is from Emilie Bradbury, of Germantown, dated Andreafka, January 21st.:

Here I am at Andreafka again, having come up from Efimooka last Saturday in order to start off early yesterday morning to a village about thirty miles from here, to make a distribution of clothing to refugees who haven't had anything, and who are awfully hard up. But when morning came a Coran was blowing—like our blizzards, only ten times as bad, so we couldn't start. We have made a bundle of clothing for each family—after getting a list of the names and ages of all the refugees there,—and we give a padded coat to each family, a pair of trousers and a shirt to every man, a skirt and waist to every woman, and about the same to every child. We had a lot of men's vests which came in the bales from England, and as we ran out of men's shirts we gave them vests instead, or else pajamas to be cut over to be made into shirts!

About dinner time the storm cleared off, but too late to start, as it is a five hours journey with a heavy sledge. Then followed a thaw and even rain—an unheard-of thing for January here. This morning the thermometer is down again to eight. So far I have been comfortable just wearing a sweater under my fur coat, with, of course, valinki (native felt boots) and a fur cap which are absolutely indispensable. I think I told you that they have made for us shabas and tooloops—long coats made of sheepskin like the peasants wear,—but so far I've only worn mine when driving. Then we wear everything we have! My parties at Christmas for the refugees went off very well—though the only ones I enjoyed were those for the little boys and girls.

Miss Leigh being away and her aptek (dispensary) closed I could use that room, which was very nice for the purpose as it was absolutely empty except for benches, which we needed. The room wasn't nearly large enough, but I was so glad to be able to have it away from the house! We asked the boys under twelve to come on Tuesday at two o'clock, and at eleven they began to arrive! We played games, and then had tea, bread, some little hard cakes sweetened with a black kind of molasses, sun-flower seeds and sugar! Then at dark they went home. The little girls came on Wednesday, and we had for them the same kind of a party. The mothers and children under six, came on Thursday, but there was such a swarm of babies that we couldn't do much playing. However, they certainly did seem to enjoy it, and though we had three samovars, and they were all filled twice, I thought they would never stop drinking tea! They had each brought a cup—and though they all brought the biggest they possessed, I know we filled each cup four times.

Then on Friday I had asked the boys and girls over twelve and up to eighteen,—that was the only party I didn't enjoy! All the people for every party had been given a ticket—but if we could have taken them in, I think there would have been at least three times as many at each party, for we had to guard the door! There weren't any late comers, either!

But I think I enjoyed the mornings much more,—for then I asked any of the native peasants who cared to come to see the Christmas tree. The refugees always have one in their church and at school when they are in their homes,—but as one old Russian woman said: 'I am sixty years old, but I've never seen anything like that!' and her face just lighted up, she thought the tree was so beautiful—and the next day brought her children and grandchildren! You see, they haven't many trees around here, and so have never seen a fir tree!

Saturday after Christmas I went down to Lubimooka to spend the week-end with Esther, as we had a praznik or holiday on Monday—the Russian New Year.

If Mrs. White could see Esther she certainly would be proud of her! Esther washes out eyes and ears and dresses wounds like an old hand, and now even gives the anesthetic for operations! I went into the aptek to help, because Saturday and Sunday are their busiest days, and I certainly did like it!

I have been feeling sorry that Esther was taken out of

the relief work for the nursing,—but I don't know now that I don't envy her. I always did like to see results, and its so much fun to see the people go out feeling so much better. On Saturday we did four operations, three in the dispensary, and one in the hospital. It seems so queer to put a person under ether, cut them open and then send them home,—perhaps for a thirty mile drive across the steppe! The last operation—upon a man who had tried to commit suicide by cutting his throat—finished me and I had to leave suddenly—but Esther just went on giving the anesthetic like an old hand.

Then Monday I came back to Efimooka and opened the workrooms—for we had given the women a holiday on Christmas week, and paid them the week's wages as a Christmas present. I used Mr. and Mrs. H's money for that, and I'll write to them about it as soon as I get a chance.

Miss Leigh has returned from her trip to Moscow—it must be a wonderful old city! There is a chance of Anna Haines going to Moscow and Petrograd to interview the Red Cross, to get money for this famine fund from them, but it isn't decided yet.

At last Committee meeting we recommended that at least three American young men should be asked for, to work in the dispensaries, and thus get a chance to learn the language in preparation for the real reconstruction work in the west, when the refugees go back. We get so little news here—lately no mail, almost, has come from England. either, so we are all hard up for news from home, but the rumors of peace are constantly being heard.

Some of the people are leaving here in February, and will go home by way of Philadelphia,—and then you will get a chance to know what the life out here is really like. It is so much more comfortable than I expected, and in some ways I think we're too luxurious, but the English are used to it, and so must have it.

EMILIE BRADBURY

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING THIRD MONTH 30TH, 1918:

Junior League, Pa.	\$90.00
Solesbury Monthly Meeting	29.00
Phila. Yearly Meetings Peace Committee	8950.00
Five Years Meeting	1461.48
College Park Association of Friends (Cal.)	44.25
Whitewater Monthly Meeting, Ind.	20.00
Whitewater Meeting, Ind.	10.00
Green Street Monthly Meeting, Pa.	302.00
New Garden Preparative Meeting, Pa.	132.00
"I" Street Meeting, Washington, D. C.	200.00
Camden Monthly Meeting, Ind.	25.00
Jericho Monthly Meeting, N. Y.	141.00
Newtown Preparative Meeting, Pa.	61.00
Plymouth Preparative Meeting, Pa.	179.00
Buckingham Monthly Meeting, Pa.	20.00
Horsham Monthly Meeting, Pa.	36.50
Wilmington Meeting, Del.	1159.67
Providence Meeting, Pa.	40.00
Cornell Meeting, N. Y.	5.00
West Branch Meeting, Pa.	1.00
Cambridge Group of Friends	584.00
Individuals	281.00
Ohio Yearly Meeting (Damascus)	32.00

\$13,833.90

CHARLES F. JENKINS, Treasurer.

NOTE.—\$73.00 previously reported as coming from Goshen Monthly Meeting was a contribution from Newtown (Delaware County) Preparative Meeting.

Owing to the fact that there are three Ohio Yearly Meetings contributing to the American Friends' Service Committee, the contributions from some of the INTELLIGENCER readers who are members of Ohio Yearly Meeting held at Salem, may not have been credited so as to be recognized. The total amounts so far given by Friends of that body are as follows:

Stillwater Half-Yearly Meeting	\$5.00
West Grove Preparative Meeting	80.00
Concord Monthly Meeting, committee reported progress.	
West Monthly Meeting	70.00
Salem Monthly Meeting	100.00

and \$100 in addition from one family in the meeting. Concord (Ohio) Friends are working jointly with the Wilbur Friends in sewing; and Salem Friends have recently formed a Service Committee which includes all three branches.

As a matter of interest, \$7500.00 reported from Philadelphia Yearly Meeting's Peace Committee (4th & Arch Sts.) is the proceeds of the sale of a yacht, the owner of which did not feel justified in keeping while there was so much to be done with money.

"We should continually examine ourselves whether we are arguing for the sake of truth or triumph."—Archbishop Whately.

CURRENT EVENTS.

ARCH STREET YEARLY MEETING.

THE regular sessions of Philadelphia Yearly Meeting (Orthodox) were held last week as usual. The following notes are chiefly extracts from the newspaper reports.

At no time since the Civil War, said the Philadelphia *Record*, was there a more tense feeling among the members of the Society than at the opening meeting this year. Close on the heels of the President's definition on non-combatant service, for which text the Friends have been eagerly waiting, came the disavowal on the part of 120 Friends of the foundation principle of the Quaker Society—the absolute abhorrence of all war and military propaganda.

[This refers to the circular entitled "Some Particular Advices to Friends," printed in last week's INTELLIGENCER.]

"For their personal stand," said Rufus M. Jones, professor of psychology at Haverford College, at the opening of the meeting, "I can respect them. But where they state that it is Christ's own spirit that forwards war I can only say that the statement can be nothing else but erroneous. There seems to have been a marked lack of apprehension on the part of these people when they made public their statement."

Several other members were wont to express viewpoints similar to Dr. Jones on this subject. Francis Taylor urged that the Yearly Meeting appoint a committee to especially make plain the Friends' view on this subject. "We must utterly repudiate the statement made public," said Mr. Taylor, "and substantiate our own constancy to those beliefs which have made us looked upon by others as champions of Christ's teachings. If the petition of 120 voices of the Hicksite Meeting bears a representative tone of that branch of the Society, the Hicksites are surely facing a crisis in their history."

An impressive feature of the meeting was the reading of epistles from London Yearly Meeting, and from Baltimore and Genesee Yearly Meetings of Liberal Friends,—the first time for many decades that this has been done.

The Yearly Meeting reported 39 members of draft age in the service of the country, 22 in the Reconstruction Unit in France, 10 as "conscientious objectors," and eight in this country in camps. The census of the meeting totaled 4479 members of the Society, showing a gain of 169 members and a loss, through death and withdrawal, of 151 members, with a total net gain of 18 members.

The Exemption Committee reported a total of 299 men of draft age, 7 in camps, 163 not ordered into service, 27 in reconstruction work in France, 50 in hospital work and 61 either released or otherwise classified by the Government. [See comparative figures in another place.—Ed.]

Joseph Elkinton pointed out that about fifty Friends had taken military service now, as compared with the 500 who served in the Civil War. Many men, however, have gone abroad in base hospitals or with the Friends' Reconstruction Unit.

A committee consisting of Edward Evans, Isaac Sharpless and John B. Garrett was named to draw up a statement reaffirming the original declaration of the Society of Friends made in 1660 and sent to King Charles II. by George Fox. The statement is as follows:

A STATEMENT BY PHILADELPHIA YEARLY MEETING OF FRIENDS, THIRD MONTH 29TH, 1918:

"This decisive hour of history summons our Society to make its utmost contribution to humanity's deepest needs. Believing that this requires us to meet the moral and spiritual issues of the times simply and fearlessly, we feel called to make clear our Christian faith as applied to war.

"Our Society's opposition to all wars as un-Christian, has been maintained throughout its history. In 1660 our forefathers declared:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world."

"These convictions have been re-affirmed by Friends in all generations, and during the present war our Yearly Meetings throughout the world have given clear evidence that they are steadfast to the same principles.

"The basis of our opposition to war is much more than any single command of the Old or the New Testament. It is our faith, that the way of love by which our Master, Jesus Christ, met and conquered evil, remains for his followers to-day the true method of combating wrong. For us, as for Him, this involves refusal to use means which, like war, violate love and defeat its ends; but it does not mean a weak neutrality toward evil. For us, as for Him, it means a life of action devoted to the heroic purpose of overcoming evil with good. The unspeakable sufferings of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. To such endeavors we dedicate ourselves.

"In accordance with this faith we desire to maintain all our relationships to-day.

"To our beloved country, we affirm the deep loyalty of grateful hearts. We long to help her realize her noblest capacities as a great Republic dedicated to liberty and democracy. But we believe that we best serve our country and all humanity when we maintain that religion and conscience are superior even to the State.

"To President Wilson, we declare our appreciation of his steadfast and courageous efforts to keep the aims of the United States in this great conflict liberal, disinterested and righteous.

"To our fellow-countrymen, who are following the leadings of conscience into ways where we cannot be their comrades, we give assurance of respect and sympathy in all that they endure. Finally,

"For all men, whether they be called our enemies or not, we pray that the sacrificial love of Christ, stirring us to repentance, may reconcile and unite all mankind in the brotherhood of His spirit."

The above statement was finally adopted at the closing session on Sixth-day, the 29th.

The meeting was strongly in favor of pushing the campaign for national prohibition, and the clerk was instructed to urge upon the Quarterly Meetings that the members of their subordinate meetings use all of their influence to elect those who favored this course.

The Peace Committee's report told of a large amount of work done, the greater part of it in connection with the reconstruction work in France and Russia, in which they co-operated with the other branches of Friends. The year's work had involved an outlay of over \$175,000, and a large amount of voluntary personal service.

In the women's meeting the subject of education was taken up with the appointment of a committee to co-operate with the men to select new committees.

The Social Order committee, which was appointed last year to study political and industrial conditions, reported that it had had twelve meetings, in addition to many conferences. An interesting report was made by this committee, which may be printed in the INTELLIGENCER later.

It was declared that nothing short of Christian justice to all classes of society would satisfy the world to-day. "Friends have had an easy time," said one; "they will be called to give up their ease that others may have more." While small in numbers it was said they are constructive thinkers and the world is in a receptive mood.

Doctor Edward G. Rhoads hoped the spirit of John Woolman was yet among this body.

On Fifth-day evening a very large public meeting was held at Arch Street Meeting-house to discuss the subject of peace. The first address was by Elbert Russell, of Woolman School, whose theme was the "Leadership of Jesus." "The military forces seemed, in the early days, to be victorious over the one who refused to fight, but they have gone down to defeat, with all empires founded upon force, and Jesus alone stands the victor," he said.

The second address was by the Rev. A. J. Muste, of Newtonville, Mass. He spoke of Jesus casting out the evil spirit from the afflicted boy. "The world," he said, "is possessed by the evil spirits of greed, suspicion, fear, and war, and they can be cast out only by stronger reliance upon God. The spiritual forces are mighty to overcome the powers of evil."

For evil men to accomplish their purposes it is only necessary that good men do nothing.—CHARLES F. AKED.

MARRIAGES.

RICKMAN—LEWIS.—By Friends' ceremony at Mogotovo, and civil ceremony at Buzuluk, Russia, on Third month 19th, 1918, JOHN RICKMAN, of Dorking, England, son of Caroline Anne and the late John Rickman, and LYDIA C. LEWIS, of Lansdowne, Pa., daughter of Lucy Biddle and the late J. Reece Lewis.

DEATHS.

ALLEN.—Third month 28th, at Miami, Fla., SAMUEL L. ALLEN, aged 76.

BATTIN.—On Fourth month 1st, at Millville, Pennsylvania, NANCY WILSON BATTIN, widow of the late Isaac Battin, of Swarthmore, Pennsylvania, in the 78th year of her age. Funeral service at Millville Friends' Meeting-house on Fourth month 3d, at 1.30 p.m.

BRANSON.—On Third month 24th, 1918, at the home of her son, William E. Branson, in Chevy Chase, D. C., ANN BAILEY BRANSON, aged 88 years, widow of David W. Branson, of Frederick Co., Va.

It was the rare privilege of this dear friend to round out a life of uncommon usefulness and to retain a clearness of mind that seldom belongs to one of her advanced age. Her kindness of heart and sound judgment caused her advice to be frequently sought, and among her friends, as well as in her meeting, her counsel will be greatly missed. None who knew her will fail to render respect and homage to the brave spirit that met unflinchingly, and without complaint, life's trials as they were meted out to her, nor forget the pleasure and profit of social intercourse. Such a life was an inspiration, and the memory of it a benediction to those with whom she came in touch. Her funeral took place from Hopewell Meeting-house, in Virginia, where Isaac Wilson, O. Edward Janney and others paid loving tribute to the years of usefulness which truly exemplified the possibilities that lie enfolded in a human life when that life is consecrated to the Master. S. T. P.

BROWN.—At Hartford, N. J., Third month 30th, HEWLINGS M. BROWN.

DARLINGTON.—At West Chester, Pa., on Third month 31st, MARK H. DARLINGTON, in the 70th year of his age.

FLITCRAFT.—At Woodstown, N. J., Fourth month 1st, CLARK FLITCRAFT, in his 76th year.

HURFORD.—At Toughkenamon, Pa., on Third month 30th, HANNAH MARY HURFORD, aged 77 years.

LOVETT.—At Philadelphia, Pa., on Third month 28th, JANE L. LOVETT, widow of Edward Lovett, in the 71st year of her age.

PENNYPACKER.—At Phoenixville, Pa., on Third month 31st, ELIZABETH PENNYPACKER, daughter of the late Elijah F. and Hannah A. Pennypacker.

SOUTH.—In Trenton, N. J., Third month 19th, 1918, MARY PRESTON SOUTH, widow of John M. South, Sr. She was an Elder of Trenton Meeting, and one who took an active interest in our Society, and also in whatever uplifts humanity. She was always kind and thoughtful of others. For ten years she was the clerk of Trenton First-

day school, and for many years, clerk of the meeting of ministers and Elders, which position she held to within a short time of her death. She would have been 93 years of age on the 8th of Fifth month. She was one who was always ready to encourage the weak, to smooth out differences and to spread in a quiet way the message of God's universal love.

THORN.—On Third month 20th, CHARLES THORN, in his 51st year. He was a birthright member of Green Street Monthly Meeting, Philadelphia. Of late he has attended Fairhill Meeting.

TYLER.—At Salem, N. J., on Third month 1st, MELICENT B. TYLER, widow of Benjamin A. Tyler, in her 80th year. Her life has been a wonderful example to all who knew her.

WALKER.—At Fairville, Pa., on Third month 30th, 1918, MARY ELIZABETH, wife of Preston Walker, in her 82d year.

MATILDA GARRIGUES.

In the passing of our dear friend Matilda Garrigues, there is left a void hard indeed to fill.

For thirty years she was assistant clerk of our Yearly Meeting, filling the place acceptably and endearing herself to all its members.

The First-day school at Darby stands as a memorial to her and her sister Mary McAllister, who never forsook her duty in training and teaching the young minds entrusted to its care. The seed sown was to bear fruit later, as was testified at her funeral. Several young people spoke of the help her instruction had been, that perhaps had fallen lightly in youth, but had borne fruit later in forming their characters. We who were her associates in the Monthly Meeting can testify of the wisdom of her counsel and her ability to speak the word of caution or reproof with the same gentleness and love that were given in approval. Her testimony for truth and humility, her generosity, her love, her charity, her pity for the weak, her sympathy for the colored race, made her use her means and personal help in every way possible where she found an opportunity, often at the sacrifice of health. Her hospitality was shared abundantly with her friends, seeking to give pleasure to those who had less of this world's possessions, that she might lighten their cares that surrounded them. At the close of her useful life she prayed to bear patiently her infirmities. When at last the messenger came she fell into an untroubled sleep, we trust to awaken in one of her Father's mansions that He has promised to his obedient ones.

We laid her away among her treasures in Darby graveyard, but ever will her spirit return again and again, and her influence live while memory lasts. ELIZABETH F. NEWLIN.

COMING EVENTS.

FOURTH MONTH

4th to 15th—A group, consisting of Margaretta Blackburn, Marion H. Longshore, Anne W. and O. Edward Janney, will attend a series of week-end conferences at Centre, State College, Clearfield and Grampian, all in

Pennsylvania, from the 4th to the 15th of Fourth month.

7th—Edwin M. Satterthwaite expects to attend Kennett Meeting, Pa.

7th—Isaac Wilson expects to attend meeting at Lincoln, Va.

7th, First-day, 3 p.m.—A meeting for divine worship will be held at Providence Friends' Meeting-house, near Media, Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. A community meeting, and all denominations welcome. Young people are invited to be present and take part in the services.

7th—Preparative Meeting will be held in Brooklyn and New York.

7th, First-day—Meeting for worship at 15th and Race, Philadelphia, 10.30 a.m. Conference class on "Internationalism" at 11.40. Subject, "Proposed Conditions of Peace—World Organization—Disarmament—League of Nations."

7th—Arabella Carter, J. Harold Watson, Howard C. Forsythe, and Ella R. Bicknell expect to attend Concord Meeting on First-day morning, and at a social gathering at 2.30 in the afternoon will provide a program, or discussion, on the subject of "A Quaker Meeting."

8th—New York Monthly Meeting will be held at the Brooklyn Meeting-house, 110 Schermerhorn St., at 7.30 p.m.

8th, Second-day—Meeting of Philadelphia Young Friends' Association, 15th and Cherry Sts., 8 p.m.

11th—Concert at 8.15 for the benefit of the Friends' Reconstruction Unit, in the Brooklyn Meeting-house, 110 Schermerhorn St., given by Hazel H. Kniffen, violiniste, assisted by Mrs. Dawson, soprano, and Miss Edna Bailly, reader. Admission, 50 cents.

11th—At Friends' Boarding Home, 6300 Greene St., Germantown, at 8 p.m., Henry Ferris will give a talk on "Hymns and Hymn-Writers," illustrated by singing. All are invited.

13th, Seventh-day—Salem First-day school Union will be held at Mickleton, N. J., at 10.30 and 2.30 o'clock. Jesse H. Holmes will address the afternoon session, subject, "The Adult Class as a Class in Citizenship."

14th—Pilgrimage under the Joint Fellowship Committee of New York, in the Meeting-house at 221 East 15th St., New York. Friends are invited to attend meeting in the morning, and the conference meeting at 2.15. They are asked to bring a box-lunch. The subject for the afternoon is: "The Problems of Education in relation to the Testimony of Friends regarding War and International Relations generally." Dr. Maxfield, Haverford, '97, Psychologist of Newark Public Schools, is expected to speak.

14th—Philadelphia Quarterly Meeting's Visiting Committee will visit Frankford Meeting at 10.30 a.m. and Fairhill Meeting at 3.30 p.m.

14th—W. Russell Green will attend meeting at the New York Meeting-house.

17th—Germantown Friends' Association, 8 p.m. Entertainment and music.

17th—Southern Half-Yearly Meeting, at Easton, Md.

17th, Fourth-day—Monthly Meeting of Friends of Philadelphia, 15th and Race Sts., 7.30 p.m.

18th, Fifth-day—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

19th, Sixth-day—Reception and Entertainment of West Philadelphia First-day School, 35th St. and Lancaster Ave., 7.45 p.m.

20th—Concord First-day School Union at Lansdowne, Pa., 10 a.m. Address by Elbert Russell.

20th—Entertainment for benefit of Young Friends' Aid Association, in gymnasium of Friends' Seminary, 226 E. 16th St., at 8 p.m. Admission, 35 cents. Social hour and dancing afterwards.

21st—Philadelphia Quarterly Meeting's Visiting Committee will visit Schuylkill Meeting at 10.30 a.m.

21st, First-day—George A. Walton expects to be present at Meeting at 35th St. and Lancaster Ave., Philadelphia.

STORIES WANTED.

For some months a special committee, appointed by Philadelphia Yearly Meeting's First-day School committee, has been engaged in collecting stories to illustrate the principles and testimonies of our Society,—especially those testimonies which appear specifically in the Discipline. The subjects appear in the following outline:

I. Knowing God.

1. The Inward Voice. 2. Love. 3. Worship.

II. "Walking Close with God."

1. Truth: (a) Oaths. (b) Plainness of Speech. 2. Bad Company. 3. Frivolity and Lightness. 4. Influence. 5. Self-Control: (a) Intoxicants. (b) Narcotics. (c) Purity. 6. Moderation and Simplicity. 7. Steadfastness to conviction.

III. The Child and his Neighbor.

1. Peace and Super-resistance. 2. Capital Punishment. 3. Colored People. 4. Human Equality. 5. Talebearing and Detraction. 6. Prison Reform. 7. Tolerance. 8. Dissension.

IV. The Way.

1. Service. 2. Home. 3. Respect for Parents and Elderly People. 4. Sacredness of Everyday Things. 5. Industry and Thrift. 6. Square Dealing in Business. 7. Inordinate Desire for Riches. 8. Duty of Citizenship. 9. Lotteries. 10. Manner of Living.

V. Stories Suitable for Special Seasons.

VI. Bible Stories.

Many stories, some true, some fiction, have been found which teach these lessons to the children, but the committee desires true incidents in the lives of Friends which point directly to the meaning behind our formal testimonies. Stories of early pioneers in the Society; family traditions, etc., are all useful.

Manuscript stories, or book references, even though brief, please send to ANNA PETTIT BROOMELL, 4929 Rubincam Ave., Germantown, Phila.

FUN.

THAT EARLY 'TEEN APPETITE
I'm glad H. Hoover and the war
Came not within my early 'teens.
At that lean age I hungered for
All forms of food from beef to beans.
I ate whatever I could get,
Where and whenever I could get it.
When any sort of food I met,
I simply set to work and "et" it.

I'd wolf a dozen apples in
As many minutes, and still hanker;
I mooched from cupboard, dairy, bin,
While still my form grew lank and lanker.

At mealtimes, when I broke my fast
With speed no human eye could follow;
My mother would exclaim, aghast:
"Good gracious! Are the lad's legs hollow?"

I figured out, the other day,
How much 'twould cost me now to eat

The stuff that then I put away—
The spuds, the bread, the eggs, the meat.

'Twas seven dollars for a meal
On week-days; Sundays, fifteen flat!
Now how would Herbie Hoover feel
Were he to catch me doing that?
—*Strickland Gillilan, in Good House-keeping.*

LITTLE Ruth was spending her first night away from home. She was a bit restless, and in the morning she was asked how she had slept. "Pretty well, thank you. But I don't think I slept very much." "Then you couldn't have had any bad dreams, surely," said mamma. "No, mamma, I didn't, but I had two terrible thinks."—*Youth's Companion.*

"OH, I just love cake, and it's awfully nice!" cried little Dorothy, regarding her dessert. "You should not say you 'love cake,' " reproved her mother; "say you 'like it'; and don't sa 'awfully'; say 'very.' Don't say 'nice,' but 'good.' Now, my dear, repeat it." "I like cake; it is very good," repeated Dorothy; "but it sounds exactly as if I were talking about bread."

Indignant Party: "Hello, Central! Can you suggest the wrong number to ask for in order to get 6380 Franklin?"—*Judge.*

"How do you like your neighbors?" "Not a bit," said the woman who was trying a little boy's hat on. "You see, they don't like children." "How do you know?" "They hurt Reginald's feelings dreadfully. When he throws stones at their dog or plays the hose on their window they look real cross at him!"—*Pacific Unitarian.*

Cape Cod Wild Beach Plum Jelly

A delicate richly-colored jelly made from the wild fruit which grows on the sand dunes of Cape Cod. The supply is always limited, and we can offer it now only because we put up the juice and have been waiting all winter to get sugar to finish it. For this reason we have more than usual at this season. It is an unusual opportunity to try its piquant flavor. \$2.50 per doz. glasses, express prepaid east of the Mississippi.

CAPE COD PRODUCTS CO.
North Truro - - Massachusetts



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

"Wingcraft Rugs"

Oval, braided-rugs in special colors. (Send for photographs and prices.) Old daguerreotypes and ambrotypes reproduced in water-colored photographs.

EDITH F. WING

72 Barnett St., New Haven, Conn.

Pine Tree Camp for Girls

In the pine-laden air of the Pocono Mountains, 2000 feet above sea. Bungalows and tents. All lake and field sports. Course in Gardening under Miss Emily David; also First Aid training for older girls; 4½ hours, automobile or train from Philadelphia. MISS BLANCHE D. PRICE, 307 West School Lane, Germantown, Phila.

FOR SALE OR RENT.

FOR RENT AT BUCK HILL FALLS, the North View Cottage. Enlarged and improved last year. Has nine bedrooms, three bath-rooms, store-room, large living-room and kitchen. Splendid porch with extension among the trees commanding lovely view. Lighted by electricity and screened. Will rent for season to September 15, 1918. For further particulars apply to Buck Hill Falls Co., or to Howard A. Engle, 1615 Unity St., Frankford, Phila.

OFFICES FOR RENT.—At 150 N. 15th St., Philadelphia. On the ground floor, two communicating rooms with running water, for rent as offices. A friendly interest preferred. Inquire at office, Phila. Y. F. A. Building, 140 N. 15th Street.

FOR SALE—A fine stone and stucco residence, with two acres, in Rose Valley, Pa., one-half mile from Moylan station. Close to trolley. Seventeen rooms, two baths. Apply to Emma W. Price, Moylan, Pa.

IF YOUR EYES TROUBLE YOU think of GUBBINS' COLONIAL EYE WATER. Excellent for most eye troubles. Large bottle, 25c, by mail 30c. Drug Store 201 N. 15th St., opposite Friends' Central School, Philadelphia.

FOR SALE OR RENT—COTTAGE ADJOINING Buck Hill Settlement within fifteen minutes walk of the Inn. Three bedrooms, kitchen, living room, two large porches and sleeping porch. For further particulars address FRANKLIN PACKER, Newtown, Pa.

WANTED.

A PLEASANT HOME FOR ELDERLY women is offered in a Friend's family in Germantown, where care and assistance will be given. A desirable neighborhood. T 193, INTELLIGENCER Office.

WANTED.—SUMMER BOARD IN country for small boy six years old. Farm preferred, Chester or Delaware Counties. MRS. J. E. TIPPER, Oakbourne, Pa.

WANTED.—FOR SUMMER MONTHS, small house, or part of house, in Swarthmore, Moylan or vicinity. Rent moderate. B 262, INTELLIGENCER Office.

WANTED.—GOVERNESS FOR THREE children, 2½, 4 and 6 years old. Permanent position for a person of education and ability. Answer by letter to MRS. LIVINGSTON E. JONES, Wissahickon Avenue, Germantown, Pa.

WANTED, PRINCIPAL FOR FRIENDS' Academy, Locust Valley, New York. A member of the Society of Friends who is married much preferred. Principal has a cottage on school grounds. F. E. Willets, President, Glen Cove, N. Y.

MINUTES OF ILLINOIS YEARLY meeting.—I will pay fifty cents each for one copy of the minutes of the years 1875, 1878, 1879, 1880, 1881, 1882, 1884. Thomas A. Jenkins, 824 E. 58th St., Chicago, Ill.

WANTED. — STENOGRAPHER AND Typewriter on farm. H. T. Pancoast, Purcellville, Va.

YOUNG WOMAN WITH BUSINESS ability desires position for the summer, preferably as clerk in hotel. B 260, INTELLIGENCER Office.

CAPABLE WOMAN WITH EXPER-ience will manage gentleman's home, seashore or country. Address D 259, INTELLIGENCER Office.

WANTED—AN ELDERLY LADY wishes a position as a companion or to do sewing and assist with light household duties, a pleasant home rather than large compensation. Reference. Address Intelligencer A 42.

WANTED—COMPANION AND HELP-er in plain cooking and light housework by elderly woman Friend in country (New Jersey). No washing, ironing, or sweeping. House has modern conveniences. Address Mrs. Hudson B. Haines, Mount Holly, N. J.

WANTED—POSITION DURING SUM-mer as mother's helper or nurse for invalid by young colored woman, teacher in one of our Southern schools; a good reader. Address M 326, Intelligencer Office.

WANTED—MOTHER'S HELPER. Must be refined and fond of children. Country. Reference required, Box 176, Devon, Penna.

QUIET FAMILY OF THREE DESIRE middle-aged woman for general housework, no washing; person who would like homelike place and likely abide for some years. Two Friends' meeting-houses half-minute walk from home. Correspondence invited. Mrs. C. B. Boles, Concordville, Pa.

WANTED—A CAPABLE, PRACTICAL woman as housekeeper in small family of adults. F 267, Intelligencer Office.

BOARDING AND ROOMS.

WASHINGTON, D. C.—PERMANENT and transient boarders desired in a Friends' family. Address Sarah R. Matthews and sisters, 1827 "P" Street, N. W., Washington, D. C.

FOR RENT. — FURNISHED AND UN-furnished rooms, in refined private family, near Wayne Junction trolley. 41 E. Clapier Street, Germantown, Phila.

Latest News of Women's Suits

The latest Suits to join our \$20.00 and \$25.00 groups, consist of models that are exceptionally attractive in style, and made of the most popular materials, and of excellent quality:

Suits at \$20.00

Of serge, Chuddah, basket and diagonal weaves. A variety of models—semi fitted, close-fitting to the waistline, plaited and belted. Black and navy blue.

Suits at \$25.00

Jaunty Suit of Jersey cloth. Suits of tweeds, in gray and tan, serge and poplin, in navy blue and black, are the materials. Various models, some semi-fitted, some plaited or flaring from the waist-line, others trim and smartly tailored. Many trimmed with flat silk braid. Collars in entirely new shapes, some with over-collar of silk.

Sports Suits—\$25.00 to \$75.00

Strawbridge & Clothier—Second Floor, Market Street

Serge Dresses at \$15.00

Nothing better for practical wear these balmy spring days when heavy coats are burdensome. Bodices trimmed with three rows of flat braid or with rows of buttons; large sailor or round collar, skirts plaited or with a tunic. Navy blue and black—\$15.00.

Dresses at \$17.50

Taffeta Dresses and others of crepe Georgette combined with satin; in gray, plum, Joffre blue, navy blue and black. Plain skirt, with long tunic or flying panels; wide girdle, white crepe Georgette vest, embroidery trimming, satin or crepe Georgette collar.

At \$20.00 to \$35.00

Dresses of taffeta silk, flowered chiffon or crepe Georgette-and-foulard. Many attractive styles, one especially stylish model having a dotted foulard under-dress, with a veiling of crepe Georgette which forms a tunic; large sailor collar and wide sash.

Jersey Dresses—\$22.50 to \$60.00

Strawbridge & Clothier—Second Floor, Centre

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

MARKET STREET

EIGHTH STREET

FILBERT STREET

BELL, PRESTON 23-74

KEYSTONE, WEST 44-28 D

WHOLESALE

RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

39TH AND PARRISH STREETS

PHILADELPHIA

CHARLES PALMER, Chester, Pa.
LAW, REAL ESTATE,
INSURANCE, INVESTMENTS. Notary Public.

25 answers. "I advertised in the INTELLIGENCER for a nurse," says a subscriber, "and received twenty-five applications in response." Rate, one cent a word. Smallest ad. 25c.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

FOURTH MONTH 6, 1918

Conservative Bonds
Yielding 5½ per cent.
and 6 per cent.

**Are easily obtainable
at present**

We have prepared a list of approved issues, and shall be glad to submit copy upon request.

This organization offers the Investor unbiased reports upon all issues; having merged and succeeded H. Evan Taylor, Inc., in this line of work.

GEORGE L. MITCHELL, Vice President
**INVESTMENT REGISTRY
OF AMERICA, Inc.**
MORRIS BUILDING PHILADELPHIA

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Attorney-at-Law
OFFICES:
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CRETH & SULLIVAN
GENERAL INSURANCE
South-east corner of Fourth and Walnut
Streets, Philadelphia. Insurance of
all kinds effected.

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Anthracite **COAL** Bituminous
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Drexel Building, Philadelphia

Edward S. Hutchinson
CIVIL ENGINEER
AND CONVEYANCER
NEWTOWN, PENNSYLVANIA

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night.

FRANK PETTIT ORNAMENTAL
IRON WORKS
Iron Fencing, Fire Escapes, Stairs and
Ornamental Iron Works
809 Master Street Philadelphia, Pa.

IN view of the high cost of living, is your life insurance adequate?

You will need more than \$9000 to guarantee to your family a monthly income of fifty dollars for twenty years.

THE PROVIDENT

LIFE AND TRUST COMPANY OF PHILADELPHIA

will be glad to help you meet these problems.

Write for Information.

N. W. COR. FOURTH AND CHESTNUT STREETS.

The Swarthmore National Bank

SWARTHMORE, PA.

Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.

EDWARD B. TEMPLE CHARLES D. JOYCE C. PERCY WEBSTER
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Philadelphia Young Friends' Association

140 N. 15th STREET, PHILADELPHIA

Is thee planning a small luncheon, dinner or tea? Before arranging it, consult us and get prices—delicious food, excellent service, private dining room.

Regular table d'hote meals, 40 and 50 cents, or a la carte service. Breakfast, 7 to 9 a.m. Luncheon, 12 to 2 p.m. Dinner, 6 to 7.30 p.m.

Comfortable room for transient guests.

Our permanent department is entirely filled at the present time.

Is thee interested in any fairs, lectures, concerts, entertainments of any kind? Do not forget we have a most attractive auditorium, quiet, splendidly ventilated and lighted. Seating capacity 300.

Special Rates for regular weekly or monthly engagements.

H. W. HEISLER & SON

House Painting

IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

AQUILA J. LINVILL

General Insurance

1921 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

GEORGE B. COCK, Stenographer

Liberty Building, Philadelphia
Established 1896. Experience 40 years; medical 13.

BONSOR
FANCY POULTRY
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TERMINAL MARKET
PHILADELPHIA

BYRON M. FELL, D. D. S.

Introducing the perfectly painless method of filling sensitive teeth.

1328 Chestnut St., Philadelphia

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

FOURTH MONTH 13, 1918

MONTAGUE CANDIES

& CO. PURE PHILADELPHIA

Made in our Own Factory, 23d and Sansom Streets

WE make it easy to keep your boys at the front supplied with the most delicious CANDIES, in "Keep-Fresh" Metal Containers, all ready for mailing. "We just live on letters and candies from home," writes a reconstruction worker in France.

Main Retail Stores: 9 S. 15th Street
10 S. Broad Street Nine other Retail Stores in Phila.

Buck Hill Falls

THE readers of FRIENDS' INTELLIGENCER should be interested in the cottages for rent at Buck Hill Falls this season. We surely are interested in interesting them. The following is a list giving the number of bedrooms and bath-room facilities. Where there is a star (*) it indicates as to bedrooms a sleeping-porch, as to bath-rooms additional toilet facilities, but not complete bath-rooms.

COTTAGE	BATH-ROOMS	BED-ROOMS	PRICE.
The Brambles	1*	5*	\$325
Greenbriar Lodge	2*	3	800
Primrose	2*	10*	1200
Valley View	1	4	600
Stonehenge	2*	7	650
The Nutshell	1*	5*	475
Floralba Lodge	1	4	430
Chetolah	1	6*	625
Hillside	1	2	275
Waldeck	1*	6	500
Igloo Nuna	1	5	500
Qui-y-tude	1	4	360
Woodcleft	1*	6	750
As You Like It	2*	7*	750
Dogwood Camp	1*	5*	750
Waldfried	1*	7	500
Edarh	2	3	350
North View	3	9	700
The Cairns	2	6	550
Evergreen	1	4	358
Pin Oaks	2	9	500
Okeby	1*	4	350
Kennett Lodge	2	3*	600
Turnin	2	6	640
Shady Oaks	2	8*	550
Laurel Lea	2	8	550
Arbutus Lodge	1*	3	275
Top Not	2*	8	550
Hawthorne Lodge	1*	5	475
Indianola	2	6*	675
Fern Ledge	1*	5	400
Newell	1*	5*	500
Woodland	2*	6*	650
Eastover	2	5*	500
Wyndecote	2	4*	600
The Nook	1	4	375
Rockland	2*	9*	800
Hidaway	2	6*	660
Foulk Bungalow	1	1	105
Atlata	3*	6*	1000
Grattan Bungalow	1	4	

Many of these are under options which may or may not be exercised. We urge our FRIENDS' INTELLIGENCER Friends and their friends to take the matter up without delay, while the assortment is the best.

BUCK HILL FALLS CO.

Buck Hill Falls, Penna.

THE loss from one poor investment may be greater than the profit from a dozen good ones.

MONTGOMERY & CO. Bonds

133-135 S. FOURTH ST.
PHILADELPHIA

JOEL BORTON

ESTABLISHED 1865

INVESTMENT SECURITIES

BIOREN & CO.

BANKERS

314 Chestnut St., Philadelphia

E. CLARENCE MILLER WALTER H. LIPPINCOTT
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HARRY B. IRELAND

BONSOR FANCY POULTRY

TERMINAL MARKET
PHILADELPHIA

\$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to \$107. Yet one insertion costs only 84 cents an inch.

GIRARD TRUST COMPANY

Capital and Surplus, \$10,000,000

E. B. MORRIS.....President
W. N. ELY.....Vice-President
A. A. JACKSON.....Vice-President
E. S. PAGE.....Vice-President
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THOS. S. HOPKINS.....Asst. Treasurer
JONATHAN M. STEERE.....Trust Officer
G. L. BISHOP, JR.....Asst. Trust Officer
LARDNER HOWELL.....Real Estate Officer
JOHN M. OKIE. Asst. Real Estate Officer

BROAD AND CHESTNUT STREETS, PHILADELPHIA



BINDER'S
FOR
DEPENDABLE
MILLINERY

Phone —
Poplar 968

1734 Columbia Avenue, Philadelphia.

25 answers. "I advertised in the INTELLIGENCER for a nurse," says a subscriber, "and received twenty-five applications in response." Rate, one cent a word. Smallest ad. 25c.

FRIENDS' INTELLIGENCER

Published weekly at No. 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager.

ENTERED AT PHILADELPHIA POST-OFFICE AS SECOND-CLASS MATTER.

Subscription in the United States, Mexico, Cuba and Panama, \$2.00 a year. Six months, \$1.00. May begin at any time. Trial rate, 20 cents a month. Single copies, 5 cents. Subscription in Canada and other foreign countries (on account of extra postage charges), \$2.50 a year; six months, \$1.25.

To CONTRIBUTORS.—The editor cannot undertake to keep or care for unsolicited manuscripts. If sufficient postage is enclosed, manuscripts not used will be returned.

ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. On OUTSIDE COVER PAGE, 10 cents a line, or \$1.40 per inch. Smallest advertisement, 25 cents.

For a FULL PAGE inside, \$24.00; outside cover page, \$40.00.

On orders for ten or more insertions, TEN per cent. discount. No charge for change of matter.

"Wants" and other classified advertisements, in plain type, no display, one cent a word each insertion. Smallest advertisement, 25 cents.

Notices and advertisements for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

Make checks payable to FRIENDS' INTELLIGENCER.

SELL WASTE PAPER—Anyone Can Operate Our



Common Sense Waste Paper Baler

Each bale brings in ready money. **REDUCES FIRE RISK.** Guaranteed for one year. **\$16**

SYLVESTER S. GARRETT & CO.

PAPER WRAPPING—TOILET BUILDING—TOWELS

Paper Bags and Twine
259 South 3rd Street, Philadelphia

GALEN HALL
BY THE SEA



HOTEL AND SANATORIUM ATLANTIC CITY, N. J.

Noted for its superior table, its comfort and service and its baths, for pleasure or health, with trained operators only.

F. L. YOUNG, General Manager

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.

MRS. A. W. WHEELER.



W. J. MacWATTERS

Representative

For every room of every home there is an appropriate

Bundhar Wilton

DURABLE AS IRON

Rug or Carpet

Made by



Sold by

Hardwick & Magee Co.

1220-1222 MARKET ST.

PHILADELPHIA



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Everybody Knows

that we get up marriage certificates, but how about invitations and announcements? See our samples. Sent anywhere on request.

WALTER H. JENKINS

140 N. 15th Street, Philadelphia.

White Wyandottes

THEY LAY for democracy

THEY WIN for U. S.

CHICKS—EGGS

WM. D. RIDGWAY

R. D. No. 6

Bethayres, Pa.

SCHOOLS.

WOOLMAN SCHOOL

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Six Weeks Summer Term.

Seventh month 1st to Eighth month 10th, 1918.

For information apply to

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Prepares for College or Business. Separate departments, boys and girls, high-school grades. Pupils admitted during term. Write for Year-Book. JOHN W. CARR, Ph. D., 15th and Race Sts., Phila.

SWARTHMORE COLLEGE

SWARTHMORE, PA.

JOSEPH SWAIN, LL. D., President Under Care of Friends. Send for Catalogue

GEORGE SCHOOL

Near Newtown, Bucks County, Pa. Under the care of Philadelphia Yearly Meeting of Friends.

Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to

GEORGE A. WALTON, A. M., Principal George School, Penna.

FRIENDS' ACADEMY

LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars, address

NELSON A. JACKSON, Principal, Locust Valley, N. Y.

COUNTRY HOME SCHOOL FOR

young children, Friends' family, near meeting. Six resident pupils. Terms, \$600. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill

Burial Ground:

GREEN STREET Monthly Meeting

has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee:

S. N. Longstreth, 5318 Baynton St., Gtn. William H. Gaskill, 3201 Arch St. Aquila J. Linvill, 1931 North Gratz St. Charles F. Jenkins, 232 South Seventh St.

The Eastbourne

Pacific Avenue, opposite Park Place ATLANTIC CITY, N. J.

A family house of established reputation Ocean view, steam heat, sun parlor, elevator to street level. Rooms single or en suite, with private baths. Open all the year. Booklet.

GARWOOD & JOHNSON.

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, FOURTH MONTH 13, 1918

Volume LXXV
Number 15

GOD'S SUNSHINE.

NEVER—once—since the world began
Has the sun ever once stopped shining.
His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame, not he,
For, behind them, he was shining.

And so, behind life's darkest clouds,
God's love is always shining.
We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For His love is always shining.

—John Oxenham, "The Vision Splendid."

QUAKER LOYALTY.—II.

From her book, "The Quaker in the Forum," published by the John C. Winston Co., Philadelphia, 1910.

CERTAIN of the Quakers who withdrew from the Society (at the time of the Revolutionary War), or, failing to do so, were expelled because they took part in active service under Washington, largely recruited from Philadelphia, were known as "Fighting" or "Free" Quakers. Led by Samuel Wetherill, Jr., they formed a separate organization, and met in a building of their own, which is still standing at the corner of Fifth and Arch Streets, in the gable of which may be read "Of the Empire Sth, 1783," the new "Empire" being then regarded as eight years old. The building was long used as the Apprentices' Library. The "Society of Free Quakers" died with the death of its last member in 1836, and met with no revival at the time of the Civil War. Their broadside after the Revolution, issued in explanation of their position, and as an appeal to the people to join them, still exists. "You know," it runs, "that many have been disowned by that people (Quakers) for no other cause than a faithful discharge of those duties which we owe to our country," etc. It is a curious relic of the day, and is dated "Philadelphia, 24th of Fourth month, 1781. Signed in and on behalf of the meeting by Samuel Wetherill, Jr., clerk."

Pennsylvania has upon her records the names of two Quaker martyrs in the cause of freedom. In 1778, Abraham Carlisle and John Roberts, neither of whom had been guilty of offenses that justified the death penalty, were hanged in response to the demand of the mob for vengeance, although the execution was under the form of law. Carlisle was a Quaker carpenter, whose acceptance of a commission to superintend passes through the British lines gave the Americans their excuse for his conviction of high treason before Chief-Justice McKean. His companion, John Roberts, was a miller, the ruins of whose mill are still standing on "Mill Creek," Montgomery County. At the age of sixty, fearing molestation because of the British sympathies, he took refuge within the British lines. How much active aid he rendered the British is uncertain, but the fact that more than one thousand persons petitioned against the execution would show that his offenses were not great. The petitions were of no avail. With their coffins before them and ropes about their necks, the Quakers were carried to their execution.

Washington felt the need for tolerant treatment of dissenters, and wrote, "If I could have entertained the slightest apprehension that the constitution framed in the Convention when I had the honor to preside might possibly endanger the religious rights of any

ecclesiastical society, certainly I would never have placed my signature to it." It was Massachusetts that did not adopt the sentiment of September 23d, 1789—"Congress shall make no law establishing articles of faith or a mode of worship, or prohibiting the free exercise of religion, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

Yet Quakerism had furnished some of the greatest of the American generals, like Mifflin and Morris in Pennsylvania, and Greene, of Rhode Island. The latter wrote the Quakers, "I shall be happy if your ministry shall contribute to the establishment of morality and brotherly kindness among the people, than which no country wants it more." Mary Mott, of Newport, was the second wife of Nathanael Greene, of East Greenwich, R. I., and the mother of the famous general of the same name. After failing to persuade her son to give up the army, it is said of her that she submitted, with the advice to him, "Well, Nathanael, if thou must engage in this carnal warfare, never let me hear of thy being wounded or killed with thy back to the enemy!"

Perhaps the remonstrance of the North Carolina Quakers was the most true and dignified protest to the demands made upon their patience and Christian example that any of their members made at this trying period of their history. They said:

"We hope that you will consider our principles much stronger security to any state than any test that can be required of us; as we now are and shall be innocent and peaceable in our several stations and conditions under this present state; and for conscience's sake, are submissive to the laws, in whatever may be inflicted upon us, in matters for which cannot be active for conscience's sake."

After the inauguration of President Washington in 1789, the Quakers of the Middle States (Philadelphia Yearly Meeting) addressed him with an expression of their loyalty and support, through a deputation from their Society. Sincerity and loyalty are the dominant notes of the address, which was well received, and replied to in a written address by Washington. The broadside containing both addresses is rare.

The attitude of the Quakers toward the Constitution adopted by the new republic was one of loyalty from the very beginning. Madison wrote Jefferson from New York, October 20th, 1787, "Pennsylvania will be divided. The city of Philadelphia, the Republican party, the Quakers and most of the Germans espouse the Constitution." The "Independent Gazetteer" of January 15th, 1788, in an address with one of the fashionably-comprehensive and ambitious titles characteristic of the time—"To the People of America"—refutes statements that the Quakers were opposed to the Federal Constitution, and states the following facts; that there were seven members of the late House who were Quakers, all of whom attended and voted for the call of a convention, against some opposition; that they took no part in the obstructive methods adopted by certain other members in order to defeat the measure; that eight Quakers took their seats as members of the State convention, and together voted against postponement of the adoption of the Constitution, and that all voted for its adoption, and for the relegation to Congress of the jurisdiction of ten miles square within the common-

wealth for the seat of the Federal Government. This was signed, "Undeniable Facts." Other publications of the time can be quoted to prove that their position was that of perfect loyalty from the beginning.

Henry Drinker wrote James Thornton, then in York, England, from Philadelphia, under date Seventh month 25th, 1788: "Since thy departure there has been a great stir among the people respecting the new Federal Constitution. It has spread far and near, producing much agitation and an abundance of parade and nonsense. When will this People learn Wisdom? How opposite is such Vanity and Folly to true Christian Sobriety!"

During the Civil War in the United States the American Quakers lived through a period of testing of their faith almost as great as that which had been the experience of their English ancestors in Cromwell's time. The visit of Eliza P. Gurney to President Lincoln is characteristic of the attitude of the Quakers toward those in positions of civic trust. . .

In October, 1862, when the hostilities which every one had hoped would soon end promised to continue for a much longer period, and anxiety lay heavily on all hearts, Eliza P. Gurney, of Burlington, N. J., the widow of Joseph John Gurney, . . . accompanied by her friends Hannah B. Mott, John M. Whittall, and James Carey, went to Washington, and after two hours delay, obtained a private audience with President Lincoln. He received them most cordially, fully understanding that they had come purely upon an errand of sympathy and love; and the intense anxiety on his face stirred their hearts. Hannah B. Mott took copious notes, and at once wrote down the remarks made by the President during the interview.

[In a letter to her son and his wife, Hannah B. Mott describes the difficulty and delay in obtaining an audience, and adds:—]

We once more repaired to his mansion, where we were at once taken up into his office or private parlor. His tall commanding figure and cordial grasp of each of our hands as we were presented, made us feel as if we were indeed in the presence of a great man. He pointed us to seats, and asked Eliza something about England, and made a remark about the rain, when Eliza commenced, with a great deal of feeling, to address him. She assured him of the deep interest and approval of his course by many thousands on both sides of the Atlantic, especially in regard to his act of letting the oppressed go free, encouraging him, under his great responsibility, to look for his light and his strength to his God. Altogether, I think I never heard her more favored or more weighty in her ministry. She spoke at some length, and soon after her communication, knelt in solemn prayer for "our chief magistrate." I cannot pretend to do it justice. It was a touching scene, and never, I think, to be forgotten. The President listened in the deepest attention. . . . We found afterward that Stanton, the Secretary of War, opened the door, but seeing that something was going on retreated, leaving the door partly open, when the private secretary came in, and after the President spoke to him, promptly retired.

Eliza Gurney soon after rose, when the President also stood, and taking her hand, responded in the following words:

"I am glad of this interview. In the very responsible situation in which I am placed, as an humble instrument in the hands of our Heavenly Father, I have desired that all my words and actions may be in accordance with His will, but if, after endeavoring to do my best with the light which He affords me, I find my efforts fail, then I must believe that, for some purpose unknown to me, He wills it otherwise. If I had had my way, this war would never have been, but nevertheless it came. If I had had my way, the war would have ended before this, but we find that it still continues, and must conclude that He permits it for some wise purpose, although we may not be able to comprehend it, for we cannot but believe that He who made the world, still governs it. I repeat that I am glad to have had this interview with you."

After leaving the President, Isaac Newton took us to the Red Room and the Blue Room; and seeing what was interesting there, we returned to our hotel. It had rained nearly

all day, and seems increasing; but we went to the meeting as appointed this afternoon,—a pretty good congregation considering the rain, and a very attentive and quiet company, who seemed to feel deeply what Eliza had to say. A number came afterward to speak to her; among them in the chapel was young Grinnell, who told Eliza how much he had been gratified and interested, both in the meeting and during the interview with the President; he should write to his mother an account of this deeply impressive day. He said the President had been much impressed, and, he observed, was so much affected that he could scarcely speak for some time. We are to call this evening on Senator Bates, Attorney-General, and to-morrow take the train for Baltimore.

Nearly a year later, Eliza Gurney received a request through the Commissioner of Agriculture, Isaac Newton, that she would write to the President again; and having already had it on her mind, she did so under date, "Eighth month 18th, 1863," expressing her continued sympathy and prayers for the President in his time of trial, and fully endorsing the words of his recent proclamation for a day of thanksgiving and of prayer that "the angry feeling that has so long sustained this needless and cruel rebellion may be subdued, the hearts of the insurgents changed and the whole nation be led through paths of repentance and submission to the Divine Will back to the enjoyment of union and fraternal peace." The next year, President Lincoln sent to Eliza Gurney the following acknowledgment of her visit and letter:

EXECUTIVE MANSION,
Washington, September 4th, 1864.

ELIZA P. GURNEY:

MY ESTEEMED FRIEND:—I have not forgotten, probably never shall forget, the very impressive occasion when yourself and friends visited me on a Sabbath forenoon two years ago. Nor has your kind letter, written nearly a year later, ever been forgotten. In all, it has been your purpose to strengthen my reliance on God. I am much indebted to the good Christian people of the country for their constant prayers and consolations, and to none of them more than yourself. The purposes of the Almighty are perfect, and will prevail, though we erring mortals may fail to accurately perceive them in advance. We hoped for a happy termination of this terrible war long before this; but God knows best, and has ruled otherwise. We shall yet acknowledge His wisdom and our own error therein. Meanwhile, we must work earnestly in the best light He gives us, trusting that so working still conduces to the great ends He ordains. Surely He intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal could stay. Your people, the Friends, have had, and are having, a very great trial. On principle and faith opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma, some have chosen one horn and some the other. For those appealing to me on conscientious grounds, I have done, and shall do, the best I could and can, in my own conscience, under my oath to the law. That you believe this I doubt not, and believing it, I shall still receive for our country and myself your earnest prayers to our Father in Heaven.

Your sincere friend,

A. LINCOLN.

The original of this touching letter is preserved in the rooms of the Historical Society of Pennsylvania. Eliza Gurney wrote once more to the President, under date "Ninth month eighth, 1864," and after the close of the war in 1865, followed in a few days by the assassination of the President, Eliza Gurney's first letter was discovered in his breast pocket, where, much worn and read, it had been constantly carried, even to the moment when the fatal shot was fired.

The impression made by the Society of Friends upon the world was made, as every candid mind must admit, from no motives of self-seeking. The very "testimonies," so closely held by them, were the means of keeping them from the offices, legislatures, and the political appointments where they could best enforce their views. Policy never governed them, compromise was impossible to their stern idea of duty, and popularity

was not desired by them. They simply stood for the right as they saw it, ably defending their own liberties when it became necessary, and when they were unsuccessful, submitting without any effort in the use of force.

The Quaker point of view upon the whole subject of duty of the citizen in the political arena may be found in the sentiments of the Quakers of Baltimore, Md., in their Yearly Meeting of 1903:

Those members who have the right of franchise are urged to be careful to exercise that privilege in a careful and conscientious spirit, ever mindful that the *elective franchise is a sacred trust*, and that it should be used as in the sight of the Lord, and for the advancement of righteousness.

THE CASE OF REV. C. H. WALDRON.

HAROLD L. ROTZEL, Secretary of the Civil Liberties Committee of the League for Democratic Control (Boston) writes:

Rev. Clarence H. Waldron, of Windsor, Vt., has been given a fifteen-year prison sentence on the charge of violating the Espionage Act. His case is of importance not only for its human interest, but because of the religious issues involved.

Those who followed Mr. Waldron's first trial will remember that the jury was unable to agree on a verdict of guilty on any of the charges of the prosecution. In the second trial the jury acquitted the defendant on one count, but found him guilty of "wilfully attempting to cause insubordination, disloyalty, and refusal of duty in the military forces of the United States." Despite the evident difficulty in convincing the juries that this was a perfectly clear case of wilful violation of the Espionage Act, after final conviction upon one count, Judge Howe gave Mr. Waldron what amounts to a maximum sentence in this case—fifteen years at the Federal Prison at Atlanta, stating that "the court has concluded that the punishment should be severe, as the only right and prudent thing to do to such a person as the defendant, notwithstanding what his religious or pacifistic beliefs may be."

We quote the following from Judge Howe's charge to the jury in the second trial:

"A crime may be committed with a good motive; it may be committed with an evil motive; or it may be committed with both a good and evil motive. To illustrate: The father of a large family steals bread for his starving children, and also to deprive the owner of its value. He has two motives; one is good and one is evil; but he is guilty notwithstanding he has a good motive as well as an evil motive, for he must not steal at all. So in this case the defendant's intention to serve God does not excuse him, if you find that he also intended to cause insubordination, disloyalty or refusal of duty.

"In deciding what the defendant's intention was, ask yourself this question: Did he intend or expect that his views would have any influence upon or be likely to be followed by the young men, or did he intend or expect that they would do something different? In deciding this question you should bear in mind that a person is presumed to intend the natural and probable consequences of his speech, and that he was the pastor and spiritual advisor of some of them."

In Mr. Waldron's first trial, the active opposition of the Baptist State officials and the frank open testimony of the group of Pentecostal people from the Windsor Church gave to the case its true religious setting. But in spite of the prejudice aroused by the issue of loyalty, the jury could not agree to a verdict of guilty in a matter so evidently one of religious convictions. In the second trial the strength of the defense was overcome by the fact that most of the religious evidence was *ruled out* by the Judge as inadmissible. Had Mr. Waldron entertained radical social and economic views along with his non-resistant, Pentecostal religious convictions, there might have been justice in the ruling. The irony of the situation is

found in the fact that Mr. Waldron does *not* hold these radical views, but bases his position almost wholly upon a *literal interpretation* of the Bible.

One of the greatest difficulties encountered in the case has been the securing of satisfactory legal services. In the first trial, Mr. Waldron was deserted by his attorneys thirty minutes before the trial, because he could not conscientiously plead guilty. An attorney was appointed to defend him. This attorney, being thus freed from the prejudice of voluntarily accepting the defense of a man charged with disloyalty, and without time for adequate preparation, was allowed by Judge Howe to bring in the evidence pretty much as it presented itself. Mr. Waldron's non-combatant convictions were freely brought before the court and his right to these convictions defended. In the second trial, either the inability or the unwillingness of the attorneys for the defense to see and appreciate the position of a Christian non-resident led them to suppress most of the testimony along these lines, and to center the case on a denial of the statements and acts charged by the prosecution. The case required the use of evidence to determine the principle as to whether or not a literal interpretation of the Bible, and the teaching of the Bible according to that interpretation, constitutes a violation of the Espionage Act. The case did not receive that kind of treatment, but was lost in a maze of charges and counter-charges which effectively concealed the real issues of freedom of conscience and of religion.

The extreme sentence of fifteen years imposed by Judge Howe in spite of his recognition of mixed motives, and his refusal of bail pending an appeal of the case, have both served to bring about a strong reaction in Mr. Waldron's favor. His simple courage and obvious sincerity throughout the trial have also done much to win the public mind to a realization of the true situation.

The spirit of Mr. Waldron is well expressed in a letter from his prison cell, in which he says: "I now know in part what Paul said. . . 'In prison, . . . in perils among false brethren, . . . in reproaches, in persecutions, in distress for Christ's sake,' but I feel no guilt, and could look the world in the face. 'If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.' It is not the amount of money one takes out of the world, but the amount of love we put into it, that counts with God."

Surely it is not the purpose of our democracy to persecute men of this type. Freedom of conscience is the rock on which this republic is built,—it is the very corner-stone of all true democracy. Mr. Waldron's friends feel that in his case appeal should be brought to the highest court in the land, in the hope that there the real issues may be decided without prejudice.

Funds are needed to conduct the appeal, and to aid the wife of Mr. Waldron in the care of her young child. If you believe that freedom of conscience should be respected even in war-time,—if you feel it to be a reflection on the democracy for which men are to-day laying down their lives, as well as on the spirit of the Christian religion, that a man should serve a fifteen-year prison sentence for delivering the Christian message as he understands it,—will you not give what help you can?

Further information may be secured from and contributions may be sent to Harold L. Rotzel, Secretary of the Civil Liberties Committee of the League for Democratic Control, 120 Boylston St., Room 533, Boston, Mass.

*Weeping for a night alone endureth,
God at last shall bring a morning hour;
In the frozen buds of every winter
Sleep the blossoms of a future flower.*

—H. B. STOWE.

FRIENDS' INTELLIGENCER

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Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FOURTH MONTH 13, 1918

CIVIL GOVERNMENT.

Liberty of conscience being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be indispensably incumbent upon us to maintain it inviolably amongst ourselves; and therefore advise and exhort all in profession with us to decline the acceptance of any office or station in civil government, the duties of which are inconsistent with our religious principles, or in the exercise of which they may be, or think themselves to be, under the necessity of exacting of their brethren any compliance against which we are conscientiously scrupulous.

We believe that we are called to show to the world in life and practice that the blessed reign of the Messiah, the Prince of Peace, is begun, which will, we believe, proceed until it attains its completion in the earth, when, according to the prophecies of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more." We cannot, therefore, consistently join with such as form combinations of a hostile nature against any, nor can we unite with or encourage such as revile or asperse those in authority. It is written, "Thou shalt not speak evil of a ruler of thy people."—FROM THE DISCIPLINE OF PHILADELPHIA YEARLY MEETING.

FREEDOM ABROAD AND AT HOME.

THE *Crisis*, the able organ of the Negro race, has in its April issue a powerful cartoon, not elegant but exceedingly effective, "On Certain Advantages in Being a Large, Well-developed Devil." It represents a very athletic specimen labeled "Prejudice and Lynch-law Devil," standing in the centre of an arena, with other smaller fiends lying prostrate around him, labeled "Gambling Devil," "Dance Devil," "Booze Devil," etc. These smaller ones have been attacked in succession by Billy Sunday with a club, and badly injured; but the fighting preacher has carefully avoided the big "Lynch-law Devil," who is saying gleefully, "Never even touched me!" as the evangelist sheers off leaving his strongest enemy unscathed.

How easy it is to overlook the beam in our own eye! America is fighting for freedom and democracy, keenly concerned about the "subject peoples" of Europe and Asia, and resolved that they shall henceforth have the right to determine their own destiny,—which is certainly a high and noble purpose. We can even perceive the awkward position of England in regard to the people of Ireland and of India, and that of France and Italy in regard to the people of northern Africa, whom they have "annexed," and it makes us perhaps a trifle uncomfortable; but England and France at least do not permit their subject peoples to be burned alive by mobs, or even to be shot or hanged without trial, as is done every year in the United States. Surely there is work to be done by us at home.

If there is any chapter in the history of Quakerism in which we may justly take pride, it is that which tells of what Friends of the past have done for our own "subject peoples," the Indian and the Negro. A few faithful men, like John Woolman and the little group at Germantown, would not let our self-satisfied Society rest until it had purged itself of the guilt of slavery; and in spite of the stain left by its disown-

ment of such a man as Isaac T. Hopper, the fact remains that in both England and America, it was Friends who were in great measure instrumental in securing the legal abolition of slavery. For this let us give thanks to God, but let us also *go forward*. In the words of Lincoln, "let us strive on to finish the work we are in"—the securing of real freedom to the Negro. While American soldiers are fighting abroad to make the world safe for democracy, let us who cannot fight work to make it safe for the Negro at home, and thus show ourselves worthy of the Quaker name.

In his great memorial poem on Charles Sumner, Whittier says:

"Oh, never yet at rack or stake
Was sorer loss made Freedom's gain
Than his, who suffered for her sake
The beak-torn Titan's lingering pain.

"And when the hour supreme had come,
Not for himself a thought he gave;
In that last pang of martyrdom,
His care was for the half-freed slave."

In this time of devotion to the cause of freedom for all the peoples of the world, shall not we Friends at least remember and care for the half-freed slave?

H. F.

THE PARABLE OF THE STORM.

It was a summer Sabbath-day, hot and humid. The hour for worship had come, and the people had gathered in the churches for worship. The windows were open to let in light and air. Above the voices in prayer, above the silence of the pauses, above the tones of the preachers, was heard the muttering of thunder from a bank of clouds in the distance. Many in the congregation were uneasy. Some thought of things out in the open which they should do. Here and there a strong man went out. Nearer and nearer came the storm. The lightning flashed, the rain and hail began to drive against the buildings.

In one church the people became restless; many rushed out to cope with the element. The open windows were forgotten; the rain rushed in while they argued with each other as to whether they should go or stay.

When, at last, the storm was over, it was found much damage had been done to the building and no good had been accomplished by the wrangles!

In the other place of worship the service went quietly on. Some strong men did go out to succor frightened horses, to soothe and get them to shelter; others closed the windows against the storm; but self-control and harmony reigned within the house, and, when the storm had passed, all started forth strong and able to repair the havoc wrought by the elements. No time had been wasted or nerves racked discussing whether men should go or stay. Each did the part that seemed to him best, without commotion, and the worship of God went on, bringing strength to the worshippers.

"In quietness and confidence shall be your strength."
—Isaiah 30:15.

ALICE HALL PAXSON.

THE SEEDS OF WAR.—"Oh that we, who declare against wars and acknowledge our trust to be God only, may walk in the light, and therein examine our foundation and motives in holding great estates! May we look upon our treasures, the furniture of our houses and our garments, and try whether the seeds of war have nourishment in these our possessions. Holding treasures in the self-pleasing spirit is a strong plant, the fruit whereof ripens fast. Divine love imposeth no rigorous or unreasonable commands, but graciously points out the spirit of brotherhood and the way to happiness, in attaining which it is necessary that we relinquish all that is selfish."—John Woolman.

"To love God means to desire that which he desires, and he desires universal welfare."

—TOLSTOY.

PROF. BARTON QUILTS SOCIETY OF FRIENDS.

UNDER the above heading a news report in the *Public Ledger* says:

Professor George A. Barton, of Bryn Mawr, speaking at the luncheon given at the Bellevue-Stratford on April 5th, in honor of the Very Rev. Sir George Adam Smith, announced these reasons for resigning his membership in the Society of Friends:

"I have resigned not because I did not appreciate the great things for which the Society of Friends has stood, but in reality because I appreciated them too much to remain a member now.

"The great central fact and testimony of George Fox with reference to public affairs was that a Christian should live in the spirit that is opposed to war. But what that great seer was not able to anticipate was that an age of the world should come like that in which we are living, in which it has become evident that no man can really live in the spirit that is opposed to war who will not take a hand in the war to end war.

"It is because of the dawning upon my mind and conscious of the fact that I have severed my connection with the denomination to which I have so long belonged.

"It is because it seems to me that the League to Enforce Peace is the instrument for the accomplishment of all that is ideal that I would like to do anything in my power to persuade men to give it their support.

"It seems to me that we have the greatest Christian opportunity in all history. At the end of this war, if it can be fought through to a victorious conclusion, as I believe it will, twenty nations will have become accustomed to act together, drawn together by ties such as only a struggle like this could create, and if we are Christian men and put behind this idea of a League to Enforce Peace the Christian spirit we shall have an opportunity to bring before the world something of that for which, in the language of St. Paul, 'the whole world has been groaning and travailing from the creation until now,' the vision of the sons of God."

THE "SOCIAL ORDER."

A SMALL pamphlet entitled "A Message from the Social Order Committee of Philadelphia Yearly Meeting" (Arch Street) begins with the following quotation from John Woolman:

THE Social Order Committee appointed by Philadelphia Yearly Meeting last Third month, has entered into its deliberations under a deep religious sense of the importance and weight of the matter entrusted to its consideration; namely, "the present day application of efforts to promote the kingdom of God on earth, particularly, as it relates to social, political and industrial conditions." We believe that when Jesus taught the prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," he was not thinking of some far-off event or of some future state of being, but of a kingdom on earth, which could be established by the working out of Divine love in the relations of men, one to another.

The term Social Order, as here used, comprises all business relations, including those between buyer and seller, employer and employee, borrower and lender, owner and renter, and the relations of each of these to the community and to the State. It also includes relations between what are commonly called classes of society.

The Society of Friends has been slow to question the righteousness of the economic system as at present constituted. While a high standard of personal integrity has been upheld by the Discipline, and individuals in positions of industrial responsibility have done much to improve conditions, but little thought has been given by the body as a whole, to those aspects of modern industrial life which are detrimental to society. . . .

I. A true interpretation of the Christian religion will lead those who profess it not only to try to live out the teachings of Jesus, but to do all within their

power to help create a Christian order of society.

II. A social order, based on the teachings of Jesus and controlled by his spirit, will give every individual full opportunity for the development of body, mind and soul. It will not permit lives to be crushed by economic pressure or warped by evil environment.

III. The Christian ideal of service will lead employers and employees alike to look upon the business or industry in which they are engaged as a method of service to the community and to one another, rather than merely as a means of private profit, or of making a living.

IV. True simplicity involves more than the elimination of non-essentials in the ordering of the outward life. It means freedom of the spirit from bondage to material things, from all desire for that power and influence which the mere possession of wealth often gives, and from the fostering of class distinctions having their root in material possessions or exclusive privileges.

V. The Christian spirit of trust, sympathy and helpfulness can be applied not only in family and social relations among equals, but in economic and industrial relations as well, where it will finally overcome antagonism among the various elements of the industrial order and prepare the way for the more general working out of the principles of justice and humanity.

The committee further commends to the consideration of members of the Yearly Meeting, the following initial steps toward a partial realization of these ideals:

1. A sympathetic study of the conditions of labor and the causes of poverty, with a desire on the part of employers of labor, whether in office, industry, or household, to learn whether the life of their employees be only a monotonous struggle for existence or whether their income and circumstances be such as to afford healthful recreation and adequate means for mental and spiritual development.

2. Investigation of schemes for the democratization of industry, for the replacement of competition by co-operation, and of all methods by which an equitable distribution of the products of industry may be achieved.

3. The making of investments in the spirit of service rather than of self-interest, investigating, as far as possible, the industrial conditions lying back of securities and favoring those investments that have a social motive, even if returning a low rate of interest.

4. A re-examination of the Quaker testimony for simplicity in the light of modern conditions. This may involve, for some, the voluntary renunciation of the acquisition of wealth in the interests of brotherhood; for others, the application of surplus to remedial rather than to ameliorative measures for social readjustment; and for all, an avoidance of expenditure which may give rise to envy or unworthy emulation.

5. The daily practice toward all of that sympathy and good-will, which is more than mere indiscriminate kindness, involving, as it often will, risks to personal security and ease than can be taken only in the spirit of faith and love.

"SEIZE PACIFIST PAMPHLET."

UNDER the above heading a news report in the *Philadelphia Evening Bulletin* says:

Postal authorities have seized more than 1,000 copies of the March issue of the pacifist publication "War?" published at Lansdowne, Pa. because of objection to parts of its contents.

The postmaster at Lansdowne has been instructed to carefully scrutinize all succeeding issues before accepting them for mailing.

His instructions call for submission of any questionable article to Washington before it is admitted to the mails.

Ernest N. Votaw, of Lansdowne, a student at the

University of Pennsylvania, who is one of the editors of the "War?" said to-day that between 1,500 and 2,000 copies were mailed early in March.

He said only a few, which were mailed ahead of the others, were delivered. Nothing has been heard of those seized. Votaw said he knew of nothing in the publication which was offending to the Government.

Brent Dow Allinson, Chicago pacifist, who is contributor to "War?" declared that the "offending article was none of mine." Allinson, who has been posted as a deserter by the Chicago draft board, and who says he will not submit to service, published in the December issue of "War?" an "open letter to Secretary of War Baker" which, when called to attention of the State Department, resulted in Allinson's recall from a clerkship in the American legation at Berne, Switzerland.

Votaw recently was appointed tax assessor in Lansdowne, but when the residents heard of it, they threatened tar and feathers unless he resigned at once. He appeared before the court at Media the following day, and although demurring, finally accepted the demands of the public.

SMOKELESS AND BEERLESS DAYS.

REV. JAMES H. ECOB, of Flushing, L. I., a Unitarian minister well-known to many Friends, has written the following letter to the editor of the *Flushing Journal*:

DEAR SIR:—Is it not about time to jog the masculine mind that certain economies point significantly to the *men* of the country? We have no end of such hysteria as the following:

"A woman's hand is at the throttle of the Allies' war-machines."

"The woman who purchases anything without exercising strict discrimination is, in peace times, a deterrent in industrial development; in war-time a traitor to her country's cause."

The women are implored for the salvation of their country to save out of every loaf of bread a tablespoonful or two of the precious wheat flour and make up by putting in left-over rice, or cold potatoes, or bran, or corn meal, or almost any refuse stuff about the house which the wise men tell us has "calories!" Magic word! The women must religiously abstain from doughnuts to conserve the priceless fat which alone can save the country from scourge of tuberculosis. They must make no more bottom crusts to their pies. They must hold their families to wheatless, meatless, sugarless days. They must even go on half rations of fresh air to save the shovelful of black diamonds.

Could hysteria go farther? Yet, Mr. Editor, I venture the assertion that 99 per cent. of this frantic advice to the women was uttered through a cloud of masculine tobacco smoke.

Have these gentlemen preachers of patriotic economy never heard that it takes 1,000,000 acres of the best land in the world to raise their annual tobacco crop? Have they never heard that it requires several hundred thousand able bodied men to put their product on the market? Do they not know that every year they puff away in smoke more than a million dollars?

Come now, gentlemen, play fair! The women have given us left-over rice, cold potatoes, bran and—"calories" in our bread; they have given us bottomless pies, and war cake without eggs or sugar or anything else recognizable except New Orleans molasses; they have held us strictly to the whole line of days sans meat, sans wheat, sans pretty much everything else that makes life possible or endurable. Now, gentlemen, it is up to you to do your bit. We will take, if you please, two smokeless days a week. If your consciences have not hung too long in the smoke house, they surely ought to respond to so rational and patriotic a demand.

Just a moment, gentlemen. One more little item for your consideration! Do you know that every day 4,000,000 loaves of good bread go into your beer mugs? Twenty-eight million loaves every week! Quite a baking, isn't it? Will you try to visualize the meaning of it? What leagues of fine grain land; what armies of workmen; what buildings and railroads and saloons and billions of dollars go to get that vast grain product ready for your beer glasses!

Gentlemen, it behooves you to talk very small on patriotism while these facts of your two pet vices are known and read of all men. Your country is still waiting to hear of at least two beerless days each week. Possibly this modest "bit" on your part may help to postpone the dread day when national prohibition will introduce you to the horrors of a beerless existence. JAMES H. ECOB.

The letter seems to have produced some effect upon the *editor* at least, for he writes:

Dr. Ecob puts patriotism up to the men-folks with a punch. Personally, we are exempt from the beer drinkers—never did like the stuff! But we must plead guilty to being among the tobacco-users—quite some! Dr. Ecob's argument is a good one, and we will make this concession to it: We will declare two tobaccoless days a week for ourself, and will put the amount we would use up in smokes on those two days into smokes for the soldiers. Don't know that that will meet with the good Doctor's approval, but how about it, fellows!

THE ONLY LOGICAL ANSWER.

BY MARGARET WINTRINGER.

JOHN Bull is asked to answer some pertinent queries propounded by the Honorable Lief Jones, M. P., President of the United Kingdom Alliance. In fact these questions are so apropos that Uncle Sam may well ponder them, since the perpetuity of democracy depends upon the answer which Great Britain and the United States shall give.

Mr. Jones asks:

1. "How much food can you afford to waste in making drink?" (War prohibition will save the equivalent of 5,600,000 pound loaves of bread a day in the United States now wasted in the manufacture of beer.)

2. "How much shipping can you allot to that purpose?" (War prohibition in Great Britain would lift from the United States the burden of using its shipping capacity to send the grain, sugar and other foodstuffs to Great Britain to offset the waste in Great Britain in brewing and distilling—equal to 1,800,000 pound loaves a day.)

3. "How much of the scanty transport of your railroads can you spare for carrying drink material?" (War prohibition will free 160,000 cars now used in the United States for the transportation of drink.)

4. "How much of the efficiency of the working men of the country can you afford to sacrifice?" (War prohibition will save 600,000 labor days annually in Massachusetts alone, now lost through arrests for drunkenness.)

5. "How much labor can you spare for carrying and distributing the liquor and consuming the liquor?" (War prohibition will set free an army greater than the half million U. S. soldiers in France, now conscripted by the Trade, for the manufacture and sale, either directly or indirectly, of alcoholic liquors.)

6. "How much crime can the country afford to carry during the war?" (War prohibition will lift from the United States the burden of maintenance and restore the labor of at least 50 per cent. of the army of half a million actually committed to prison annually.)

7. "How much poverty can you afford to create?" (War prohibition will reduce the 110 per 100,000 inhabitants committed to the poor-house in the license states to 29.8 persons per 100,000 as in the prohibition states.)

8. "How much disease do you want to spread in the country?" (War prohibition will reduce disease to the minimum.)

Surely war prohibition is a logical and irrefutable answer, and meets all the requirements of the problem.

*"God's fruit of justice ripens slow;
Men's souls are narrow, let them grow!
My brother! we must wait."*

—ELIZABETH BARRETT BROWNING.

AMERICAN FRIENDS' SERVICE COMMITTEE.

RECENT SAILINGS FOR FRANCE.

PHILIP R. BAILEY, Portland, Maine.
 THOMAS ARTHUR BENSON, Seattle, Washington.
 LEWIS C. CLARK, Lawrence, Kansas.
 HENRY DAVIS, Guilford College, North Carolina.
 ARTHUR D. FULTON, Baltimore, Maryland.
 HERBERT ARTHUR HILL, Pasadena, California.
 LAURENCE HOLLINGSWORTH, West Branch, Iowa.
 JOSEPH J. HOSKINS, Leesburg, Ohio.
 BEULAH A. HURLEY, New Hope, Penna.
 TRUMAN R. JOHNSON, Pasadena, California.
 HARLAN THOMAS JONES, Allen, Nebraska.
 RICHARD A. LARKIN, Greenfield, Ohio.
 CHARLES L. OUTLAND, Woodland, North Carolina.
 STEPHEN VLASKAMP, Muncie, Indiana.

Eleven States, from Maine to California and from North Carolina to Washington, are represented by the above group of fourteen workers.

CHARLES EVANS CABLES "WHOLE UNIT SAFE."

THE following cable was received last week from Charles Evans:

"Whole Unit safe. Redistribution to fresh fields of work going on. Unusual devotion shown by both men and women members of Unit."

This brief message forecasts the fuller account we expect to receive later of increased need for our work. The work is fundamentally one of relief for a stricken people. The greater the distress of these people, the greater the need for our service. This new disaster, instead of curtailing the work, will impose added responsibility upon both our workers in France and upon Friends in this country who are supporting the work.

THE GERMAN DRIVE AND FRIENDS' WORK.

FRIENDS will be interested to learn that the recent German offensive has not greatly affected Friends' work. Our work in this Somme region was the newest and *smallest* part of our work in France. Because of military operations and because of larger opportunities elsewhere we had been expecting to have to transfer *all* of our workers from this region, and plans had been made with this prospect in view. Recent letters from Charles Evans, written before the German drive, stated that the important development for Friends would probably be in the region of the Marne. In a part of this region where almost no reconstruction work has yet been undertaken. Friends have been asked by the French authorities to assume entire charge of the work. This region lies considerably farther east and south than the present offensive, and because of its lack of strategic value has been the scene of almost no important military operations since the failure of the big swing toward Paris in the fall of 1914.

The work we have done during the past winter in the region now re-invaded can in no sense be considered as lost. The people had to live *somewhere*, and it was a choice between our temporary portable houses, and cellars, piles of ruins, or the frightfully congested tenements of the cities. By means of these dry, light sanitary houses we have made health possible for scores of families. Better than health has been the sympathy and comradeship our workers have brought to these people, and it is a thought to stir anew all of our hearts that our workers have been able to help in this new calamity those with whom they have become such close friends.

The lack of any direct cable information from Charles Evans indicates presumably that all of the workers in the Somme region are safe, since in such

WASTING OUR SUGAR!

SURELY no one would waste sugar now when it is impossible to buy it in many of our cities! Though it is getting lower every day in the family sugar can, and no certainty that it can be replenished for several weeks, yet the waste goes merrily on! Not in kitchens, but in a way we could stop if we cared enough, says Georgia Robertson, in the *National Advocate*, and it is up to us to stop further waste.

It is not only a discomfort to be deprived of sugar, but it is a serious loss in food values. It is essential to the soldier. Nature throws one-third more sugar into the blood in time of danger, and increases one's bravery to face it. No other food is taken so quickly into the circulation, and relieves exhaustion from fasting in so short a time. Belgian children showed the effect of lack of sugar in their diet. Shall we be indifferent to the welfare of our children? Of course, over indulgence in sweets is disastrous also.

Food conservation is the cry from coast to coast. We are warned against wasting even a crumb. We are substituting cornmeal, which our allies cannot use, for wheat flour which they need and must have to win this war. It is admitted that victory will be to the side that can longest keep up its food supply. He who wastes food is helping the Kaiser, and playing traitor to his own country.

Breweries are wasting tons of our precious sugar, also large amounts of molasses, syrup and grain. We say wasting advisedly, for during manufacture the sugar is turned into alcohol, which is a narcotic poison and heart depressant. Much of the starch in the grain is converted into sugar and then into alcohol.

Saving by the teaspoon is a patriotic duty, but wasting by the ton in the breweries, or in any other way, should be looked upon as treason, when the fate of our country hangs in the balance.

UNTIL we learn the only way to serve God is to serve our neighbor, we may have knocked at the wicket gate, but I doubt if we have got our feet across the threshold.—
George MacDonald.

*In the loud tumult winter's strength is breaking;
 I listen to the sound,
 As to a voice of resurrection, waking
 To life the dead, cold ground.*

*Between these gusts, to the soft lapse I hearken
 Of rivulets on their way;
 I see these tossed and naked treetops darken
 With the fresh leaves of May.*

—WHITTIER.

a case "no news is good news." We hope shortly to be able to give to Friends an account of the service our representatives were able to render in helping the refugees who were forced to such a quick flight. The following is a statement by J. Henry Scattergood who spent five months in France as the organizer of the work of the American Friends' Unit.

"At first many of our friends may be disheartened that the new German invasion should have again swept over the region in which a small part of our work has been done. The situation is, however, by no means discouraging. The region lost is not only the most recent district into which our work has been extended, but the whole Somme section forms only a small proportion of the total work of the Friends in France. We had erected perhaps 75 or 100 portable houses in some dozen villages near Ham, but the actual material loss of all this is very little as compared with the loss to the unfortunate French people who had returned to occupy them and to plant their crops and start their farms once more.

"To many the words 'reconstruction work' signify *permanent rebuilding* of the destroyed sections. This is of course quite at variance with the actual conditions, as all know who are familiar with war relief work; for no permanent rebuilding is possible during war-time, because of a shortage in labor and materials, nor does the French Government encourage it. All of our construction work has been of a temporary nature, to make possible an early return of the people to the land—so greatly desired by the people themselves as well as the authorities. Of course it is unspeakably sad to think of the abandonment in this region of all of this work by our own and other organizations, but it must not be overlooked that when the French people began to return to this region after its evacuation by the Germans a year ago somebody was needed to help them, and that it was our privilege to have had a part in this work of relief. For it must be remembered in general that relief work such as ours is even more largely a work of rehabilitation of the *people* than of property. The building of the portable houses and the making of repairs have been of course an especially important part of the Friends' program, because of our ability to furnish men workers in ways that others have not had the opportunity of doing; but even with us it has been only *one* part in our efforts to help the people to make a fresh start in life. Our medical department has looked after the sick ones, the relief department has distributed scores of thousands of garments and large quantities of furniture, besides finding employment for refugees, and our agricultural department has distributed seeds and tools, and helped greatly in direct work in plowing, threshing, repairs of implements, etc. By far the greatest proportion of this work has been in other parts of France than the one now re-invaded, and only about 50 English and American Friends were in the Somme region out of a total of about 340 in France.

"By far the greatest contribution of the Friends had been in the old battlefield of the Marne, east of Paris. In this region of the Marne and the Meuse nearly 50,000 people have been helped, in more than 300 villages, and 500 houses have been erected. Although no region in the war-zone can be said to be absolutely secure, yet the French authorities are inviting our workers constantly to enlarge the work in this district, and great possibilities are opening, especially in the Verdun section. Even before the recent German drive it has been a question whether all of our workers in the Somme would not be compelled to leave there on account of the military situation and the greater opportunity elsewhere. We can rejoice that all of our eight hospitals and homes for the aged or for children are in safe regions, and also that our two hut-building plants at Dole and Ornans, and all of our relief work (except the small amount at Ham) can continue undisturbed.

"We rejoice in the cabled advices to the newspapers from the American Red Cross in Paris that all of our workers in the Somme region, as well as those of the Smith College Unit and other relief organizations, are not only safe, but also have been doing splendid work in helping the refugees in their migrating to safer parts. Many Red Cross auto trucks were rushed to their help, and made possible a much easier journey than in the early days of the war.

"As to actual loss, the French people themselves have been the real sufferers. Our hearts go out to these poor souls, who, after making their brave effort to get a fresh start, are now once more forced out of their homes. For-

country, lecturing on Friends' war relief work in both France and Russia. He has travelled up and down Russia for thousands of miles, assisting the great stream of refugees, passed on from village to village. He knows present conditions in Russia as few men do. Through his lectures we have an unusual opportunity of obtaining authentic information concerning that great land of mystery which promises to play so important a part in the future of the world. His lecture is illustrated by a number of extremely interesting pictures. His time in the United States is limited, but we shall endeavor to have him reach at least one or two places in each Yearly Meeting. The arrangement of these meetings is in the hands of the Yearly Meeting Service Committees. The following is a Minute of the Meeting for Sufferings of London Yearly Meeting, held March 1, 1918:

MINUTE OF THE MEETING FOR SUFFERINGS.

"Robert R. Tatlock, of Glasgow, a member of our Religious Society, who has rendered valuable service in connection with the Friends' War Victims' Relief Committee, first in France, then amongst the Serbian refugees in Albania, and for nearly two years in Russia, has told us that he feels called to pay a short visit to the United States and Canada, to place before Friends and others, some of the present needs of refugees in Russia, and to tell of the vast work of reconstruction that must be faced as these millions return to the devastated regions where their homes once stood.

"Whilst mindful of the need of reconstruction in the physical sense, we also look forward to a work of spiritual reconstruction which we believe lies open to the Society of Friends, and in both we hope to have the continued comradeship of our brethren in America.

"This meeting warmly commends Robert R. Tatlock to the sympathy and support of all those amongst whom his service may be." J. F. ELLIOT, Clerk.

FRIENDS THRESH 1000 TONS OF WHEAT IN FRANCE.

BY FRANCIS BIRRELL.

(Concluded from last week's issue.)

BED comes soon after the nightfall, and one gets up just before dawn—a little after six o'clock in November. It is probably either pouring rain or freezing cold, the wind driving unimpeded through the broken rafters. Our fellows stumble into their clothes, decide to put off washing until later, and tramp through the village to take breakfast with the people for whom they are thrashing. We have our meals with the family, who also pay the price of the gasoline, grease, etc., which now amounts to about a franc a liter, bringing the average cost up to about 16 francs a day, excluding food. The machine and our labor is free.

A company of six or seven people have assembled, two or

three men as nearly able-bodied as the village can produce, two German prisoners, perhaps, or French soldiers *en repos*, two girls to do the lighter work, and an old Trojan woman over sixty, whose heart never fails and whose spirit never flags. Bowls of coffee and milk (made as only the French can) with two or three hunks of toast are produced.

Breakfast takes but a few minutes, and soon our friends are tramping once more through the frozen slush towards the machine. It is probably about half past seven. It is difficult to believe that one can ever be warm. The same doubt afflicts the engine, which will not start for some minutes, to the evident contempt of the French members of the party. But nothing gets the blood circulated like continued cranking; and, eventually, with a groan and a gasp, the engine gets under way. One of the Americans leaps up to "engrain," the other stays down to look after the engine and tend the rapidly filling sacks. The forks work in union; the botteleurs, (those who tie the straw into sheaves), labor and sweat, the bags fill up, the sheaves swish through and the engines pound on in delightful harmony. From the deepest misery spirits rise to bursting point. It is the most delightful part of the day. The first flush of enthusiasm has not given way to incipient exhaustion and the air is not yet thick with floating dust. The first halt is from nine-thirty to ten for the "petit gout." The engine is stopped, and everyone settles down to eat. Large slices of bread and cheese are greedily devoured, with occasional slices of sausage.

Then everyone takes his place as before and works away till lunch time. If we are threshing oats without too many weeds and thistles, and all goes well otherwise, twenty-five sacks weighing about 70 kilograms (154 pounds) each ought to be lined up along the edge of the barn when, in good mood, everyone trudges back to lunch. A huge pot is boiling in the open chimney. Everybody is too hungry to talk. "Soupe au lard" or "soupe au chou" (cabbage) is handed around and swallowed as noisily and greedily as possible. After this some square pieces of salt pork are produced out of the same bowl, and then again, a dish of boiled vegetables, potatoes, carrots, leeks and turnips.

The first agonies of hunger are now appeased, and the host starts the conversational ball rolling. The iniquity and stupidity of the French government is explained; the slackness of the local authorities is commented; the villainy of the Mayor is exposed; and the character of everybody else in the village is treated with great wealth of expression and in tremendous detail. Society is seen to be seething with corruption from top to bottom. Some un-intelligent person with a zest for information asks how it is that Americans and English understand each other, and linguistic questions are discussed. This leads the conversation back to politics, and the motives behind America's entry into the war are ruthlessly examined. The bread and Camembert stage has been reached. Coffee and sugar (in large quantities) are produced. Spirits have now mounted high. Our fellows are asked if they are married; if not, if they are engaged; if not, they are told that the charming Mademoiselle opposite will be only too glad to marry anybody. Mademoiselle blushes and remarks "Penses-tu?"—"Do you think so?"—amid general laughter.

By now it is half past one, and a return is made to the batteuse. The weather is warmer; the engine starts without its usual coquettishness; the work swings along till about 3:15, when it is necessary to "casser la croute," a repetition of the "petit gout." Then once more to work till it is too dark to continue. With luck perhaps the twenty-five sacks have been increased to fifty; the engine is locked up and the barn closed until the next morning.

Our workers go back to their loft and heroically wash in icy cold water to scrub away the layers of dust settled on every available inch. A little freshened, and now feeling permanently tired, they now go round to dinner.

Everybody else has already arrived, not having felt a wash indispensable. Once more they proceed to soupe au lard, pork, vegetables, bread, Camembert, and coffee. The conversation pursues its normal course, a little less vivacious perhaps than at lunch time. Shortly after the party breaks up; the company is abed by eight, to sleep like a log till six the next morning, when another identical day begins. Food and sleep are the chief concerns of a thresher's life.

On an average, after three days such as that described, the cultivator's crop is finished and a move made to another barn at the extreme other end of the village. Are any of our present group of laborers accompanying us? Good gracious, no! No one can work for Monsieur So-and-so. He is much too "avare" (stingy). You never get enough

to eat; you don't get a decent wage, and never get paid what you are offered. He is much too "chien" (good-for-nothing). You won't like him a bit. He has never done anything for anybody, so naturally nobody does anything for him. This information is not very alarming; it has been heard so often before, and there is no reason to suppose that Monsieur So-and-so is not a perfectly amiable person. But it is a case of "au revoir" for the moment and a general handshake all round, with a passing gallantry to Mademoiselle for the gratification of herself and the company.

After two months, threshing in the village will have been finished, and our workers will pack up their traps and be off to a foreign country some three kilometres distant, where they will dig themselves in once more.

Such is the life of the thresher with most of the irritation left out; the irritation of coughs and colds caught from the dust; the irritation of people who will not work together, who put you off at the last moment, who will not lend their horses, who have no sacks; the irritation of cold, rain and snow, of bad gasoline and continual repairs, of losses, of breakage and thefts.

But the brighter picture is the truer one, and the thresher carries away with him a wealth of memories that he will not easily forget.

FRIENDS' SERVICE NOTES.

THERE now hangs upon one of the walls at our office a very interesting map of the United States. Small tags of different colors indicate the number of communities in each State that are connected with the various departments of our work. The four kinds of tags represent the following information for each State. 1, Number of men appointed on the Reconstruction Unit. 2, Number of women appointed for service abroad. 3, Number of communities contributing. 4, Number of communities engaged in sewing and knitting. On each State is pinned one of each of the tags upon which is written the number of communities. For example, New York has 33 men and 2 women on the Unit, 38 communities contributing, and 19 Sewing Clubs. California has 25 men and 1 woman on the Unit, 18 communities contributing and 9 Sewing Clubs. If any Yearly Meeting or local Service Committee wishes to make such a map, we shall be glad to furnish the statistics.

The Mennonite Church has recently sent another check for \$2,000 for our work. This is the *fifth* check for this amount which they have sent us during the past few weeks.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING FOURTH MONTH 6TH, 1918:

Five Years Meeting	\$3811.36
Phil. Yearly Meetings Peace Committee	1604.00
Ohio Yearly Meeting (Damascus)	43.20
Green Street Monthly Meeting, Pa.	99.00
Westbury Monthly Meeting, N. Y.	477.00
Chicago, Ill.	75.00
Flushing Monthly Meeting, N. Y.	37.00
Pipe Creek Monthly Meeting, Md.	5.00
Little Britain Monthly Meeting, Md.	10.00
Sandy Spring Monthly Meeting, Md.	100.00
Unionville Preparative Meeting, Md.	22.00
Gunpowder Monthly Meeting, Md.	15.00
Rahway and Plainfield Meeting, N. J.	50.00
Swarthmore Monthly Meeting, Pa.	38.00
Merion Preparative Meeting, Pa.	25.00
Junior League, Pa.	5.00
Wrightstown Monthly Meeting, Pa.	88.50
Manasquan and Shrewsbury Meetings, N. J.	22.30
Chappaqua Meeting, N. Y.	20.00
Richland Meeting, Pa.	6.00
Lansdowne Monthly Meeting, Pa.	100.00
Darby Monthly Meeting, Pa.	872.00
Valley Meeting, Pa.	37.00
Mennonites	4000.00
An Ohio Friend, in Memory of Anne Roberts	
Cooper, Swarthmore ex-'94	100.00
Individuals	1506.00

\$13,186.36

CHARLES F. JENKINS, Treasurer.

*"Let me enjoy my own conviction,
Not watch my neighbor's path, with fretfulness,
Still spying there some dereliction
Of truth, perversity, forgetfulness."*

—ROBERT BROWNING.

CURRENT EVENTS.

*Bland as the morning breath of June
The southwest breezes play;
And, through its haze, the winter noon
Seems warm as summer's day.
The snow-plumed Angel of the North
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.*

—WHITTIER.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

THE FAMINE IN THE BUZULUK DISTRICT, RUSSIA.

In a letter dated December 21st, Theodore Rigg writes:

We have received two deputations from the refugees in Buzuluk and Sorotchinskoe respectively. In both towns there are some two thousand refugees. They pleaded with us to help them by giving them clothing or by opening work-rooms such as we have in our various relief centres. Unfortunately we are extremely short of clothes, having distributed the supplies we received earlier on from England, as well as the garments made in the work-rooms during the summer and autumn. However, we are hoping to be able to find some way out of the difficulty.

One of the petitions received was as follows:

"The refugees of Buzuluk are a people in the very poorest condition. They are placed in the town, not of their own desire, for we are peasants of the soil and not accustomed to town life. We are enduring hardships greater even than those of our compatriots quartered in the villages of the department. Our needs are very urgent. As far as food is concerned, we have not enough, but even more strongly and surely does our lack of clothing and footwear weigh upon us. We, a people accustomed to a milder climate, have with difficulty withstood the severity of the local winter up till the present, but now that the supplies of clothing brought with us are worn out, what can we and our unfortunate children do, for here it is impossible to obtain clothes, and we are unable to make them ourselves. . . With terror we await the attack of the cold, when typhus and other illnesses will mow us down by tens. In view of this awful future there is left one hope, a hope in your love for humanity."

REFERENCES IN THE PRESS.

"Famine, indeed, is no longer merely a possibility in the Buzuluk area, but is already an accomplished fact. It is creeping into some of the villages. The local press presents abundant evidence of this, notably in an appeal by the representatives of the peasants, who constitute nine-tenths of the population, to their "friends and fellow-citizens." The unity of all classes is urged in the fight with starvation, which is declared to be imminent. Other reports speak of the supply of flour in the town as being only sufficient for a few days. A purchase in a neighboring department afforded a still briefer supply; whilst the local co-operative association, which had been inquiring in Siberia, had found diffi-

culty both in the actual purchase of wheat and in its transport to Buzuluk.

THE CROPS: A HEAVY DEFICIENCY.

"The harvest throughout the Samara government was very bad, whilst in Buzuluk the crop worked out at an average over the whole of the department of only eight pouds, i.e.; about as much as the peasants have sown. The harvest of the previous year was also below medium, and any surplus over and above the amount required for their own consumption was dispatched to the front for the army. At the present time it is estimated that there is a deficiency of over six million pouds of wheat in the amount required for the needs of the population until the harvest of 1918. This figure includes the whole of the corn to be set aside in the spring for seed purposes, on which next year's harvest will depend. The situation in regard to fodder for the horses and animals is even worse, and the peasants will have to sell or kill the greater part of their stock. The loss of their horses will leave them in an absolutely hopeless condition.

COPING WITH THE SITUATION.

"The Buzuluk Food Committee are endeavoring to cope with the situation. They have arranged for the purchase of grain for the whole of the department to be left in the hands of the Zemstvo Co-operative Association. The latter will arrange to send to other governments where food is known to exist sixteen buyers who will purchase grain as they are able, either from affiliated Zemstvo organizations or direct from the peasants. An appeal is being made for contributions throughout the department, and the Co-operative Association will itself advance fifty thousand roubles to commence the purchase of the grain required. The Samara Government Food Committee is being asked for a subsidy for the same purpose. All grain in the district already will be requisitioned and distributed in a rationing system, and corn from the spring sowings is to be set aside and distributed only to the peasants immediately before actual sowing. An attempt is also being made to cope with the shortage of fodder.

DIFFICULTIES AHEAD.

"The committee thus has made a good beginning, and has had the good sense to bring into this scheme representatives of every section, including the railway servants and the soldiers; but the difficulties ahead are great in the extreme. Money is exceedingly scarce, and the local Zemstvos will find it difficult, if not impossible, to finance the purchase of grain. The peasants have money, but are not accustomed to paying in advance for any article. In the present disorganized condition of things it is exceedingly doubtful whether a government subsidy will be received. Moreover, the buyers are likely to find great difficulty in making purchases in neighboring governments; the country is divided into different camps and the division applies not only to the land, but also to the present resources of these districts, the Ukraine, Siberia, etc. Transport also will present almost insuperable difficulties.

HOW THE RELIEF EXPEDITION CAN HELP.

"I feel, therefore, that our help will be very much needed during the next five months. With ready money to barter direct with the Siberian peasants, or commodities which could be exchanged against corn, or even credit in foreign money which could be placed at the disposal of the Zemstvo officials, when in Siberia, we could purchase the grain which is required for the life and death struggle in the Buzuluk department. As neutrals in the various party conflicts raging in Russia we might be of assistance in dealings with officials in other governments. By helping now we shall do something towards bridging the gap between the various parties here and help in rebuilding the republic, as well as saving lives by hundreds and thousands, thus making the name of the Society of Friends, of English and Americans, to be remembered for years to come with gratitude and love."

MEETING IMMEDIATE NEEDS.

In a letter dated January 4th, Theodore Rigg reports that the whole matter of the food situation had been laid before a gathering of relief workers held at Andreyeffka. It was decided in addition to the larger scheme for bringing in considerable quantities of grain from Siberia or elsewhere, to further which the Russian Famine Relief Fund has been opened, to render immediate help to the local food committees in the volosts of Andreyeffka and Efimofka. The sum of 10,000 roubles was advanced to the former to enable them to make immediate purchases of grain from the villages where a surplus of corn was reported. This was advanced as a loan on certain definite conditions, one of which was that the refugees should receive equally with the peasants. To meet the situation in the Efimofka volost, which was found to be much worse than that of Andreyeffka, it was proposed to purchase from a neighboring department a railway wagon load or two of flour, and to defer the question of a money loan for the moment. Two of the workers were liberated to make enquiries as to this, bearing in mind the interests of Mogotovo House. In the event of failure to purchase in the way suggested it was agreed to advance 10,000 roubles each to the food committees of Efimofka and Lobazi; which would considerably strengthen their hands in the endeavor to raise loans from the richer peasants for the purpose of buying flour through the agency of the Central Buzuluk Food Committee.

THE RELIEF FUND AND ITS FUNCTION.

With regard to the larger scheme its success, of course, depends upon the response to the appeal for funds in England and America. It was proposed that one of our workers should visit Siberia in order to make enquiries as to the possibility of securing grain. The effort as a whole, it was felt, would "greatly increase our opportunities of service, making our residence in these parts much more worth while than it has been in the past. It would give us that opportunity to come into intimate contact with the peasantry which to a considerable extent has been denied us in the past,

and would enable us to leave behind a more lasting impression than ever seemed possible—an impression of love and goodwill towards a section of the Russian people, who are apt, perhaps, to imagine themselves deserted by the English and American nations.

"We hope a considerable part of the money asked for will only be given in the form of a loan, which will be returned to us on the sale of the grain to the peasants. If this turns out to be so, we shall be able to utilize for reconstruction work after the war a very considerable sum of money, which will be absolutely necessary for its success."

HAROLD J. MORLAND.
A. RUTH FRY.

FRIENDS IN NEW JERSEY.

ELMA L. MICHENER writes from Camden, N. J.:

During March Camden (N. J.) Friends have made a good showing in Red Cross and Reconstruction work. Eight meetings have been held, with 114 persons attending, some of them coming to sew for an hour or two only, while others came for all day; 111 garments have been cut out, consisting of pajamas, convalescent socks, boys' suits, little dresses, sheets, pillow-cases, shirts, etc., and patch-work quilts; of these garments 82 have been finished and 72 of them given out. The quilts not yet finished, will go to France or wherever the need is greatest.

Our funds were quite low for buying wool to knit the soldier blankets, so we then turned to the old-fashioned patch-work quilts, for most of our homes could contribute pieces large enough for three-inch squares. But our friends have been kind in donating money toward the wool fund. We have also established a picture-puzzle library. The puzzles are loaned at two cents a day or ten cents a week, the money received going to swell the wool fund.

These days of meeting together and working for a common cause, are days of real pleasure. We have lunch prepared and all share. Occasionally some one will bake muffins or roast potatoes with our tea or coffee, and all who happen in at the lunch hour are welcomed to our meal.

While the weather was so severe and coal scarce our First-day meetings were held in the social room, where the attendance was usually good and temperature comfortable, but it is good to be back again in the meeting-house, now that the winter is over.

Mrs. Collins' last lecture for this year has been given, and every one seems to feel they have been very worth-while occasions.

Camden Meeting has met with a loss in the death of George A. Harper, who was buried on Third month 20th, at Frankford, his old boyhood home. He was a regular attender at First-day and business meetings when health would permit and took active part in religious and business meetings, often reading some article he had prepared on questions of the day. He will be much missed from amongst us.

A FRIEND writes from Plainfield, N. J., April 8th:

On Fifth-day evening, Third month 28th, in the new High School Audi-

torium, over one thousand of Plainfield's best citizens grasped the opportunity to hear our valuable Friend, J. Henry Scattergood, of Philadelphia, deliver his wonderful illustrated lecture on the "Friends' Reconstruction Work in France."

Clarence and Elveretta C. Vail felt a deep concern that Plainfield people should know more of the service which Friends are rendering in these war-times. So often the question arises,—"Just what part are Friends taking?" and Henry Scattergood kindly consented to come, being particularly interested to do so, on account of the recent death of one of our own members, Arthur Compton, who had gone to France to serve in this work.

The local Red Cross most heartily co-operated in planning and working up details for the lecture. They have since pronounced it a most inspiring religious meeting.

Long will this lecture remain in the minds of the people in this city, for it seemed as if Henry Scattergood was particularly gifted in his exposition of the position held by Friends against war. May our Friend, who organized this Unit, continue his noble work—for now is the time for us, as the Religious Society of Friends, to stand firm for our peace principles. Let us not waver as individuals, but stand together as one united body.

At the close of the lecture, a collection was taken, and over two hundred dollars was received, the proceeds to be equally divided, one-half for the Reconstruction work, and the other half for the Red Cross.

FRIENDS IN MARYLAND.

DANIEL BACHELOR writes from Baltimore, Fourth month 4th:

The First-day School at Park Avenue, Baltimore, seems largely to have solved the problem of enlisting the sympathies of the young. There is a life and vim in it which is truly inspiring. What is the secret of its success? Of course, the main factor is that the meeting takes a positive attitude in support of the school and the teachers are thoroughly in earnest.

The pupils range in age from three years to seventy or eighty, with graded classes from the kindergarten to the gray heads. There are two superintendents—Thomas B. Hull and Henry R. Sharpless—who take charge for a month alternately.

Every week there is something new to engage the interest of the young. They have the advantage of a fine lantern and screen for showing illustrative pictures. Another attractive feature is the singing, into which they enter most heartily.

Weekly collections are taken up for charitable purposes; at Easter there was a spirited contest between the boys and girls to see which side could raise most for the Reconstruction Fund. The girls were ahead, but the boys rallied and made it a tie—\$10 on each side.

The school is held before the meeting, which many of the children attend regularly and one First-day in each month is set apart as "Go-to-meeting Day."

We are punished not so much for our sin, as by our sin.

BIRTHS.

BAKER.—At 2011 N. 2nd St., Harrisburg, Pa., on Second month first, to Ralph J. and Anna Gilkyson Baker, a daughter, who is named JEAN.

SPENCER.—in Huntington, Indiana, Third month 10th, 1918, to W. Paul and Gertrude E. Spencer, a daughter, named EDITH ELIZABETH, a great-granddaughter of Elizabeth H. Coale, of Holden, Illinois.

WEBSTER.—In Jardine, Montana, on Third month 1st, to Alfred H. and Eliza Bishop Webster, a son, named JOHN ALFRED.

DEATHS.

BIRDSALL.—At Purcellville, Virginia, on Second month 7th, 1918, WILLIAM G. BIRDSALL, aged 67 years. He was a valued member of Goose Creek Monthly Meeting, having served for a number of years as their treasurer, then as overseer, and at the time of his death was an elder. The meeting, as well as the community at large, has lost a widely-known and highly-esteemed citizen, one who was ever ready to lend a helping hand. All were shocked at hearing he had been stricken when in apparently good health with hemorrhage of the brain, and in two hours his useful life had closed. He leaves a daughter, Rebecca M. Birdsall, alone in the home, his wife having been taken about ten months before.

CASE.—GEORGE SOUTHWORTH CASE, youngest of the twelve children of Henry and Hannah Case, born near Rochester, N. Y., September 28th, 1838, died at his home in Assyria, near Battle Creek, Mich., March 7th, 1918, in his 80th year. He came to Michigan 52 years ago, and married Mrs. Sarah Clark Powers in 1870. To them were born four sons and two daughters, all of whom survive him. He also performed the duties of a father to one son and two daughters of his wife by her former husband. He was a member of the Society of Friends, and conscientiously adhered to their principles and forms of worship. For many years he was clerk of Battle Creek Two-Months Meeting, a part of Pelham Half-Year Meeting, and he faithfully kept up his meeting duties until his death. Although of a quiet and unassuming character, his upright, honorable and industrious life inspired the profound respect and regard of this community, where he lived for over 50 years, and we firmly believe he has passed to the mansions where cares and trouble cease and the weary are at rest.

MRS. HUGH M. CASE.

EASTBURN.—At Newtown, Pa., Second-day, Fourth month 1st, AMELIA L. EASTBURN, aged 76 years.

GARRETT.—At West Chester, Pa., on Sixth-day, Fourth month 6th, SARAH H., wife of Robert Garrett, and daughter of the late John and Hannah S. Cope, in the 85th year of her age.

HARPER.—At Collingswood, N. J., Third month 17th, GEORGE A., husband of Abbie E. Harper, in his 64th year. He was the son of Henry S. and Rebecca S. Harper, of Frankford, Phila., where his boyhood and most of his manhood were passed. Interment was at Cedar Hill cemetery, Frankford, Third month 20th.

HOLLINGSWORTH.—At Ambler, Pa., on Third month 19th, 1918, EDWARD P. HOLLINGSWORTH, aged 68 years.

JONES.—On Fourth month 3d, JOSEPH WARNER JONES, of Chester, Pa., in his 78th year.

NICHOLS.—At Lincoln, Va., Third month 28th, CAROLINE NICHOLS, in the 77th year of her age. She was a life-long member of Goose Creek Meeting, and attended meeting the First-day before her death. She had been blessed with good health and her last illness was scarcely three days in duration. She was always cheerful and kind-hearted. It was her desire to do all the good she could and never do any harm. The memory of her well-lived life is sweet to those who knew her.

"Passing out of the shadow,
Into the perfect day;
Oh! why do they call this dying
This peaceful passing away?"

PEIRCE.—At Tacoma, Wash., Fourth month 8th, 1918, JOSHUA PEIRCE, son of Cyrus and Ruth S. Peirce, in his 84th year.

SATTERTHWAITE.—At Macedon Centre, New York, on Fourth-day, Third month 27th, MARTHA C. SATTERTHWAITE, widow of William Satterthwaite, formerly of Fallsington, Pa., aged 85 years.

SAWYER.—Suddenly, in Salem, Oregon, on Fourth month 1st, of membranous croup, ROSEMARY IDA, aged four years, only child of C. T. and Julia Eyre Sawyer, and granddaughter of Mary E. and the late Joseph P. Eyre, of Newtown, Pa.

COMING EVENTS.

FOURTH MONTH

14th—Pilgrimage under the Joint Fellowship Committee of New York, in the Meeting-house at 221 East 15th St., New York. Friends are invited to attend meeting in the morning, and the conference meeting at 2.15. They are asked to bring a box-lunch. The subject for the afternoon is: "The Problems of Education in relation to the Testimony of Friends regarding War and International Relations generally." Dr. Maxfield, Haverford, '97, Psychologist of Newark Public Schools, is expected to speak.

14th—Philadelphia Quarterly Meeting's Visiting Committee will visit Frankford Meeting at 10.30 a.m. and Fairhill Meeting at 3.30 p.m.

14th—W. Russell Green will attend meeting at the New York Meeting-house.

14th—At 15th and Race Sts., Philadelphia, Conference Class on "Internationalism" at 11.40 a.m., after the meeting for worship. Subject, "Forms of World Organization—Democracy—Socialism—Anarchy—Control of Industry."

17th, Fourth-day—Monthly Meeting of Friends of Philadelphia, 15th and Race Sts., 7.30 p.m.

17th—Germantown Friends' Association, 8 p.m. Entertainment and music.

17th—Southern Half-Yearly Meeting, at Easton, Md.

18th, Fifth-day—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

19th, Sixth-day—Reception and Entertainment of West Philadelphia First-day School, 35th St. and Lancaster Ave., 7.45 p.m.

20th—Concord First-day School Union at Lansdowne, Pa., 10 a.m. Address by Elbert Russell.

20th—Entertainment for benefit of Young Friends' Aid Association, in gymnasium of Friends' Seminary, 226 E. 16th St., at 8 p.m. Admission, 35 cents. Social hour and dancing afterwards.

20th—Concord First-day School Union will be held at Lansdowne Meeting-house, Owen Avenue, at 10 a.m. and 1.45 p.m. In the morning, Lydia C. Engle will talk on "Helps for First-day School Teachers"; and there will be a paper on The Children and Meeting. In the afternoon, Elbert Russell will talk on Religious Education.

20th—Haddonfield First-day School Union will be held at Moorestown, N. J., at 10.30 a.m. Elizabeth W. Collins, of Swarthmore, will address the afternoon meeting on "Teaching the Old Testament in First-day Schools."

21st—Philadelphia Quarterly Meeting's Visiting Committee will visit Schuylkill Meeting at 10.30 a.m.

21st, First-day—George A. Walton expects to be present at Meeting at 35th St. and Lancaster Ave., Philadelphia.

21st—Sixth talk on the Hebrew Prophets by Henry J. Cadbury, Ph. D., Library of Friends' Central School, 15th and Race Sts., 7 p.m., preceded by a supper, 5.30 p.m. Those who cannot conveniently attend the supper will be welcome at the lecture.

21st—First-day School Conference at Meeting-house, Flushing, L. I., N. Y. All Friends interested in the First-day Schools of New York Yearly Meeting, and their improvement, are invited to attend meeting in the morning, and the Conference at 2.30 p.m. They are asked to bring a box lunch. Grace Brown will be present.

21st—Isaac Wilson expects to be present at the meeting for worship at York, Pa.

23d—Western Quarterly Meeting, at London Grove, Pa.

24th—Chester Monthly Meeting at Providence, 2.30 p.m. Charles Palmer, Clerk.

25th—Calm Quarterly Meeting, at Christiana, Pa.

27th—Prairie Grove Quarterly Meeting, at Monroe, Neb.

27th—Westbury Quarterly Meeting at 10.30 a.m., Brooklyn Meeting-house, 110 Schermerhorn Street. Lecture on philanthropic or social subject in afternoon at 2.30

28th, First-day—Members of the Sectional Committee of Philadelphia Young Friends' Association expect to be present at Meeting at 15th and Race Sts.

BOARDING AND ROOMS.

WASHINGTON, D. C.—PERMANENT and transient boarders desired in a Friends' family. Address Sarah R. Matthews and sisters, 1827 "I" Street, N. W., Washington, D. C.

FUN.

THE DOOR CALLED JOHN.

A FEW weeks ago the *Youth's Companion* reported two or three strange and amusing courtships of New England tradition. A reader was moved to add another to the list—this time a Quaker one.

In a small town, of which about half the population were Friends, two brothers, John and Joseph, shared a farm that adjoined the property of Sarah, a spinster in early middle life. Both brothers in their youth had been obvious suitors for Sarah's hand; but they were slow and diffident, and neither ever reached the point of proposing. Then an enterprising and audacious young woman, who belonged to "the world's people," somehow extracted a proposal from Joseph—or dispensed with one—and married him. After several years of matrimony she died, leaving him with two little girls. As soon as propriety permitted he betook himself to his spinster neighbor's, and, according to local tradition, spoke thus:

"It is borne in upon me, Sarah, that thee would make an excellent wife."

"I have no leading to contradict thee, Joseph," replied the lady demurely.

"Also, Sarah, I believe thee competent to be an admirable mother."

"Thy judgment is to be respected, Joseph."

"Thy housekeeping is well esteemed, Sarah. The women say there is no better housekeeper in the place."

"I am assured thee would not listen to light gossip, Joseph."

"Then, Sarah, will thee marry me?"

"Nay, Joseph, I am not moved to consent. But—thee may repeat thy kind words about me to thy brother John if thee thinks best."

"So that thee will enter the family, Sarah, and care for the household, I care not by which door thee comes in. I have no further inclination toward the married state for foolish reasons!"

"Whether my reasons are foolish or no, Joseph, I will only come if I am bidden by the door called John."

It was by the door called John that she was soon welcomed, to rule gently and to order wisely a double family.—*Youth's Companion*.

"I think," said Mr. Dooley, "I wouldn't like to be an editor, after all. I sometimes wonder why they don't come out with a line printed across th' first page: 'We don't know anything about it, an' we don't care, an' what business iv ye'ers is it, anyhow?'" "I shud think th' wurruk wuld kill thim," said Mr. Hennessy, sadly. "It does," said Mr. Dooley. "Manny gr-reat iditors is dead."

Teacher—If angry with another little boy what should you do?

Little Boy—Sit on him and count two hundred.—*New York Times*.

FOR SALE OR RENT—COTTAGE ADJOINING Buck Hill Settlement within fifteen minutes walk of the Inn. Three bed rooms, kitchen, living room, two large porches and sleeping porch. For further particulars address FRANKLIN PACKER, Newtown, Pa.

WANTED.

A PLEASANT HOME FOR ELDERLY women is offered in a Friend's family in Germantown, where care and assistance will be given. A desirable neighborhood. T 193, INTELLIGENCER Office.

WANTED, PRINCIPAL FOR FRIENDS' Academy, Locust Valley, New York. A member of the Society of Friends who is married much preferred. Principal has a cottage on school grounds. F. E. Willets, President, Glen Cove, N. Y.

MINUTES OF ILLINOIS YEARLY meeting.—I will pay fifty cents each for one copy of the minutes of the years 1875, 1878, 1879, 1880, 1881, 1882, 1884. Thomas A. Jenkins, 824 E. 58th St., Chicago, Ill.

WANTED. — STENOGRAPHER AND Typewriter on farm. H. T. Pancoast, Purcellville, Va.

QUIET FAMILY OF THREE DESIRE middle-aged woman for general housework, no washing; person who would like homelike place and likely abode for some years. Two Friends' meeting-houses half-minute walk from home. Correspondence invited. Mrs. C. B. Bolles, Concordville, Pa.

WANTED—A CAPABLE, PRACTICAL woman as housekeeper in small family of adults. F 267, Intelligencer Office.

WANTED—POSITION DURING SUMMER as mother's helper or nurse for invalid by young colored woman, teacher in one of our Southern schools; a good reader. Address M 326, Intelligencer Office.

WANTED—POSITION AS TEACHER in Domestic Arts for September, 1918. Private school preferred. References given. Address P 270, INTELLIGENCER Office.

WANTED—POSITION BY EXPERIENCED-companion nurse. Very successful with nervous and elderly people. Address B 271, INTELLIGENCER Office.

WANTED—WORKING HOUSE-KEEPER, between forty-five and fifty years of age. Good home. Three children. Suburbs. Address C 274, INTELLIGENCER Office.

WANTED—BY WOMAN OF MIDDLE age, care of an invalid. Country preferred. Address P 273, INTELLIGENCER Office.

WANTED—MIDDLE-AGED OR ELDERLY gentle-woman for children's home. Light duties, and nominal salary. Address B 272, INTELLIGENCER Office.

WANTED—A WOMAN TO ASSIST IN the care of an elderly lady and do some light housework. Address MRS. GEO. H. SPACKMAN, Hollyoak, Delaware.

WANTED—A REFINED MIDDLE-AGED woman to assist with housework, for two elderly people. Address H 268, INTELLIGENCER Office.

WANTED—MOTHER'S HELPER TO assist with care of two children, aged five and three and do mending. Phone Ardmore 1458 J or address MRS. NELSON A. WARWICK, 209 Glen Road, Ardmore, Penna.

WANTED—HOUSEKEEPER IN A Friend's family of two adults. Address THADDEUS S. KENDERDINE, Newtown, Penna.

FRIEND, TEACHER, WILL TRAIN OR tutor girls of 12 to 15, in Lake George summer camp. Interview necessary. D 269, INTELLIGENCER Office.

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Linen Table Damask		Union Table Damask	
\$3.00 Satin Damask, 70-inch—\$2.35	\$3.75 Double Damask, 72-inch—\$3.00	\$1.25 Damask, 70 inches wide—\$1.10	\$2.00 Damask, 70 inches wide—\$1.65
Linen Damask Napkins		Fine Huck Towels	
\$6.00 Napkins, 21-inch—\$5.00 doz.	\$7.00 Napkins, 22-inch—\$6.00 doz.	\$4.50 Union Towels, hemst'c'd, \$3.75	\$6.00 Union Towels, hemst'c'd, \$5.00
\$8.00 Napkins, 22-inch—\$6.00 doz.	\$9.00 Napkins, 24-inch—\$7.50 doz.	\$3.50 Union Towels, hemmed—\$3.00	\$5.00 Union Towels, hemmed—\$4.25
Humidor Table Cloths		\$6.00 Linen Towels, hemst'c'd, \$5.00	\$9.00 Linen Towels, hemmed—\$7.25
\$5.00 Table Cloths, 70x70 in.—\$4.25	\$8.00 Table Cloths, 72x72 in.—\$6.50	—And hundreds of other special values in Decorative Linens, Table Linens and Household Cottons.	
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\$7.50 Table Cloths, 70x90 in.—\$6.00	\$6.75 Table Cloths, 70x106 in.—\$5.50		
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OFFICES FOR RENT.—At 150 N. 15th St., Philadelphia. On the ground floor, two communicating rooms with running water, for rent as offices. A friendly interest preferred. Inquire at office, Phila. Y. F. A. Building, 140 N. 15th Street.

FOR SALE—TWO BEAUTIFUL COM-modious bungalows, near Buck Hill Falls in the Pocono Mountains. Splendidly equipped; fine surroundings; all conveniences; bath. Box D, INTELLIGENCER Office.

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FOR RENT—SEVEN ROOM COTTAGE, porches, shade, at Lansdowne, Pa. Situation specially attractive. LYDIA C. BIDDLE, 504 S. Lansdowne Ave., Lansdowne, Pa.

FOR RENT—FOR JULY AND AUGUST, house on Upsal Street, between Germantown Ave. and Upsal Station, Penna. R. R. Airy rooms, large porch, shady lawn. Reasonable terms to satisfactory applicants. Phone, evenings, Germantown 4974.

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Friends' Intelligencer.

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THE readers of FRIENDS' INTELLIGENCER should be interested in the cottages for rent at Buck Hill Falls this season. We surely are interested in interesting them. The following is a list giving the number of bedrooms and bath-room facilities. Where there is a star (*) it indicates as to bedrooms a sleeping-porch, as to bath-rooms additional toilet facilities, but not complete bath-rooms.

COTTAGE	BATH-ROOMS	BED-ROOMS	PRICE.
The Brambles	1*	5*	\$325
Greenbriar Lodge	2*	8	800
Primrose	2*	10*	1200
Valley View	1	4	600
Stonehenge	2*	7	650
The Nutshell	1*	5*	475
Floralba Lodge	1	4	450
Chetolah	1	6*	625
Hillside	1	2	275
Waldeck	1*	6	500
Igloo Nuna	1	5	500
Qui-y-tude	1	4	360
Woodcleft	1*	6	750
As You Like It	2*	7*	750
Dogwood Camp	1*	5*	750
Waldfried	1*	7	500
Edarh	2	3	350
North View	3	9	700
The Cairns	2	6	550
Evergreen	1	4	358
Pin Oaks	2	9	500
Okeby	1*	4	350
Kennett Lodge	2	8*	600
Turnin	2	6	640
Shady Oaks	2	8*	550
Laurel Lea	2	8	550
Arbutus Lodge	1*	3	275
Top Not	2*	8	550
Hawthorne Lodge	1*	5	475
Indianola	2	6*	675
Fern Lodge	1*	5	400
Newell	1*	5*	500
Woodland	2*	6*	650
Eastover	2	5*	500
Wyndecote	2	4*	600
The Nook	1	4	375
Rockland	2*	9*	800
Hidaway	2	6*	660
Foulk Bungalow	1	1	105
Atlata	3*	6*	1000
Grattan Bungalow	1	4	

Many of these are under options which may or may not be exercised. We urge our FRIENDS' INTELLIGENCER Friends and their friends to take the matter up without delay, while the assortment is the best.

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HENRY FERRIS, Editor and Business Manager.

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OFFICES FOR RENT.—At 150 N. 15th St., Philadelphia. On the ground floor, two communicating rooms with running water, for rent as offices. A Friendly interest preferred. Inquire at office, Phila. Y. F. A. Building, 140 N. 15th Street.

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1st—Physical instruction for boys, including also one class in United States History and Civics.

2nd—Physical instruction for girls.

The above positions include work in gymnastics, swimming, and field sports. Address Edward C. Wilson, Friends' School, Park Place, Baltimore, Md.

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\$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to \$107. Yet one insertion costs only 84 cents an inch.

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, FOURTH MONTH 20, 1918

Volume LXXXV
Number 16

APRIL RAIN.

It is not raining for me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hill.

The clouds of gray engulf the day,
And overwhelm the town;
It is not raining rain to me,
It's raining roses down.

It is not raining rain to me
But fields of clover bloom,
Where any buccaneering bee
Can find a bed and room.

A health unto the happy,
A fig for him who frets!
It is not raining rain to me,
It's raining violets.

—ROBERT LOVEMAN.

JESUS AND JOHN.

BY JOHN WILLIAM GRAHAM.

LITERATURE has occupied herself with many trifles, but has left out of her record some of the most significant of all the happenings of the past. What is *not* said in the Gospels is one of these. The synoptic record, in length not more than three overlapping editions of a solid pamphlet, gives but summaries of the material Christian sermons in the apostolic age. The narratives which appealed to the early congregations as being significant parts of the Gospel, showed their Master to be a Divine Teacher, a worker of miracles and a willing martyr, but cared little for the human characteristics, the incidents, the friendships, the troubles, which make up the material of what would properly be called a biography. We have no biography of our Lord.

One would like to know very much what was the intercourse in the days of their youth between Jesus and his cousin John the Baptist. They were boys altogether, almost of the same age, cousins, and their families were intimate. They may have lived not far away from one another, and the festivals, three times a year, at any rate would form frequent opportunities for meeting. We shall not go far wrong if we imagine two young men having long walks and talks together on the hills of Galilee, or spending the night under the shining Eastern stars on the flat roof of the home at Nazareth, discussing the needs of the world, and of the nation to which in early manhood they were both to come as messengers from God. Their clear independence of authority in later life makes one sure that in their youth there must have been a breaking away from traditions, a process which to them, as to all truly religious souls who have followed them on the same path, must have been painful and difficult. One by one we can imagine that the various parties passed under review. First and most conspicuous was the Sadducean high priesthood, unworthy of its place, mercenary, ignoring and denying the most spiritual parts of the teaching of the Old Testament and of the apocalyptic literature which formed the furniture of their minds, denying the spiritual nature of man, and shined with a long record of civil slaughter. There was clearly no hope for the world in that clique of highly-placed priests.

One might almost have expected them to become disciples of the Pharisees. One cannot but think that

there must have been a time in the career of these young men when the undoubted piety and patriotic appeal of those non-conformists may have attracted them. They were the earnestly religious part of the nation; Pharisees had been thrown over the precipice at Jerusalem by thousands in patriotic warfare, they earnestly endeavoured in meticulous observance to do the will of God. But great, in fact, was the objection which these youthful spirits had for those who made this special claim. Pharisee means separatist, and they had become truly separatist in spirit from the man in the street. They were on their way to earn a salvation which those who knew not the law were cursed by being unable to achieve. The special besetments attaching to orthodoxy had laid hold upon them, and it would seem that they had become dry and narrow and hard as Puritanism became.

The problem of obedience to Rome, of the continued passive endurance of the "abomination which maketh desolate," (Daniel xi: 31: xii: 11.) that is the Roman eagle in the Holy City, must often have pressed urgently upon them, particularly when the Roman power was represented by the terrorism of Herod the Great or the gaudy wickedness of his son Antipas. They could have had little sympathy with the Herodian Jew.

They must, one would think, have often turned their minds to the possibility of running away from it all with the Essenes, to be content to practise the presence of God in the monastic communities among the Dead Sea cliffs, and let the wicked go by. The thought of the Essenes was evidently not without influence upon both of them. They have indeed been called Essenes.

From what followed we know that Jesus was the leader and John the pupil; but John was ready first when the hour came for the message to be delivered. One would dearly like to know exactly what it was which sent him into the wilderness. The difference between his message and that of Him whose shoe latchet he thought himself not worthy to unloose, may have been due to the fact that John was a Nazarite from his birth. The idea of an ascetic life was bred in him all along. Abstinence from meat and wine, the long hair, the untrimmed beard, the special garb, may have helped to produce in him just that difference in tone which we notice. He was a preacher of righteousness and his note was "Purify yourselves from sin,"—"through the rite of baptism show that you belong to the company of the saints," "make no compromise with the most deeply entrenched forms of evil," "come ye apart and be ye separate from the wicked."

Did they ever discuss human nature, one wonders, these two young men? Did Jesus take the more charitable and John the more severe view of ordinary men's ordinary habits? Would John appear to himself to have been the clearer-eyed moralist of the two?

In their public ministry they remained separate but friendly. With a beautiful humility Jesus submitted himself to be baptized by John, in spite of his protests, and Jesus replied that he must do what other good men were doing, fulfil all righteousness and show himself on the side of the revival.

It is a lovely little record, too, how that when the religious authorities thought to set one young preacher in rivalry to the other, when they had heard that Jesus was making and baptizing more disciples than John, our Lord promptly left the populous centres where reputations were to be made and crowds were to be gath-

ered in, and went away into the distant country parts of Galilee, that there might be no rivalry created.

The next incidents sound a note of discrepancy. There was the argument between the disciples of the two teachers about fasting, and the joyful reply that at wedding feasts when the bridegroom was with them fasting was out of place and all was joy.

Then came the tragedy of the life of John, thrown into prison by the wickedness of a woman and soon to be slain; and Jesus meanwhile went about his work of healing diseases and casting out devils, making the blind to see and the lame to walk, not baptizing anybody. One would rather gather from the narratives that the baptizing done by his disciples was not continued throughout his ministry, but was a mere natural imitation of the procedure of John, carried on for a while. At any rate we hear no more of it.

This kind of thing was not what John had expected, and in his fortified darkness he seems to have doubted whether his friend was not falling away from his high calling. "Art thou he that should come, or have we still to wait for someone else?" There did not seem to be much regeneration going on. The author of *Christus Futurus* has pointed this out, and has suggested that John may even have thought that leprosy and blindness and lameness were punishments sent by God to discipline the wicked, that they were probably deserved, and that at any rate there would be something more important about the Messiah's task than the mere relief of individual suffering. All that Jesus could do was to recount what he was doing and say, "Blessed is he that shall not be offended in me." We hope that John had that blessedness, for it would be an added tragedy to think that in his hour of death he thought the good cause had been betrayed by his survivor, and that all was over.

The whole narrative throws a helpful light upon the atmosphere of the work of Jesus and upon his mind and purpose. When he was contrasting his own method with that of John, it was in the words, "We have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented. You would not have the truth either way—you said that John was out of his mind, and that I took too much to drink and kept company with entirely the wrong people." Have we ever realized what eating with publicans and sinners was like? We cannot imagine that Jesus sat as a glum wet-blanket at the feasts where men who had made their money shamefully and women of no reputation were to be found. He doubtless entered as a guest into their festive mood, and "in the vilest saw a crypt still vocal with God's law." He evidently believed in and gloried in human life; and with all its weaknesses and transgressions he believed in the power of love to redeem it. He believed, too, in health and joy, and that the work of his Father was being done when the lame walked and the blind saw. He did not regard disease and pain as God's will either for punishment or anything else. "Neither did this man sin nor his parents, that he should be born blind." To him joy was the note of the divine. Joy is the bell rung within us to notify that some act or experience has been as God would have it.

In the light of this one can easily see how the shafts of his invective were directed against the ecclesiastical separatists who frowned on the common lot. It may be a useful lesson to all religious people not to take comfort in the idea that they have the whole truth, or that they have learned how to live properly. It may be true that they have, and one cannot and would not ignore moral distinctions; but let us remember that the top of the wall is a dangerous place in which to keep your balance, particularly if it is a shaky wall, only half mortared.

THE ANCIENT BEAUTIFUL THINGS.

BY FANNY STEARNS GIFFORD.

I am all alone in the room,
The evening stretches before me
Like a road all delicate gloom
Till it reaches the midnight's gate.
And I hear his step on the path,
And his questioning whistle, low
At the door as I hurry to meet him,

He will ask, "Are the doors all locked?
Is the fire made safe on the hearth?
And *she*—is she sound asleep?"

I shall say, "Yes, the doors are locked,
And the ashes are white as the frost;
Only a few red eyes to stare at the empty room,
And she is all sound asleep,
Up there where the silence sings,
And the curtains stir in the cold."

He will ask, "And what did you do
While I have been gone so long?
So long! Four hours, or five!"

I shall say, "There was nothing I did,—
I mended that sleeve of your coat,
And I made her a little white hood
Of the furry pieces I found
Up in the garret to-day.
She shall wear it to play in the snow,
Like a little white bear—and shall laugh,
And tumble, and crystals of stars
Shall shine on her cheeks and her hair.
It was nothing I did,—I thought
You would *never* come home again."

Then he will laugh out, low,
Being fond of my folly, perhaps;
And softly and hand in hand
We shall creep upstairs in the dusk,
To look at her, lying asleep,—
Our little gold bird in her nest;
That wonderful bird who flew in
At the window our Life flung wide.

How should we have chosen her,
Had we seen them all in a row,
The unborn vague little souls,
All wings and tremulous hands?
How should we have chosen her,
Made like a star to shine,
Made like a bird to fly,
Out of a drop of our blood,
And earth, and fire, and God?

Then we shall go to sleep,
Glad—

O, God, did you know
When you moulded men out of clay,
Urging them up and up
Through the endless circles of change,
Travail and turmoil and death,
Many would curse you down,
Many would live all gray,
With their faces flat like a mask?
But there would be some, O God,
Crying to you each night,
"I am so glad! so glad!
I am so rich and gay!
How shall I thank you, God?"

Was that one thing you knew
When you smiled and found it was good;
The curious teeming earth
That grew like a child in your hand?
Ah, you might smile for that!

I am all alone in the room.
The books and the pictures peer,
Dumb old friends, from the dark,
The wind goes high on the hills,
And my fire leaps out, being proud.
The terrier down on the hearth,
Soft little foolish barks,
More like a dream than a dog—

I will mend the sleeve of that coat,
 All ragged—and make her the hood,
 Furry and white, for the snow
 She shall tumble and laugh—O, I think,
 Though a thousand rivers of grief
 Flood over my head,—tho' a hill
 Of horror lie on my breast,
 Something will sing, "Be glad!
 You have had all your heart's desire;
 The unknown things that you asked
 When you lay awake in the nights,
 Alone, and searching the dark
 For the secret wonder of life.
 You have had them (can you forget?)
 The ancient beautiful things!"

How long he is gone! And yet
 It is only an hour or two—
 Oh, I am so happy! My eyes
 Are troubled with tears.
 Did you know, O God, they would,
 Your ancient beautiful things?
 Are there more? Are there more? out there?
 O God, are there always more?

—*Atlantic Monthly, February, 1918.*

LINCOLN AND THE CONSCIENTIOUS OBJECTOR.

The following account was published in the *Friends' Review* in 1884, and is reprinted in the *Messenger of Peace* as being a narrative of especial interest at the present time, when the case of the conscientious objector is being given careful consideration by the government.

"THE Act of Congress of March, 1863, for calling out the national forces for the suppression of the rebellion, exempted certain officers, heads of families, etc., and declared that with these exceptions no person who was fit for military duty should be exempt. It was provided, however, that anyone so drafted might relieve himself from personal service by furnishing a substitute or paying a commutation of three hundred dollars, and any failing to comply with the order in one or other of the ways prescribed should be treated as a deserter.

"Under this Act, in the autumn of 1863, being a young man, and residing in a village of Maryland, I was drafted for service in the Federal Army, to serve for three years, with orders to report for duty at the office of the Provost Marshal of the district, in the city of Baltimore, on or before the 8th of February following. Soon after the announcement was made I met an acquaintance who said to me, 'Why, M——, I see that you have been drafted.' 'Yes,' I answered, 'but of course I shall not serve.' 'No, but will you procure a substitute or pay the commutation?' 'Neither,' I said. 'Ah! but what then will you do?' My reply was 'I do not know, nor do I know what may be done with me, but this is certain, comply with the requisition I cannot.'

"My health was delicate, my frame far from robust, and it was urged by some who were solicitous for me that I should claim to be discharged on this ground, which was one that the law provided for, and they felt sure would be found sufficient in my case. Others, more thoughtless, suggested the facility with which any one could and many had escaped to neutral territory. But neither of these alternatives had any temptation for me. The latter especially I scorned to think of. My determination was to stand upon my convictions and upon those alone, let the consequence be as it might.

"With this resolve, a short time afterwards I appeared before the Provost Marshal and the enrolling officers, in company with a relative who was well known for his loyal sentiment and was ready to vouch for my sincerity. My statement made, one of the officers answered, 'Yes, we understand; we have had persons here before who were conscientiously scrupulous against bearing arms. But they paid the commutation. There is nothing else to be done. Either this or bring a substitute, or we must put the uniform on

you and place you in the ranks.' 'Well, gentlemen,' I answered, 'no doubt you know your duty. I believe also that I know mine. There are yet several months, are there not, before you can lawfully do as you have said?' This was admitted. 'Very well, you will know meanwhile where to find me, I shall not run away.' And with this assurance I was permitted to withdraw.

"The course I had vaguely contemplated from the first was now determined upon. I would go to Washington and lay my case before the President. If there was any relief for me I felt convinced it must come from him. With our representative in Congress, a staunch Republican, I was well acquainted, and upon him I relied for an introduction. He readily assented to this, but gave me no encouragement as to the result.

"Soon after the meeting of Congress in December I claimed his promise, went with him to the White House, and was ushered before the President in company with others who had business of their own. Waiting at a little distance until they had retired, I was then left alone with President Lincoln, whom I now met for the first and only time.

"His appearance it is unnecessary to describe, but his manner was reassuring as he kindly beckoned me forward and asked me to take a seat near him in front of the bright, open fire. The incidents of this meeting are too firmly impressed upon my memory ever to be forgotten, though the language used on either side may not in precise terms be recalled. The substance of the conversation, however, was as herein related.

"I stated my business at once, told the President that I had been drafted and what my position was. He asked if I was a Quaker. I answered that by birthright I was, but as I had not been in all respects an exemplary member I claimed no favor on account of my connection with that people; my stand was taken upon the ground of individual conviction alone. 'Well, Mr. M——,' said the President, 'I respect your scruples and I am sorry for your situation, but what can I do? Congress has passed a law calling for this draft, and has expressly declared that no one should be exempt therefrom except certain persons of whom you are not one. There is no exception made in favor of those having scruples against fighting. This is the law of the land, and as President I am sworn to see that the laws are executed. How then does it lie in my power to relieve you? Tell me what you think.'

"To this I replied that as he had invited my opinion I would tell him how the matter had appeared to me, 'I have come to you,' I said, 'after serious reflection, not to ask an impossible thing, but firmly believing that by this means relief was to be obtained. I have read the Constitution of my country, and have observed that whilst in general terms the duty is imposed upon you of executing the laws, yet this is not without exception. In certain cases you are empowered even to stay their execution. If I were condemned to suffer for a capital crime, I should not be without hope that your clemency might be interposed. Can it then be that you must turn a deaf ear to one whose only offense is that he refuses to do that which to him would be a crime? But apart from your civil authority, in time of war, you are Commander-in-Chief of the Army of the Nation. As such your power is supreme, and extends to every individual in that army. Therefore I have concluded, that in this capacity at least, you have the right to discharge any one from service on grounds that may seem proper to yourself. If I was mistaken, then it would appear there is nothing for me to do but to bear such penalty as may be inflicted, for my resolution is firm to submit to any punishment, even to the forfeiture of my life, rather than do violence to the dictates of my conscience.'

"The President listened kindly to this appeal and appeared to be impressed by it. He sat for a moment in silence, then arose, went to his desk and buried his

face in his hands. After a few seconds he took out a card and wrote thereon these brief words: 'Secretary Stanton—Please see and hear this friend. A. Lincoln.'

"Then turning to me, he said: 'Take this to the Secretary of War, state your case to him, and if he does not satisfy you, come back to me.' Thanking him, I took my leave, making way for another of the throng of persons who, on one account or other, were at that busy period besieging the Presidential Mansion.

"Proceeding at once to the War Department, I presented my card to the Secretary. Of my interview with him, which was brief, no more need be said than that the result did not promise for me all that I desired.

"The next day and for several days afterwards I went to the White House with the hope of again seeing the President, but the crowd was so great that I did not gain admittance. Unwilling to press before others, or to trouble our representative further at that time, I left a letter for the President, respectfully repeating the assurance of my determination, and returned to my home.

"I will not encumber this paper by detailing what occurred in the two months that followed. The particulars of my subsequent visit to Washington; the kindness of some in aiding me to keep my case before the President and other authorities there; the menacing message of the Provost Marshal; my second appearance before that official; the anxiety of my friends, or of my own careful preparation for the worst that might happen.

"At the end of the time mentioned and three or four days after the period fixed by the Provost Marshal had elapsed, I received a printed copy of the following order:

'SPECIAL WAR ORDERS, NO. 68.

'War Department, Adjutant General's Office,

Washington, February 11th, 1864.

'B—, a drafted man from the 2d District of Maryland, a member of the Society of Friends, will be permitted to absent himself from military duty upon parole of honor to return whenever called for.

'By order of the Secretary of War.

'E. D. Townsend,

'Assistant Adjutant General.'

"It is sufficient to add that I was not afterwards called for." B. P. M.

THE CHICKADEES.

BY ANNIE MARGARET PIKE.

It was a January day in Vancouver when I made their acquaintance. The weather was mild, and soft silvery catkins were to be seen on many of the bushes. There were a few venturesome green buds, too, but for the most part the branches were bare.

I was on the Point Gray Road, enjoying the glorious views of mountain, island and sea, if one may call the Inlet westward of the Narrows the sea, and why not?

The lighthouse on Point Atkinson showed white against the darkly wooded background of the Cascade Mountains on the opposite shore, and Mount Elphinstone rose in rounded outline above and beyond the lower heights of Bowen Island.

There are houses on both sides of the road, but they are set in pleasant gardens, and there are many un-built-on spaces where bushes and young trees and bracken grow at their own sweet will.

I had been facing the west, when suddenly some bird-notes caught my ear.

"Dec-dec! Dec-dec!"

I turned quickly in time to see the little singer fly across from one side of the road to a thicket on the other.

He seemed to be a scout, or else the advance guard of about a score of others. They, however, did not cross the road, but flew hither and thither merrily from twig

to twig of the bushes within five or six feet of where I was standing.

They showed no signs of fear. Could they by chance have noticed that I was wearing their own colors, black and gray, and have assumed my friendliness accordingly?

Bright eyes, short impertinent-looking little beaks, caps and collarettes of glossy black, breast feathers of silvery gray;—such were the observations made.

They were a happy little crowd. I could but watch and admire them.

Arrived at home, I took a copy of Emerson's poems from the shelf and read his verses to "The Titmouse" with great delight.

Another writer, J. N. Baskett, in "The Story of the Birds" (D. Appleton & Co., New York) says:

"These (*i.e.* nuthatches) are frequently accompanied by the tufted titmouse and the black-capped chickadee. This is an association frequently noted by bird students. There seems to be no reason for it except that the birds are all akin."

And further on in the same chapter:

"One late winter and early spring I was awakened every morning by what Thoreau calls the "fee-bee" call of the black-capped chickadee. It came about the same time of the clock from a limb not ten feet from my bed. The tones are noted for their purity—a clear sweet *sol mi* of the vocal scale—the first note highest. To my ear it seemed to be 'see-bee.' I studied this special bird and learned to know his song from others."

Emerson uses the family name "titmouse" for his description of the chickadee or black-cap tit.

To anyone who does not already know the verses I would commend them as profitable to read at any time, although perhaps they are particularly suited to a winter's day.

Here are a few of the lines, but the whole must be read for full appreciation:

"Softly,—but this way fate was pointing,
'Twas coming fast to such anointing,
When piped a tiny voice hard by,
Gay and polite, a cheerful cry,
Chick-chickadee-dee! Saucy note
Out of sound heart and merry throat,
As if it said, 'Good day, good sir!
Fine afternoon, old passenger!' . . .

"Here was this atom in full breath.
Hurling defiance at vast death;
This scrap of valor just for play
Fronts the north-wind in waistcoat grey,
As if to shame my weak behaviour."

(It is necessary perhaps to say that the poet was three miles from home on a bitterly cold day.)

But to quote again:

"'Tis good-will makes intelligence,
And I began to catch the sense
Of my bird's song: 'Live out-of-doors
In the great woods, on prairie floors.
I dine in the sun; when he sinks in the sea,
I too have a hole in a hollow tree;
And I like less when summer beats
With stifling beams on these retreats,
Than noon-tide twilights which snow makes
With tempest of the blinding flakes.
For well the soul, if stout within,
Can arm impregnably the skin;
And polar frost my frame defied
Made of the air that blows outside.'"

We cannot all follow literally the advice of this cheerful little feathered philosopher, but we shall probably feel, as Emerson did, the brighter and the braver for having made his acquaintance.

"An aim in life is the only fortune worth the finding; and it is not to be found in foreign lands, but in the heart itself."
—ROBERT LOUIS STEVENSON.

"YOUNG SHOULDERS."

ALTHOUGH it is a generally accepted truism that you should not put old heads on young shoulders, there is, nevertheless, an unspoken reservation in the minds of the well-to-do that the shoulders of the child of the poor are fitted by a beneficent Providence to mature for that burden at a considerably earlier date. Yet surely this is one of the tragedies of child-life in those mournful wastes of brick-and-mortar down Barking way, or Hoxton, compendiously called "the slums." The sight of a small girl mothering a baby sister or brother far too heavy for her strength, is unfortunately only too common; but the actual physical harm done is only part of the evil. The bodily vitality of a child is an infinitely valuable thing; but its moral and spiritual force is priceless. If you deplete the one, you deplete the other. If you crush and subdue at an early age the energy, physical and spiritual which these little creatures bring with them into the world; if you impose upon them burdens and responsibilities reserved for later life,—burdens which even that later life finds a drain upon its strength,—you are inevitably lowering the vitality of the whole community of the working poor. And while what is true of the English child is equally true of the child of the alien, in the latter case, even when of British birth, the conditions are even worse, owing to the fact that the entire class to which it belongs, is under the ban of popular hatred.

"If it wasn't for the children helping me, I don't know what I should do."

These words, wrung from an alien mother the other day, struck me as significant, and I wondered whether those who are possibly aware of the hard, unceasing fight for existence which these women are forced to make, realize the part borne by the *children*. In the case mentioned, the mother, in addition to her housework, and catering for lodgers, is carrying on a bakery business during her husband's internment. The strain, which is naturally considerable, is rendered more acute by the fact of her separation from him, coupled with her anxiety for his health, which is suffering through his imprisonment. Often and often, as she told me with filling eyes, she felt as if the struggle would be too much for her, and that she must succumb.

It is here that the help and sympathy of her two girls is the saving power, for they do not only help her in the housework and with the shop, but do their utmost to cheer her up when she has temporarily lost heart.

I have heard of a most striking case of a boy of fourteen employed at a dairy at a wage of ten shillings a week, who, all the time his mother was in hospital, paid five shillings a week towards the board of his little sister with an aunt, and "did" for himself at home on the remaining five shillings, cooking, keeping the place clean, and mending his own clothes. If one stops to think what this means for a growing boy who is hard at work all day, with the price of living steadily rising, one cannot fail to perceive the heroism of the achievement.

It is this sense of the children's sufferings which has largely operated in the work of the Friends' Emergency Committee; because it was felt that, though great was the pressure of war conditions upon the poorer classes generally, the children of alien parents, even those whose mothers were British-born, would be likely to suffer more acutely than those whose parents could lay claim upon general British charities, such as the Prince of Wales' fund. Apart from shortness of food and inadequate clothing, the children of aliens as well as their parents, are, more often than not, the objects of aversion to those whose patriotism demands that the nationality of the father shall be visited upon the children. And so it comes that these poor little souls are deliberately left out in the cold, with their English mother, who had the temerity to marry their father

ten years before the war!

To think of children suffering is not, at any time, a pleasant thought; but when that suffering is aggravated by the hostility of grown-up persons who are supposed to have a more or less civilized, we will not say *Christian*, outlook upon life, we may be excused if we ask ourselves whether those who pride themselves on their patriotism which demands of its votaries a complete denial of every claim of humanity towards women and children who cannot help their birth, are not guilty of that very quality of hatred which they attribute to the "Hun."

OLAF BAKER.

Care of The Friends' Emergency Committee,
27 Chancery Lane, London, W. C.

AN OLD-TIME PROPHET TO-DAY.

It has been said that the genius of the Hebrew prophets lay not so much in the fact that they saw visions as in the spiritual perception by which they saw the divine *meaning* in them. We all see visions more or less, according to our open-mindedness. Some hear the divine call in every-day occurrences and through the logical working of the mind. With others it is surrounded with more mystery or romance or dramatic form. The value of the experience to us is that we recognize the truth when it speaks to us and keep our lamp trimmed by obeying the call.

A vivid illustration of a modern vision has recently come to my notice, which I wish to share with the readers of the INTELLIGENCER. It comes from a friend now past eighty-four, who always signs himself "Thy well-wishing Friend, Joseph Jones." Let him tell his story in his own language:

One First-day evening, several years ago now, I went to the post-office to mail a letter here in Richmond. As I hurried along and stepped on the sidewalk I distinctly heard a voice call to me, saying, "Stand still," and I did so; and as I was standing there the Catholic organ began playing, and I heard the voice again saying, "Go there," and I went immediately there and went in with the rest of the people. It appeared as though no one noticed me, and I went into the back part behind the congregation and stood there, for I was not permitted to sit down, but stood there with my hat on. As I looked around on the pictures and images I said to myself, "What, idols, and *here!*" and immediately there stood a man by my side clothed in shining garments, and he said to me, "What is one idol more than another?" And as I looked there immediately appeared a great city before me, with great walls around it. The streets were very broad, and the city was divided into wards, and each ward represented a denomination. As I looked along the great broad streets, I saw both branches of Friends away in the city looking for a place to establish a ward for themselves. The same man (he looked like the Son of man) said to me, meaning the Friends, "These are where they ought not to be." And as I looked at the city there appeared great golden letters on the wall, saying, "This is Babylon." And I remained there till the meeting broke, and I passed out with the congregation apparently unnoticed, for no one spoke to me.

Can we read any message in this story for ourselves to-day?

J. BARNARD WALTON.

RELIGION is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God.—H. G. Wells.

"He who knows only how to enjoy and not to endure, is ill-fitted to go down the stream of life in such a world as this."

—VAN DYKE—"Fisherman's Luck,"

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FOURTH MONTH 20, 1918

THE PROMISED LAND.

UNDER the local option law of New Jersey permitting the holding of special elections on the saloon question, more and more territory that has been "wet" is "going dry." Among these towns are some of special interest to Friends, and where indeed their influence has been a strong factor in bringing about the reform. Salem has adopted it, putting four large hotels out of the liquor business. Moorestown, one of the strongest Quaker communities, has "gone dry." Mullica Hill has voted saloons down by a majority of about 95, and Woodstown by about 40. Other towns are to vote on the question soon.

Our Friend Joel Borton says, "For twenty-five years I have worked to help bring about this reform, and it is a glad day for us who have agitated and waited so long."

The world seems to be aroused as never before on the subject of *waste*, and it is fast coming to realize that in our social order there is no other form of waste more complete and absolute than the waste of labor and wealth in producing what works nothing but evil and death.

H. F.

RUDOLPH BLANKENBURG.

THE city of William Penn has lost by death the man who probably did more than any other to redeem her from corrupt government, and to realize the aspirations and prayers of her Founder.

Though not actually a member of the Society of Friends, Rudolph Blankenburg often said that he was more of a Friend than anything else. His wife is a lifelong Friend, and the associations and ways of Friends were most congenial to him. He was a man of the type that we like to think of as Friendly, combining strength, purity, and great intellectual ability with simplicity and kindness,—a character that made even political foes his personal friends. His life may be said almost to embody the history of reform in the city government of Philadelphia. To that he devoted much of his time and thought, not merely while he was mayor, but for long years before, when he labored with a few other persistent reformers to redeem the city from the reproach of corruption that has so long clouded her fame.

He was deeply interested in equal suffrage, and in every cause which aimed to overthrow oppression and establish the rule of justice and right.

Such a life as that of Rudolph Blankenburg should be a spur to every citizen to join in the long campaign to end the reign of evil, and to make Philadelphia the home of reformed government, as well as the City of Brotherly Love.

H. F.

*Hate I hate with all my heart.
Fear's the only thing I fear.
And I'm going to do my part
Fighting them with smiling cheer.
Here's to Faith in God and Man!
Here's to Love and Courage true!
Fighting on that battle plan
All things I shall dare and do!*

—JOHN KENDRICK BANGS.

NOTE AND COMMENT.

"ESSENTIALS AND NON-ESSENTIALS."

COMMENTING on the editorial article with the above title, in the INTELLIGENCER of March 30th, I. W. Griscom, of Newtown, Pa., writes to the editor:—

Thou says: "What are the essentials, the real distinguished from other people by appearance, language or things of which there is no outward sign whatever? Would any of us wish to have it true that Friends could be distinguished from other peoples by appearance, language or manner of speech?" Here thou seems to confound the *spirit* of Christianity with the *fruit* thereof. It is true that the spirit of Christ is an unseen force. And it is for this reason that the real distinguishing characteristics of the true Christian must be the visible things that pertain to divinely regulated conduct or behavior. "The tree is known by its fruit." No other way is possible. The fruit here referred to obviously includes behavior or conduct. And it is likewise obvious that the divinely regulated behavior of a true Christian includes simplicity of dress, language, and of every other phase of conduct. Does it not clearly follow that simplicity of dress, language, etc., are essentials of Christian development? It is thus evident that the most essential of all the essentials of Christianity is such conduct as yielding to the influence of the divine spirit produces. If the behavior produced by the divine spirit does not distinguish the true Christian from other people, it follows that the government of the divine spirit and the government of the spirit of the world are indistinguishable. Again, let it be remembered that "By their fruits shall ye know them."—(Matt. 7:20.)

George Truman was probably the last of the prominent ministers in the so-called liberal branch of the religious Society of Friends, who maintained that the language of simplicity and of the Bible—the "plain language"—adopted by the founders of the Society of Friends, has an uplifting influence, because it is ordained by God, and hence the only language appropriate for those who are laboring to establish the "Kingdom of God" upon the earth. He said, the effect, that God is love, and that the language ordained by him must be the language of love, and, hence, the most appropriate form of speech wherewith to bear witness to the love of God and the brotherhood of mankind. If this is unsound doctrine, why do so many members of the Society of Friends prefer to use the "plain language" in their families, and among themselves, long after they have ceased to have any concern about using it in their intercourse with the world? Is it not because they have a secret sense of the fact that this "plain" language is peculiarly adapted to bind the two of friendship and to promote domestic felicity? Is it not because they perceive, subconsciously perhaps, that the corresponding language adopted by the world is cold and uninviting in comparison?

After pointing out the perversions of language involved in the popular names of the days of the week and the months of the year, I. W. Griscom adds:—

And then, there is the popular practice, in personal intercourse, of using the plural pronoun in addressing a single person; and the use of "Mister," "Mistress," "Sir," etc., in addressing each other. These practices had their origin in that benumbing form of false pride which demanded an assumption of personal superiority without regard to superior merit. And their perpetuation is incompatible with a sound, well-balanced development of true Christianity and true democracy.

Most of our boys have entered this war from high motives, they are going to risk all in the service of democracy. Equip them with comforts and weapons as we may, their greatest comfort and the finest weapon against which no soldiers of autocracy can stand, are their ideals. Woe to the man or woman who robs them of their ideals! They go to serve democracy, and democracy means brotherhood. Those who from soft places at home attempt to substitute for brotherhood hate and vengeance, the false servants of democracy, are disloyal with every breath, and are trying to rob our boys of that which in life or death will be their stay and comfort.—Unity.

LITERARY NOTES.

"THE COLLECTED POEMS OF JOHN
RUSSELL HAYES."

BY EDITH M. WINDER.

IN spite of a deep sense of inadequacy, it is a real joy to me to call attention in this way to the poetry of our own Swarthmore poet, John Russell Hayes, because, as I read again some of his familiar lines, I realize more than ever before, that he has a very important message for our time. He is one of the people who longs to share what has come to him, through travel, through study, through nature, and from people—most of all those people, including children, whom many of us would fail to discover, if the poets among us did not show us the beauty of their lives.

It would be well worth the time of even the most prosaic of us to enter with this poet into "the enchanted land where poets dwell," and receive through the few lines of a sonnet glimpses of the charm of Venice, Switzerland, or old Oxford town; share with him as far as we are able, the pathos and immortal hope of Keats or Shelley; and catch the spirit of his affection for Ireland and all her "ancient myth and legendary lore."

"O kindly of heart are the children of Erin,
'Tis they are the patriots loyal and true,
Daughters and sons of the land of St. Patrick,
O but the heart of me's longing for you!"

There is such a wealth of far-off things made familiar by his human interest in them, and the scholar's realm of thought becomes ours for the time, through the poet's desire to share. And yet, precious as this quality is, it is to me the smallest part of this poet's mission. He teaches us most of all how to discover the joy and beauty of all the common every-day scenes about us; the mingled fragrance of an old-fashioned garden,—

"The larkspur lifts on high its azure spires,
And up the arbor's lattices are rolled
The quaint nasturtium's many-colored fires;
The tall carnation's breast of faded gold
Is striped with many a faintly-flushing streak,
Pale as the tender tints that blush upon a baby's cheek."

the joys of Grandfather's farm,—
"Bring back again the apples, big and rosy-red and bright,—
I still can hear them thumping down in quiet of the night!
Bring back the luscious berries on the tangled brambles
there,
And the quaint old-fashioned melons with their flavor sweet
and rare."

or delight in the children's reading-room,—
"Where, wrapt in sunshine, beauty, color, joy,
The little readers spend long hours of bliss!"

There are numerous poems in this volume written for occasions, which have gladdened the hearts of listeners, and shown the deeper significance of the time, such as the "West Chester Centennial Ode," and others which have made famous many a scene on the old college camps. It is in these meditations upon incidents in the college life going on about him that the poet's rare humor, which is so keenly appreciated by his close friends and neighbors, and too little known to those who have not sought him, sparkles out through the lines. One of his later poems, "The Juryman's Dreams," has a fresh vein of it also, and makes us hope that this quality may appear more and more as time goes on. Closely akin to this humor is the delicate imaginative power that greets us early in the volume, in "Flowers and Fairies":

"A band of sweet blue violets,
All on an April day,
Went down into a sylvan dell
At hide-and-peek to play.
But while they played a bat flew by,

Which gave them such a fright
That every little countenance
Was changed to milky white."

The "Fairies' Supper" will delight any child-like heart. And behold "The Quaker-Lady!"

"Within a dewy woodland dell
I spied a Quaker-lady;
Her home was on a mossy bank
Where all was cool and shady.

And I saw her sitting there
So sweetly and demurely,
I said, 'There's peace within thy heart,
Dear Quaker-lady, surely!'"

We would expect the volume to be full of allusions to Quaker ways and worship. "Old Quaker Meeting-Houses" is one of the titles commonly seen on our Quaker book-shelves. The atmosphere of reverence and peace of this longer poem is most like that of Whittier, and reminds us of,

"Fair First-day morning steeped in summer calm."

How grateful we should be that this generation has produced among us such a truly Quaker poet. The little poem, "Mind the Light," (recently reprinted in the INTELLIGENCER) which has been set to music, is one of the truest expressions of the foundation stone of our faith.

I am always impressed with our great need as Friends of the message of those among us who have true appreciation of the beautiful in music, in art, and in poetry. Our noble ideal of the fulfillment of duty as the best expression of the religious life seems to have "o'erleaped itself and fallen on the other side," to the neglect of the natural enjoyment in the signs of God's love all about us. In our conscientious eagerness to do our full share of work, we have many of us failed to pause to worship at the shrines along the way of daily life. It is in this appeal to us and to those not so conscientious in the use of their time, that the poet finds his chief task:

"Waste not your hour! Turn from the noisy street,
And hand in hand with little children sweet,
Find God again among the forest shades,
By river shores and fields of waving wheat."

In these days, when our prophets are telling us that we need not expect to find our lives so care-free and joyful, that the demands of the weak and the suffering will be so constantly before us, and the old ways of pleasure overgrown with duller cares in the years to come, shall we not find that, after all, the real joys are lying all about us, in the beauty of the sunset, the tender wild flower blooming in its quiet nook, the kindness found in human hearts? In the little poem by John Oxenham, called "Our Share," recently seen in one of our publications, there is this timely thought:

"If we would build anew, and build to stay,
We must find God again, and go His way."

And in that marvelous chapter on "Hindrances and Difficulties," in Fosdick's little book, "The Meaning of Prayer," which has meant so much to many souls lately, he says: "Finding God is really letting God find us. . . . We find him as run-away children, weary of their escapade, find their father. They consent to be found by him." May the poet of Swarthmore and the Brandywine help us to realize that God is near, seeking us in all the beauty of His world and in the loving-kindness that dwells in the hearts of His children.

"And all of good the past hath had
Remains to make our own time glad,—
Our common daily life divine,
And every land a Palestine."

—WHITTIER.

THE WAY OF CONTAGION.

BY RUFUS M. JONES.*

We have seen that religion cannot be sundered from the intellectual currents, or from the moral undertakings, or from the social tasks of the world. It cannot be *merely* inward. It can preserve its inward power only as it lives in actual correspondence with its whole environment and becomes also outward. But the primary thing for Christ, we saw, was the attainment of an inner spirit, the seed-spirit of the Kingdom, the spirit of the beatitudes—the attainment of a type of life to which blessedness inherently attaches.

The question at once arises, how shall this inner spirit be spread and propagated? How is religion of the inner type to grow and expand? There are two characteristic ways of propagating religious ideas, of carrying spiritual discoveries into the life of the world. One way is the way of *organization*; the other way is the way of *contagion*. The way of organization, which is as old as human history, is too familiar to need any description. Our age has almost unlimited faith in it. If we wish to carry a live idea into action, we *organize*. We select officials. We make "motions." We pass resolutions. We appoint committees or boards or commissions. We hold endless conferences. We issue propaganda material. We have street processions. We use placards and billboards. We found institutions, and devise machinery. We have collisions between "pros" and "antis" and stir up enthusiasm and passion for our "cause." The Christian Church is probably the most impressive instance of organization in the entire history of man's undertakings. It has become, in its historical development, almost infinitely complex, with organizations within organizations and suborganizations within suborganizations. It has employed every known expedient, even the sword, for the advancement of its "cause," it has created a perfect maze of institutions and it has originated a vast variety of educational methods for carrying forward its truth.

But great as has been the historical emphasis on organization, it nevertheless occupies a very slender place in the consciousness of Christ. There is no clear indication that He appointed any officials, or organized any society, or founded any institution. There are two "sayings" in Matthew which use the word "Church," but they almost certainly bear the mark and coloring of a later time, when the Church had already come into existence and had formed its practices and its traditions. And even though the great "saying" at Cæsarea Philippi were accepted as the actual words of Jesus, it is still quite possible to see in it the announcement of a spiritual fellowship, spreading by inspiration and contagion, rather than the founding of an official institution. It is, no doubt, fortunate on the whole that the Church was organized, and that the great *idea* found a visible body through which to express itself, though nobody can fail to see that the Church, while meaning to propagate the gospel, has always profoundly modified and transformed it, and that it has brought into play a great many tendencies foreign to the original gospel.

Christ's way of propagating the truth—the way that inherently fits the inner life and spirit of the gospel of the Kingdom—was the way of personal *contagion*. Instead of founding an institution, or organizing an official society, or forming a system, or creating external machinery, He counted almost wholly upon the spontaneous and dynamic influence of life upon life, of personality upon personality. He would produce a new world, a new social order, through the contagions and transmissive character of personal goodness. He practically ignored, or positively rejected, the method of *restraint*, and trusted absolutely to the conquering

power of loyalty and consecration. It was His faith that, if you get into the world anywhere a *seed* of the Kingdom, a nucleus of persons who exhibit the blessed life, who are dedicated to expanding goodness, who rely implicitly on love and sympathy, who try in meek patience the slow method that is right, who still feel the clasping hands of love even when they go through pain and trial and loss, this seed-spirit will spread, this nucleus will enlarge and create a society. If the new spirit of passionate love, and of uncalculating goodness gets formed in one person, by a silent alchemy a group of persons will soon become permeated and charged with the same spirit, new conditions will be formed, and in time children will be born into a new social environment and will suck in new ideals with their mother's milk.

Persons of the blessed life, Christ says, are the saving *salt* of the earth. They carry their wholesome savor into everything they touch. They do not try to save themselves. They are ready like salt to dissolve and disappear, but, the more they give themselves away, the more antiseptic and preservative they become to the society in which they live. They keep the old world from spoiling and corrupting not by attack and restraint, not by excision and amputation, but by pouring the preservative savor of their lives of goodness into all the channels of the world. This preservative and saving influence on society depends, however, entirely on the continuance of the inner quality of life and it will be certain to cease if ever the salt lose its savor, *i.e.* if the *soul* of religion wanes or dies away and only the outer form of it remains.

But such lives are more than antiseptic and preservative; they are kindling and illuminative. They become "candles of the Lord." Candles emit their light and kindle other candles by burning themselves up and transmitting their name. When a life is set on fire, and is radiant with self-consuming love, it will invariably set other lives on fire. Such a person may teach many valuable ideas, he may organize many movements, he may attack many evil customs, but the best thing he will ever do will be to fuse and kindle other souls with the fire of his passion. His own burning, shining life is always his supreme service.

"The greatest legacy the hero leaves his race

Is—to have been a hero."

Such a person will be eager to decrease that his kindling power may increase. He will not care to save himself, or to reap a reward for his service. He may not even know that he is shining, like the early saint who "wist not that his face did shine." But for all that, men will see the way by his light and will catch the glory of living because he exhibits it. He can no more be hid than can a hill top city, or the headlight of a locomotive, or the newly risen sun.

That is Christ's way of spreading the life of the Kingdom, that is His method of propagating the inner spirit, and of producing a society of blessed people.

God has made you after his own plan, and he places you just where he wishes you to work with him to bring about the highest results for yourself. He has given you every opportunity. Make yourself what you will,—remember it lies with you. God can make no mistakes!—*Alice Freeman Palmer.*

CELSUS, a heathen philosopher, wrote an elaborate work against the Christians, about the middle of the second century. One of his grave allegations was in the following words:—"You will not bear arms in the service of the empire when your services are needed, and if all the nations should act upon this principle, the empire would be overrun by barbarians."—*Christian Non-Resistance, by Adin Ballou (1846).*

"The occasion is piled high with difficulty, and we must rise high, with the occasion."

—ABRAHAM LINCOLN.

*From his book entitled "The Inner Life," published (1916) by the Macmillan Company, New York. 194 pages.

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

Chairman, RUFUS M. JONES.
 Vice-Chairman, ALFRED G. SCATTERGOOD.
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 Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.
 Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

ON THE LAND: CAMILLE GIGOT.

BY HOWARD W. ELKINTON.

(Howard Elkinton, who learned to thresh in the Middle West, is one of a group of young Quakers doing all sorts of reconstruction work under the American Red Cross, in those parts of France where Germany's iron hand fell heaviest. His group has been threshing wheat in the barns of the Marne and Meuse—going out from Sermaize Monday mornings and living with the peasants until Saturday night. They take their American threshing-machines with them, and thresh in one village after another, often using German prisoners as their assistants. Except for a change of name, says Elkinton, the facts in this story are sufficiently true to be supported by an affidavit of the U. S. Consul.)

CAMILLE GIGOT was always a ne'er-do-well. He had made very few honest pennies, and those he had gathered together were scattered so quickly that even his wife could not snare them. Nevertheless fortune had, in a rough way, been good to him. By the caprice of inheritance he owned, before the war, two large bare-faced houses, a barn of surprising proportions, and out-houses that ran chiefly to chickens and rabbits, with a plentiful supply of rubbish and rats. Furthermore, he had married, in proper French style, a firm wife who could turn the key of authority around her fore-finger as if she were the richest dame in Auzencourt. It would not be doing justice to Gigot to forget his mother-in-law, to whom he had been most securely attached by marriage. She was a great addition to his family, measuring 115 inches around the girth. So large was she that only with the greatest effort she could squeeze into a railway carriage. (Madame Pomet, the Mayor's wife, shared these bits with us in a burst of confidential gossip.)

The Germans came in September, 1914, sweeping down upon unoffending Auzencourt. They sprinkled an abundance of gasoline about, and followed it with matches, so that Camille's houses were burnt to a cinder in less time than it takes to tell about it. The Germans found good use for the loose live-stock of the village, including Gigot's. For some reason, be it devilish plot that failed, or generosity, the Germans spared old Gigot's barn. The school-houses, whose elbows touched eaves with the barn, went up like tinder. The out-houses, like so much dry box-kindling, went up in a puff, leaving naught behind but little heaps of twisted washing-kettles, chimney plates, roasted door-knobs, and the like. There must have been something distasteful about Gigot's barn, for the flames that licked up the east end of Auzencourt, hardly touched the barn.

We agreed to thrash for Gigot as soon as we had finished for the Mayor. As far as the eye could see he needed help. The Mayor tried to give us a gentle warning about wheat with thistles in it, oats with briars, and barley with devil's needles, but his words fell on stony ground. We moved to Gigot's barn without incident, scotched the wheels of the thrasher, and prepared to thrash. There were no signs of good order in the barn, no milking-machines, no electric lights, not even mangers for the stock,—but such things make the eye leap from socket if found in Auzencourt. There was a very lame stove-pipe, made of two tin plates and a bottomless coffee-pot creeping stealthily out by the door. It all looked rather shabby.

Sitting at table it was impossible to do anything except survey all of the Gigot family's personal possessions. One great bed lurched uneasily from the corner. Separated from it by a water-barrel was another great bed, that of Madame Gigot's mother. This bed, without feet, rested on the floor, as if to lower the center of gravity; seeing it, we were reminded of the tale of Madame Pomet, the Mayor's wife, about the sick woman being kept in bed for three years stricken with a most virulent and dreadful disease. A great wood-chest stood to one side, with a sturdy

oak front that rebuffed the eye of the most curious. Upon a shelf close by a disorderly flock of wine bottles seemed to be huddling together in heaps of dust. Madame Gigot, thinking that the liquor should be kept together, had crowded a cider-cask and her milk-bottles into the same corner. Then there were old clothes, dirty shoes, garden baskets, kitchen pots, spilled about everywhere. You must remember that the eating-table took up most of one side of the room, flanked by the cook-stove on the right, and that there was no opening in the house other than that through which sifted in all the dust and dirt of the thrashing. This "poussiere" was especially brought to our attention through the hospitality of good Madame Gigot. She had slain a rabbit on our behalf for which we felt and expressed due thankfulness. But instead of plunging it directly into the pot, she pinned it by one hind foot to the rafters, just low enough to bump every passing head. It was upon this rabbit that the dust fell most thickly.

All in all we thought Gigot quite lucky, and told him as much. Naturally he drew a long face about his poverty and reduced circumstances. Whether the story we told him of the poor woman of Soumaine cheered him at all is doubtful. The woman of Soumaine lost husband and two sons in the early days of the war. The French battered her place to bits during the battle of the Marne. Having a few thousand francs hidden away, she invested the money in Russian securities. When we last saw her she was pelting down the main street of her town completely unnerved by the financial errors of the Bolsheviks. Gigot, we told him, was by comparison most fortunate.

But his wheat was horrible! Instead of sheaves there were great mats of weeds. Gigot blamed Manitoba and the seed. He held in his hand a half-dozen or so of the beards plucked from as many square yards, and in a burst of French vehemence explained that there was quite enough grain to warrant two hours thrashing. There was no question that the old duffer would lose money by the process, in paying for men and gasoline. We told him so in so many words. But he would have it the other way, so we conceded, comforting ourselves with the thought that by thrashing the filthy stuff we separated the weeds and so made the remainder more edible for the stock. But half a sack of wheat is no great yield for two acres!

Poor Gigot! He ran amuck with his help, so that two of them struck, leaving him to do two men's work, with the others in a terrible temper. Gigot had suffered more from his own shiftlessness. The Mayor sympathized with our thrashing troubles, and said, stroking his beard, as Mayors do! " 'Twas always like that,—before the war just the same."

When we finished our last meal, Camille Gigot outdid himself in thanking us. He appreciated our pains, so he said, but I very much doubt if the briars and prickles punished his hands as severely as ours. Warmed with his own wine, he commenced a long discourse on international friendships, how France and America had always been allies, how the ghost of Lafayette still stalked about, cementing the two nations; how the two nations should be joined under one flag if the ocean did not intervene. He finished by drinking deeply to our very good healths.

We thanked him for his toast, and again for his rabbit. Perhaps Gigot will do better after the war than before. If so, the Mayor will have to fiddle on another string.

A BELGIAN CHILDREN'S COLONY IN FRANCE.

FOUR of our workers—two English and two Americans—are now assisting in the care of some 600 Belgian children from Liège, whom the American Red Cross has brought away from their homes, as it is impossible for many of the mothers to provide for their families under the conditions that exist in Belgium to-day. They are housed in an old Carthusian monastery at Le Glandier, Pompadour, La Correz, in mid-France, to which they were taken some four months ago. While the Red Cross is financially responsible, the administration of the colony is in the hands of Captain Graux, representing the Belgian Queen. The children being all between six and fourteen years of age, the monastery has been turned into a big school. The Belgian army released a score of men teachers for the work; and other Belgians, refugees themselves, form the administrative staff. The Red Cross provides a medical staff of ten.

One of our American workers, H. H. Strater, writes:

"The monastery itself seems to have been made for the purpose. 'La Chartreuse' is a group of some thirty great and small buildings, shut in by the neighboring fields by a high wall. Nestling in the bottom of a beautifully wooded

valley, its white walls gleam in the sunshine on bright days, so that as one comes down the road from the railway there are glimpses of it through the trees.

"And what of the Friends' Mission? Captain Graux had liberal ideas of education, corresponding to those in England or America, although in Belgium things are patterned after the German system. When he was planning the colony he wished to secure seven young Americans, who would take charge of the boys when they were not in class with the seven Belgian teachers, who constituted the entire staff at the beginning. He wished also to secure seven young American women to take similar charge of the girls—hoping in both cases that the volunteers would be of such a kind as to implant what is best in Anglo-Saxon ideals in the children. But he could secure neither and for the girls he had to employ local French women teachers. Then, hearing of the Friends, he appealed to them for some young men workers.

THE EDUCATIONAL VALUE OF PLAY.

"When I came to Le Glandier in January, Captain Graux had just received word that fourteen more teachers would be released from the army; these would take general care of the children, so he asked the Friends for young men who would take special care of all the physical training of the children, girls and boys. So now there are two Englishmen—F. E. Moreton and Vickers—and two Americans—Edwin C. Zavitz and I—co-operating with the Belgians here. Captain Graux believes thoroughly in moulding children through their play for he was first to introduce Boy Scout work into Belgium before the war.

"And the children are most responsive. If ever a smile, a kind word, a desire to help the less fortunate were appreciated, they are by these little exiles. For although they call themselves 'rapatriés,' they all long to get back to Liège, war or no war, for in Belgium, home life is even stronger than in France or with us, and at Le Glandier, there are 600 children massed together. They are so lonely, lost in this sea of other children, that they cling to us at every opportunity, longing for a personal touch, a personal word. If we Friend workers have within us a spark of love surely we could find no better place to plant it.

A DISMAL SIGHT.

"When I first came, six weeks ago, it was a dismal sight. There were no classes then, and the seven teachers, worn-out by their impossible task, herded the children about like sheep, rapping them with canes, or cuffing them to keep some semblance of order. The children would huddle round the stoves in the refectory in great groups; there was no one to cheer them, nothing for them to do, except the various house duties which they welcomed. There is a great court in the center of the monastery, where a dozen pines form a hollow square. But the only children I ever saw on it, playing, was one disconsolate little group of five boys, half-heartedly pitching coins on a line. All the rest were within—some silent, some chattering, some talking of when they would get back to Belgium.

"I remember when the new teacher arrived and saw their task, the remark of one: '*Je voudrais mieux être là bas qu'ici* (I had better be at the front than here)'. And I shall never forget the first time I tried to get the girls to play. For they did not seem to know even how to play—there was no play in their hearts. But when it grew dark, and the others went to the refectory, a little group remained behind, clustering about me, holding my arms or my hands, or hanging on my coat—wanting—to know about America, and the people who had sent clothes and food to them—Belgian children that they had never seen—telling me about their sisters and their brothers, mothers and fathers, where they were and what they were doing—how soon did I think that they would get back to Belgium? So that when the time came for their supper, I could hardly bear to see them go, for they seemed so lonely. That, and similar talks we had with the girls—several before the open fire in the library—prompted us to ask if it might be possible for some Friends' women workers to come here. For the girls are even lonelier than the boys, as the French governesses fail to respond to their need for affection.

THE COURTYARD IN ANOTHER ASPECT.

"Three weeks ago Edwin Zavitz came, and with his experience in playground work we were able to take care of nearly all the children who were free and not in classes. Now Moreton and Vickers are here, so that at nearly all hours of the day the great court wears a different aspect from what it did formerly, when three boys ran away to Paris, chafing under the inactivity.

"There is always a game of football going on in the square between the trees, often as many as thirty playing,—for the game is association football, and easier to learn than the Rugby varieties. Then there is often another game in progress for the little fellows, or field hockey, for the girls, or basket-ball for the boys. But the girls like skipping—ropes best, or singing games. Then, in a corner some boys will be playing two-base baseball, known variously as 'one cat,' 'slugger,' or 'single-hand.' But the games do not matter so much; it is enough that they are learning to play, that there is color in their cheeks, like in their eyes, and happiness in their hearts.

"Often when the play is ended, they will crowd around us, and even kiss our hands to show their gratitude. One very sturdy little fellow, eleven years old, who has often acted as football captain, surprised me the other day by suddenly throwing his arms about my neck and asking for a kiss; I cannot conceive of an American street-boy in such a role. The little tots, girls and boys cluster about, clinging to hands, belts and legs in such a way that it is often hard to pay attention to the others. Many of the little girls call us 'papa.'

LEARNING TO ENJOY THE COUNTRY.

"Without the Chartreuse are the hills and the woods, and thither we take the older boys and girls whenever possible. The country is splendidly adapted to scouting. But since Liège is an industrial town (coal and iron), none of the children enjoy the country as we hope they will learn to do. But if any scenes could awaken a love of nature, those about here would. Since the boys love all things Indian Boy Scout work appeals to a great number. '*C'est vrai que vous êtes Indian* (It is true that you are an Indian),' I have often heard at my elbow. I tell them unendingly of wigwams and wampums, war-whoops and totems and papooses, for their appetites are thoroughly American."

FRIENDS' SERVICE NOTES.

OWING to applications from representatives of the Menonite and Brethren Churches for co-operation with Friends in reconstruction work, the Executive Board of the American Friends' Service Committee reports that it is ready to receive applications from members of these churches for reconstruction and relief work in France.

OUR workers in France have decided to issue a new monthly periodical entitled "Reconstruction." This will contain news of our work in all areas, and will combine the previous efforts *L'Equipe* and *L'Eclaircur* in France, and the *News Sheet* at home. The American Red Cross will very kindly be largely responsible financially.

IN the acknowledgment in the INTELLIGENCER of April 6th of contributions from Ohio Yearly Meeting, there was an error in the amount credited to Salem Monthly Meeting. It should have been \$200 instead of \$100.

CURRENT EVENTS.

TWO JOURNEYS TO SIBERIA.

ONE of the workers of the Friends' War Victims Relief Committee writes:

The first journey was made for the purpose of gathering information as to the position of the refugees in Siberia. The towns visited were Chelyabinsk, Elaterinburg, Perm, Yopa and Omsk, in Siberia. The following facts were elicited:

1. Refugees abound in all the above-named districts. The food question was, and is, the more acute on the European side of the Urals. On the other side food is comparatively plentiful. Medical aid is practically non-existent in either locality.
2. The refugees came from West and South-west Russia, and not a few even from Armenia. Many of the former had previously been sent to Tashkent, and in the course of their long journeyings their numbers had been sadly thinned.

PILOTING THE REFUGEES.

The second journey was one in which I acted as guide, or pilot to 500 of our Lyubimovka refugees, who had to leave the Buzuluk district owing to the scarcity of bread. It was the expressed wish of the refugees that I should do so,

so I duly travelled with them in cattle-wagons to this over-the-border, almost Siberian town of Chelyabinsk, about a thousand versts by rail from their sheltering homes in Lyubimovka.

We started on a very dark and miserable night. The drooping spirits of the refugees were still further lowered by a heavy shower of rain. The train, as usual, was very late, and in order to save time it scarcely stopped at all at the stations.

I got into a cattle-wagon about the middle of the train and found myself one of thirty-two flotsam and jetsam. As the train left the women left, and three Russian soldier-refugees, who were amongst our party, began to sing with the object of cheering up the women a bit. It was sad to see them crying on leaving the country-side where they had passed two such hard years of their lives; and here they were, forced to leave again, and go to a place of which they knew nothing. However, in the course of four or five hours, they resigned themselves to their fate and to hard facts, and very soon began to adapt themselves to their circumstances, showing kindness and consideration to one another.

CHANGING TRAINS UNDER DIFFICULTIES.

After seven hours travelling we arrived at Kinnell Junction, where all had to change trains. It was a fine cold autumn morning; the refugees were tired but very patient. As a railway strike had commenced at midnight the night before, one of the young soldier-refugees and I had to bestir ourselves and do what we could to prevent the whole party being stranded here. I spoke to the station master, who proved to be the kindly man he seemed, and we got off in a war train about two hours afterwards. This time the cattle-wagons were even less comfortable than the previous ones, but with the aid of a few planks we soon made them passable.

In the train the refugees had two meals a day, which mainly consisted of black bread and tea. I supplemented this with some of our tomatoes, carrots, raw cabbages and onions. To the children I gave some of our tinned milk, which has proved a great help. It was interesting to notice how all, even the soldiers, crossed themselves before their meals, and afterwards also if they did not forget.

OVER THE URALS.

Three days and three nights we travelled thus, all keeping wonderfully cheery during this long journey. They were specially interested in the view of the lovely Urals as our train slowly climbed over them. The rivers did not call forth so much attention as did the forest clad hills and the stony slopes of the mountains. The people came originally from a country where the Steppe is painfully flat, so this explains their wonder of the Urals. Finally we arrived at Chelyabinsk, and as I had been there before, I was able to help the refugees to no small extent.

The morning after our arrival we were shunted into a siding where there were about a thousand refugees. I distributed more cabbages and onions in the various wagons with a special view to helping our own refugees from the Lyubimovka district. Next day I distributed some potatoes and also some Russian butter for the children. But I also gave a share to some of the many other poor refugees from various districts in Central Russia.

A RUSSIAN NON-RESISTER.

One of the refugees in our party was rather an interesting case; I got to know him better on our journey. He had been in America, and came under the influence there of some Baptist teachers. Then he left America to return to his wife and children in Russia, and just after his arrival the war broke out. He was called up for military service, but refused to obey, saying he was a Christian and would not fight. He was sent to prison for five months, and after serving his sentence was transferred to his regiment. Again he said he could not fight, and this time he was sentenced to twenty-five stripes with the birch. The punishment was inflicted in the presence of a Russian doctor, and with such effect that Ivan was confined to hospital for four days. He was again sent back to his regiment but stood firm in his refusal. They threatened to shoot him, but as he would not give in, he was set free.

Later on he went to work as an engine-cleaner near Minsk. He was again called on to fight, but refusing, was handed over to the Cossacks. The latter, however, let him go free, and this last phase of his career occurred just when the Revolution broke out.

With this man I attended an Evangelical Meeting-house where some ten men with their wives and families were gathered. They called each other "brother" and "sister" and held a service of a very simple character. One of the men there had worked in the shipyards of San Francisco as a blacksmith's helper. This was while they were building cargo ships; but when they started to build torpedo-boats, he left, as did a few others also, objecting to build war-ships. He also was put in prison in Russia for refusing to be a soldier. These men were clean and self-respecting in appearance, and in their poverty seemed exceeding rich. They were considerate to one another also, and were evidently people of good character and honesty.

There was another interesting refugee, a woman with her family of two (her husband was dead). I advised her to settle in the country district round Chelyabinsk, where food and lodging were cheap; but her main desire was to find a place where she could attend her own Church—she was a Roman Catholic. Finally, with the aid of the local authorities, our refugees were located in and around the town, only some four families electing to go on to Omsk.

A LETTER FROM UDEN, HOLLAND.

ONE of our workers writes on 13th January: "Our Zaal is now transformed into a huge clothing workroom. For the last five months we have been occupied with clothes for Belgian children coming over into Holland for their month's holiday. A Dutch Committee makes all the arrangements, sending us materials and paying the wages. We had great difficulties at the beginning in teaching the girls, who knew very little about sewing; I could not get round the tables quickly enough to prevent them sewing on buttons upside down, or collars back to front—anything, so long as they had not got to think!

"Now we have 110 girls occupied, and clothes are coming in fairly rapidly. I see to the packing of the bales, and two very bright girls sort out all the garments, making the lists for me to check, and even pack. The authorities are delighted that we can employ such large numbers, as they have difficulty in finding work for all during the winter. We have 70 women also doing knitting at home, and they come two afternoons a week to give in the stockings and receive wool, which has to be most carefully weighed."

HAROLD J. MORLAND.

A. RUTH FRY.

PENN WAMPUM TREATY BELTS—two valuable early records—the Penn Wampum Belts presented to William Penn by the Pennsylvania Indians—are to remain on American soil. These historic specimens will be exhibited in the new Museum of the American Indian, Heye Foundation, New York City, Penn said to these denizens of the forest:

"We are met on the path of mutual respect and fair dealing. No advantage will be taken on either side, but all shall be openness and love. I will not call you children, for even parents sometimes chide their children too severely; nor brothers, for even brothers sometimes differ. Our friendship I will not liken to a chain, for that the rain might rust or a fallen tree might break. We are all one flesh and blood."
—*Southern Workman.*

The National Association for the advancement of colored people has protested to Governor Bickett, of North Carolina, against the failure of the officers to apprehend the lynch-ers of Peter Bazemore, a nineteen-year-old youth accused of an assault on the wife of a white farmer, who was lynched at Lewistown, N. C., on March 23, fifteen minutes after having been found. The association writes:

"In this time of national crisis, when President Wilson's moral leadership has placed American statesmanship upon so high a level that the eyes of all the world are on America, the whole nation looks in amazement and deep chagrin at the spectacle of lynching and mob violence unrebuked in any of our states."

*"One ship drives east and another drives west
With the self-same winds that blow.
'Tis the set of the sails, and not the gales,
Which tells the way they go.*

*"Like the winds of the sea are the winds of fate
As we voyage along through life;
'Tis the set of the soul that decides its goal,
And not the calm or the strife."*

*"In running their race, men of birth look back too much,
which is the mark of a bad runner."* —BACON.

CURRENT EVENTS.

OLD NEW YORK MEETING-HOUSE BURNED.

A. H. MOORE, of Moore's Mills, Dutchess County, New York, sends this information, clipped from a local newspaper:

In the burning of the old Quaker Church at Pleasant Valley, (near Poughkeepsie, N. Y.) the village has lost one of the oldest buildings and its most important landmark. The origin of the fire is a mystery. It is said that the old church will probably not be rebuilt.

The old church was located on the road leading north from the hotel in the center of the village. It was a quaint structure more than a hundred years old. Services were held there occasionally by the Society of Friends. The building was used as a hall by the Pleasant Valley Grange. In addition to the church, the sheds were destroyed. The gaunt stone walls of the old building stand out conspicuously and attract much attention.

Our correspondent adds, "Friends have called meetings there once a year, which were largely attended by the public. The last was held last summer, and we were favored to have the ministry of Caroline Worth, then a guest of Alfred Moore and wife."

HAVERFORD GETS OLD BOOKS.

THE extensive library on Pennsylvania Quakers of the late Charles Roberts, of Philadelphia, was sold on April 10th in New York, says the *Evening Bulletin*. The leading price of the first session was \$420, paid by Curtiss Walter for William Coddington's "Boston Quaker Persecution" of the year 1674. Nearly \$500 was expended by a representative of Haverford College for several books of collections of tracts dealing with the early days of the Society of Friends. At the night session the Haverford College representative paid \$410 for William Penn's "Articles, Settlement and Offices of the Free Society of Traders in Pennsylvania," printed in 1682. The college also acquired "Plantation Work of This Generation," by William Coddington, printed in 1682.

FELLOWSHIPS AT SWARTHMORE.

EDITH WILSON MENDENHALL, of Swarthmore College, has been awarded the Lucretia Mott fellowship of \$525, the highest tribute to the scholarly attainments of a young woman offered at the college. Miss Mendenhall expects to enter Columbia next year to take the course for teachers. The award was made at the annual meeting of the Somerville Literary Society of Swarthmore College. Miss Mendenhall was chosen from six candidates, all of whom had measured up to the requirements and been declared eligible.

A second award was made at the meeting of the Somerville Society. Miss Edna Tyson received the Martha E. Tyson fellowship of \$450 for graduate study. Miss Tyson is not related to the donor. She has been teaching school at Reading, Pa., for the last six years.

FRIENDS IN PHILADELPHIA.

THE regular meeting of the Philadelphia Young Friends' Association was called to order by the Chairman, Herbert S. Conrad, Fourth month 8th, in the auditorium.

The Chairman announced that the Board of Directors had authorized the general manager to use the association office in promoting the sale of Liberty Bonds.

The Executive Committee reported that the regular 5th Monthly Meeting would be held in conjunction with the Young Friends' Association Meeting, Second-day evening of Yearly Meeting week.

The secretary of the Sectional Committee reported four visits made since last report, a conference to be held at Frankford Meeting-house, Fourth month 28th, at 3.30 p.m., and a devotional meeting to be held in the auditorium at 7.45 p.m.

A series of Round-table Talks arranged by Walker E. Linvill and Edith V. Power were interesting and enjoyable.

Subjects and leaders:—"Birthright membership," Sue C. Windle; "How to get the most out of a religious meeting," Ella R. Bicknell; "Liberty Bonds," Rebecca Ellis Harrop; "How to build up a First-day School," Samuel Hagner; "Government Ownership of Railroads," Arthur Bunting Stern; "Guessing Advertisements," Lucy Aiken; Humorous, Samuel J. Finley.

LINDA E. BICKNELL,
Assistant Secretary.

CHANGE AT SANDY SPRING.

R. BENTLEY THOMAS, clerk, sends notice that the hour of Sandy Spring (Maryland) Meeting for worship on First-days, has been changed from half-past ten to eleven o'clock.

BIRTHS.

BROOMALL.—On Third month 2nd, to Aubrey L. and Adellade Weir Broomall, of Wilkinsburg, Pa., a daughter, named BEATRICE BROOMALL.

MARRIAGES.

BRICK-KNIGHT.—In Medford Meeting-house, N. J., under care of Medford Monthly Meeting on Third month 28th, JOSEPH ROGERS BRICK, son of Harry and Lorena Rogers Brick, of Medford, and VERNA L. KNIGHT, daughter of Harry L. and Lillie Knight, of Medford, N. J.

DEATHS.

ANGELL.—At Plainfield, N. J., on Fourth-day Fourth month 10th, WILLIAM W. ANOELL, in his 97th year.

EVES.—At Medford, N. J., First-day, Fourth month 14th, JANE E. EVES, aged 85 years.

HOWER.—On Fourth-day, Third month 13th, DONALD KESTER HOWER, only child of Edwin E. and Martha A. (Kester) Hower, aged 1 year 11 mo. and 11 days.

RHOADS.—On Fourth month 14th, ANNA RHOADS, of Media Pa., aged 86 years.

TILTON.—On Third-day, Fourth month 9th, after an illness of three months, MARY ELIZABETH, beloved daughter of Edward Lippincott and Mary Bigelow Tilton, in the 15th year of her age.

WARE.—Near Woodstown, N. J., Fourth month 10th, SARAH A. WARE, aged 73 years.

COMING EVENTS.

20th—Concord First-day School Union at Lansdowne, Pa., 10 a.m. Address by Elbert Russell.

20th—Entertainment for benefit of Young Friends' Aid Association, in gymnasium of Friends' Seminary, 226 N. 16th St., at 8 p.m. Admission, 35 cents. Social hour and dancing afterwards.

20th—Concord First-day School Union will be held at Lansdowne Meeting-house, Owen Avenue, at 10 a.m. and 1.45 p.m. In the morning, Lydia C. Engle will talk on "Helps for First-day School Teachers"; and there will be a paper on "The Children and Meeting." In the afternoon, Elbert Russell will talk on "Religious Education."

20th—Haddonfield First-day School Union will be held at Moorestown, N. J., at 10.30 a.m. Elizabeth W. Collins, of Swarthmore, will address the afternoon meeting on "Teaching the Old Testament in First-day Schools."

21st—Philadelphia Quarterly Meeting's Visiting Committee will visit Schuylkill Meeting at 10.30 a.m.

21st, First-day—George A. Walton expects to be present at meeting at 35th St. and Lancaster Ave., Philadelphia.

21st—At 15th and Race Sts., Philadelphia, Conference Class on "Internationalism" at 11.40 a.m., after the meeting for worship. Subject, "The Christian Church and the War—Its uncertain tone and its futility—The Catholic Church—The World Alliance of Churches." Dr. William I. Hull, Leader.

21st—Sixth talk on the Hebrew Prophets by Henry J. Cadbury, Ph. D., Library of Friends' Central School, 15th and Race Sts., 7 p.m., preceded by a supper, 5.30 p.m. Those who cannot conveniently attend the supper will be welcome at the lecture.

21st—First-day School Conference at Meeting-house, Flushing, L. I., N. Y. All Friends interested in the First-day Schools of New York Yearly Meeting, and their improvement, are invited to attend meeting in the morning, and the conference at 2.30 p.m. They are asked to bring a box lunch. Grace Brown will be present.

21st—Isaac Wilson expects to be present at the meeting for worship at York, Pa.

21st—Daniel Batchellor expects to attend a meeting of the Boston Group of Friends and others, at Cambridge, Mass.

23rd—Western Quarterly Meeting, at London Grove, Pa.

24th—Chester Monthly Meeting at Providence, 2.30 p.m. Charles Palmer, Clerk.

24th—At the monthly gathering of Chicago Friends of both branches,

4413 Indiana Ave., 8 p.m., a lecture will be given on "The League to Enforce Peace; its Aims and Ideals," by Dr. Horace S. Oakley of Chicago, one of the leading organizers of the league.

25th—Calm Quarterly Meeting, at Christiana, Pa.

27th—Bucks First-day School Union at Buckingham at 10.30 a.m. Those desiring to attend will be met by automobile truck at Furlong upon arrival of trolley at 10.20 a.m. (Government time), and for which 10c each way will be charged.

27th—Prairie Grove Quarterly Meeting, at Monroe, Neb.

27th—Westbury Quarterly Meeting at 10.30 a.m., Brooklyn Meeting-house, 110 Schermerhorn St. Daniel Batchellor expects to attend. Lecture on philanthropic or social subject in afternoon at 2.30.

28th, First-day—Members of the Sectional Committee of Philadelphia Young Friends' Association expect to be present at Meeting at 15th and Race Sts.

28th, First-day—Meeting for worship at 15th and Race, Philadelphia, 10.30 a.m. Conference class on "Internationalism" at 11.40. Subject, "The Friends and the War—Friends in England—In America—Have we a Peace Program?" Dr. Jesse H. Holmes, leader.

28th—Daniel Batchellor expects to attend meeting in Brooklyn, N. Y., at 11 a.m.

28th—Daniel Batchellor expects to attend meeting in Newark, N. J., at 3.30 p.m.

28th—Conference at Frankford (Unity and Wain Sts.) 3.30 p.m. "Fundamentals of Religion," Ella R. Bicknell. "Jesus as a Reformer," Arthur Bunting Stern. "The Meeting for Worship," Joseph Harold Watson.

28th—Evan T. Worthington will attend Park Ave. Meeting, Baltimore.

28th—Devotional Meeting, Philadelphia Young Friends' Association, 15th and Cherry Sts., 7.45 p.m.

28th—At Green Street Meeting-house, Germantown, Bible Class in the evening, led by Henry J. Cadbury. Supper at 6.30 p.m.

28th—Philadelphia Quarterly Meeting's Visiting Committee will visit Valley Meeting at 10.30 a.m.

30th—Concord Quarterly Meeting, 10 a.m., at Wilmington.

FIFTH MONTH.

1st—Purchase Quarterly Meeting, held at Anawalk, N. Y. at 11 a.m. Meeting of Ministry and Counsel at 10 a.m. Friends' Association at 2.30 p.m. Subject: "True Democracy and its Underlying Principles, Applied to Christianity." Joel Borton expects to attend. The train on Putnam Division leaves Sedgwick Ave. Station at 7.26 a.m., Elmsford 8.29, Millwood 9.01, Anawalk 9.30. Returning leaves Yorktown Heights at 4.45 p.m.

Of 756 Baltimore children between 2 and 7, only 29 per cent. are now having fresh milk to drink as against 60 per cent. a year ago. And only 20, or less than 3 per cent. of the children studied, are having as much as three cups a day.

Rugs Marked at Savings That Urge Immediate Purchase

Reductions of 10 to 25 Per Cent., and Our Regular Prices Are Less Than Present Market Value

At the beginning of this Semi-annual Sale of STANDARD RUGS, we made the statement that the costs of Rugs would continue to advance, and advised our customers to BUY RUGS HERE and BUY THEM NOW. Recent market developments have made this advice of even greater importance to the prospective purchaser. We get reports of increased prices from various mills nearly every day.

Our stocks are the largest in our history, but as Rugs are taken from our wholesale stocks, after this Sale, they will be marked at the advanced prices, in accordance with the increased cost to us.

The following list will show that nearly every good manufacturer in the Carpet and Rug business is represented in our stock:

Rugs at Reductions of 10 to 25 per cent.

Dornan's Wiltone Rugs	Sloane's Karnak Wilton Rugs
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PHILADELPHIA, PA.

MARKET STREET EIGHTH STREET FILBERT STREET

WANTED.

WANTED, PRINCIPAL FOR FRIENDS' Academy, Locust Valley, New York. A member of the Society of Friends who is married much preferred. Principal has a cottage on school grounds. F. E. Willets, President, Glen Cove, N. Y.

MINUTES OF ILLINOIS YEARLY meeting.—I will pay fifty cents each for one copy of the minutes of the years 1878, 1879, 1881, 1882, 1884. Thomas A. Jenkins, 824 E. 58th St., Chicago, Ill.

WANTED.—STENOGRAPHER AND Typewriter on farm. H. T. Pancoast, Purcellville, Va.

WANTED—POSITION. DURING SUMMER as mother's helper or nurse for invalid by young colored woman, teacher in one of our Southern schools; a good reader. Address M 326, Intelligencer Office.

WANTED—A CAPABLE, PRACTICAL woman as housekeeper in small family of adults. F 267, Intelligencer Office.

WANTED—A REFINED MIDDLE-aged woman to assist with housework, for two elderly people. Address H 268, INTELLIGENCER Office.

WANTED—POSITION AS TEACHER in Domestic Arts for September, 1918. Private school preferred. References given. Address P 270, INTELLIGENCER Office.

WANTED—HOUSEKEEPER IN A Friend's family of two adults. Address THADDEUS S. KENDERDINE, Newtown, Penna.

FRIEND, TEACHER, WILL TRAIN OR tutor girls of 12 to 15, in Lake George summer camp. Interview necessary. D 269, INTELLIGENCER Office.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

FOURTH MONTH 20, 1918

Conservative Bonds Yielding 5½ per cent. and 6 per cent. Are easily obtainable at present

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Philadelphia Young Friends' Association

140 N. 15th STREET, PHILADELPHIA

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Regular table d'hote meals, 40 and 50 cents, or a la carte service. Breakfast, 7 to 9 a.m. Luncheon, 12 to 2 p.m. Dinner, 6 to 7.30 p.m.

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee:

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquila J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

\$24 spent by one advertiser in the **INTELLIGENCER** brought cash responses amounting to \$107. Yet one insertion costs only 84 cents an inch.



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GEORGE B. COCK, Stenographer
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Established 1896. Experience 40 years;
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Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

FOURTH MONTH 27, 1918

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Main Retail Stores: 9 S. 15th Street
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140 N. 15th Street, Philadelphia.

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Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.

MRS. A. W. WHEELER.

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THE readers of FRIENDS' INTELLIGENCER should be interested in the cottages for rent at Buck Hill Falls this season. We surely are interested in interesting them. The following is a list giving the number of bedrooms and bath-room facilities. Where there is a star (*) it indicates as to bedrooms a sleeping-porch, as to bath-rooms additional toilet facilities, but not complete bath-rooms.

COTTAGE	BATH-ROOMS	BED-ROOMS	PRICE.
The Brambles	1*	5*	\$325
Greenbriar Lodge	2*	8	800
Primrose	2*	10*	1200
Valley View	1	4	600
Stonehenge	2*	7	650
The Nutshell	1*	5*	475
Floralba Lodge	1	4	430
Chetolah	1	6*	625
Hillside	1	2	275
Waldeck	1*	6	500
Igloo Nuna	1	5	500
Qui-y-tude	1	4	360
Woodcleft	1*	6	750
As You Like It	2*	7*	750
Dogwood Camp	1*	5*	750
Waldfried	1*	7	500
Edarth	2	3	350
North View	3	9	700
The Cairns	2	6	550
Evergreen	1	4	358
Pin Oaks	2	9	500
Okeby	1*	4	350
Kennett Lodge	2	8*	600
Turnin	2	6	640
Shady Oaks	2	8*	550
Laurel Lea	2	8	550
Arbutus Lodge	1*	3	275
Top Not	2*	8	550
Hawthorne Lodge	1*	5	475
Indianola	2	6*	675
Fern Lodge	1*	5	400
Newell	1*	5*	500
Woodland	2*	6*	650
Eastover	2	5*	500
Wyndecote	2	4*	600
The Nook	1	4	375
Rockland	2*	9*	800
Hidaway	2	6*	660
Foulk Bungalow	1	1	105
Atlanta	3*	6*	1000
Grattan Bungalow	1	4	

Many of these are under options which may or may not be exercised. We urge our FRIENDS' INTELLIGENCER Friends and their friends to take the matter up without delay, while the assortment is the best.

BUCK HILL FALLS CO.

Buck Hill Falls, Penna.

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Pacific Avenue, opposite Park Place
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25 answers. "I advertised in the INTELLIGENCER for a nurse," says a subscriber, "and received twenty-five applications in response." Rate, one cent a word. Smallest ad. 25c.

FRIENDS' INTELLIGENCER

Published weekly at No. 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager.

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To CONTRIBUTORS.—The editor cannot undertake to keep or care for unsolicited manuscripts. If sufficient postage is enclosed, manuscripts not used will be returned.

ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. On OUTSIDE COVER PAGE, 10 cents a line, or \$1.40 per inch. Smallest advertisement, 25 cents.

For a FULL PAGE inside, \$24.00; outside cover page, \$40.00.

On orders for ten or more insertions, TEN per cent. discount. No charge for change of matter.

"Wants" and other classified advertisements, in plain type, no display, one cent a word each insertion. Smallest advertisement, 25 cents.

Notices and advertisements for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

Make checks payable to FRIENDS' INTELLIGENCER.



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Bundhar Wilton
DURABLE AS IRON
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Beads unstrung, 50c per hundred. Beads strung with pearls, 80c per hundred.

Beads strung, plain, 60c per hundred. These beads are made of different colored paper wound and shellaced to keep perfect.

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Remember the shortage there is going to be in men to do the work.

Remember the millions of men that are being taken out of various trades to fight the battle for liberty.

Call and see the Appliances in operation and let us advise with you as to costs, etc.

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PHILADELPHIA—ATLANTIC CITY

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S. N. Longstreth, 5318 Baynton St., Gtn. William H. Gaskill, 3201 Arch St. Aquila J. Linvill, 1931 North Gratz St. Charles F. Jenkins, 232 South Seventh St.

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for democracy for U. S.

CHICKS—EGGS

WM. D. RIDGWAY

R. D. No. 6 Bethayres, Pa.

Homes During Yearly Meeting Week.

Friends expecting to attend Philadelphia Yearly Meeting and wishing the assistance of the committee appointed by the two Monthly Meetings of Philadelphia to help Friends in securing suitable homes, are asked to communicate with Almira P. Harlan, Fifteenth and Race Streets, Philadelphia, and they will be furnished with a list from which they can select and engage rooms for themselves.

Persons willing to assist in the dining-room during Yearly Meeting week will please communicate with Esther W. Fell, 433 School Lane, Germantown, Philadelphia.

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Seventh month 1st to Eighth month 10th, 1918.

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SWARTHMORE, PA.
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Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to

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COUNTRY HOME SCHOOL FOR

young children, Friends' family, near meeting. Six resident pupils. Terms, \$600. **MARY NICHOLS COX, D. Sc.,** Directress, Chappaqua, N. Y.

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, FOURTH MONTH 27, 1918

{ Volume LXXXV
Number 17

A PRAYER FOR GUIDANCE.

BY JOHN W. CHADWICK.

ETERNAL Ruler of the ceaseless round
Of circling planets singing on their way;
Guide of the nations from the night profound
Into the glory of the perfect day;
Rule in our hearts, that we may ever be
Guided, and strengthened, and upheld, by thee.

We are of thee, the children of thy love,
The brothers of thy well-beloved Son.
Descend, O Holy Spirit! like a dove,
Into our hearts, that we may be as one,—
As one with thee, to whom we ever tend;
As one with him, our brother and our friend.

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes thy children free
To follow truth, and thus to follow thee.

Oh! clothe us with thy heavenly armor, Lord,—
Thy trusty shield, thy sword of love divine;
Our inspiration be thy constant word;
We ask no victories that are not thine;
Give or withhold, let pain or pleasure be,
Enough to know that we are serving thee.

PUBLIC WORSHIP AS AN AID TO SPIRITUAL LIFE.

Written for the Week-end Conference of Haverford Summer
School, June 28th, 1914.

BY ANNA MOORE CADBURY.

WHETHER in the "high places" of Baal or the Catacombs of Rome, whether as ancient as the Druids or as modern as Christian Science, in the pomp of St. Peter's or the silence of a Friends' meeting, always and everywhere men have followed a common instinct and express veneration, fear or love of the supreme Being through group fellowship in worship. Manifest as have been its expressions in various religions and changing times, the instinct for united worship has been strong, and the effort to meet the felt need has been almost universal.

All worship which goes beyond form into *life* is an effort to reach out beyond the natural and finite into the supernatural and infinite, to reach beyond the self into God. Some men find this touch with the Infinite more easily through the sensuous appeal of a ritualistic service, others through the leadership of a priest or minister. To us who love and have learned to use the silent gathering of Friends of God, he speaks through the stillness, direct to the waiting heart.

I shall not go into a discussion of the nature and significance of our form of worship. That has been done recently by too many abler writers for me to venture on it here. But in actual experience, each of us, I judge, has known at times the real meaning of group worship in a Friends' meeting. Out of the waiting silence has risen one common tide of thought and feeling, till the whole body of worshippers was pulsating with life as one great organism. In a recent number of "Present Day Papers" the editor says: This corporate silence tends to produce a kind of borderland state of consciousness in which the deeper strata of the inner life come into functions in ways not usual in our more focused and action-centered consciousness, new reservoirs of energy seem to be tapped, the roots of

the being seem to be bathed by fresh bubblings of the waters of life and the soul, now far more sensitive than ordinarily, seems to come in sight of truths which eye has not seen nor ear heard, nor the logic-mill of the mind ground out, and larger life purposes seem to form as though influences from above were pulling at the will."

Group worship, then, does have a distinct and important place in the building up of spiritual life. It broadens our spiritual horizon, it deepens our sense of the common need and of God's power to meet that need, it leads us into larger sympathy and into greater responsibility for service. It opens new visions of truth, especially as it affects the whole group. To us who are Friends, the meeting with others in silent waiting offers in a peculiar way an opportunity for the working of God's spirit in the individual heart, and at the same time the reaching out to others in silent or spoken fellowship, so that each worshipper is a gainer by so much as every other enters into vital touch with the divine. It is as if the current of life were strengthened by each individual stream that composes it.

Our form of worship is, then, we believe, an aid to spiritual life, and I use the expression "form of worship" in the sense generally meant by Friends in using it. But it is quite as possible for silent meetings to become mere hollow form as for the most formal ritual to do so. What can be more empty than the form of a Friends' meeting. I remember to have heard more than one Friend speak with evident satisfaction of belonging to a meeting which had been kept up for long years without any minister and with practically no vocal service. I cannot imagine such a condition being true of a meeting of Friends in George Fox's lifetime. I cannot think so abnormal a condition could escape much mere formality of worship, so far as the general membership was concerned.

I take it the purpose of the committee in giving the subject was to have us as Friends in this conference, especially younger Friends, consider very frankly and sincerely and personally what our meetings for worship mean to us, and whether they may not and should not mean more than they do.

We speak frequently of "meeting for worship on a basis of silence," and I wonder if we think *through* the words and their real significance. Let us go a little more fully into the meaning of the word worship. Worship may express itself in many ways, but essentially it is the effort of the human heart to know God, and to enter into communion with his spirit.

We know, I trust, what it is in the closest human friendship to speak heart to heart with perfect freedom and unrestraint, without fear of misunderstanding,—to realize a love so deep and sure that we not only trust it implicitly, but we go to it for help in difficulty, for courage in discouragement, for strength in weakness, for comradeship in joy, for sympathy in sorrow, for inspiration to live up to the best that is in us. Such a human experience helps us to a realization of the friendship, exalted and perfected beyond human possibility, which the spirit of God seeks to hold with men who love him. Such a close relationship with the Great Friend will find expression in all the activities of life, in private or in public worship, but a silent meeting offers especial opportunity for it. And if we, individually, could come to our public

worship with the sense of the Father's overshadowing and outreaching love strong upon us, we should be in readiness to receive and to share the fullest benefit of the common worship, and so we should be able to enter into the fellowship of souls reaching out to respond to the enfolding, yearning love of the great heart of God, and to wait hushed in the stillness of his presence, our minds quickened by the power of his spirit to penetrate into new openings of truth, to grasp a large and fuller knowledge of him. And as we worshipped together, our individual needs and aspirations would expand into a sense of the needs and possibilities of the whole body and our love and sympathy broaden to include the whole group.

I quote the following from T. B. Glover:

"When it is real worship, common worship may take the individual soul a good deal further than it may go alone. We make the atmosphere for each other. Prayer, when it is the common activity in one place at one time of a community of like experience, may reach a higher plane than we have known before, not as a matter of mere emotion, but with results that do not pass away."

We have been speaking of the meaning of the word worship, especially as used of a group, and now we ask the meaning of the phrase, "on a basis of silence." What is the significance of silence in a Friends' meeting? It is altogether possible, as I suggested before, to make a *form* of our silent worship, and to forget that of itself silence has no value. It is only a means to a greater end, it is only an opportunity for soul communion, an environment which appeals to us as conducive to worship—not worship itself. It may be the merest hollow shell, unless made vital by spiritual life.

I believe it is altogether possible in this atmosphere of silence for a whole group of waiting earnest worshippers to be merged into spiritual communion, and to worship as one soul, without any voicing of the common feeling; but such experience in its fullness is rare, and probably rightly so. More often out of the silence of waiting hearts comes a definite call to some one to voice the feeling of the group of worshippers. Very rarely in such a group will all the worshippers be equally experienced, equally clear in vision. There will often be some weak, ignorant and needy, to whom the stranger can give aid. Vocal expression often unites the meeting more closely by giving a definite thought-form to the worship; it clarifies and intensifies the common emotion, it lifts the meeting into a yet higher harmony, and besides leaves a definite message to take away from the meeting for help and inspiration in daily life.

The religion of Jesus is always two-fold in its expression. The heart that his love touches reaches *up* to him, and *out* to others. As we live in his spirit, our worship will express this two-fold phase. In the average meeting for worship, as we join the silence in waiting attitude of mind heart, it seems to me that our first purpose and effort should be to put away all hindrance and to come into the presence of the Father; to ask him in sincerity of heart, "Father, give me the blessing thou seest I need," and then to ask, "Father, canst thou make me a blessing to anyone *else*?"

It may be he will show us that we can be most helpful by silently adding our share to the spiritual uplift of the meeting; it may be that the message given us may be for the strengthening of other hearts. Certainly we should wait always for definite promptings from his spirit, for unmistakable call to vocal service, before we offer it. But I do believe that if we would hold ourselves in willing and humble readiness to do his bidding, be ready as he asks us to pass on the message, that the tide of power in our meetings would rise higher and the spiritual life of our membership be increased.

Out of this feeling of responsibility for the worship of the group as well as of the individual should grow that spirit of Christian fellowship which was so strong a feature of the early church and of early Friends. Christianity is a religion of love, and the sense of brotherhood which belongs to group worship is one of its strongest spiritual advantages. No meeting has been all that it should be, if we do not leave it more social, more loving. This sense of kinship of spirit goes out with us into other intercourse with our fellow-members, sweetens and enriches our every-day relations, and reaches even out beyond our circle to the broader fellowship. Surely this human touch is an aid to growth in grace.

Also out of this sense of responsibility for the group should develop a strong and edifying ministry,—a ministry whose thought and intent is not to relieve its own mind, but to speak to the upbuilding of the church; a ministry not hedged about by an abnormal idea that ministers are a class set apart and used as mere speaking-trumpets for a divine message, but men and women in the midst of life, with aspirations, ideals, struggles, feelings, thoughts, and weaknesses like the rest of us. Have we not too often, in our reverence for the divine message, given an abnormal sanctity to the messenger? As each member of the meeting waits in willing readiness before the Great Guide to follow his direction, spontaneously and naturally those whom he wishes to use in vocal service will grow into usefulness to the meeting, and their gift be recognized by the church.

And let us not forget that he can use gifts which we have *not* recognized. Often a message from an unexpected source brings great blessing. Some man in the midst of the perplexities and responsibilities of business life may speak to the needs of his fellows. A few sincere words from some younger member may bring courage and help to other young hearts and quicken the pulse of the whole company.

I do not want to over-emphasize vocal service in our meeting, but I do want to urge great freedom under the guidance of the spirit and glad response to his bidding. I think we would do well sometimes to change our phrase, "Meetings for worship on a basis of silence," for "Meetings for worship on a basis of freedom." So should we come nearer the real ideal for a Friends' meeting.

In meetings where such freedom prevails there is large place for the gift of elders, men and women of spiritual experience, of large sympathy, of tact and Christian grace, of insight into character, and who are active in the service laid upon them. We have some such among us, but we need more. An earnest appeal has gone up, especially from our younger members, for the encouragement, the help and guidance and loving correction of such elders. As their work helps in the spiritual development and guidance of vocal expression of our meetings, it conduces to spiritual life.

How shall these and other ideals become real in your meeting and mine? All social movements begin with the individual and pass on to other individuals. If our meetings for worship become increasingly centers of spiritual life and power, it will be because the individual members are faithful children of God in daily life, imbued with his spirit as they go about their business, warmed by his love as they walk among their fellows. Such life and power will communicate itself unconsciously, inevitably, to others, and one of the channels of communication will be the meeting for worship. I have in mind a meeting where in the past few years a new spiritual power has gotten hold of some of the younger and middle-aged members, and into that meeting has come marked increase in freedom of worship, more frequent and more general vocal service, a development of ministerial gifts, an increased interest in the business of the meeting, and a reaching out into

new lines of service within and without the meeting.

It may seem a strange figure to use here, but all through the writing of this paper I have been thinking of a great orchestra, in which are many minds and many instruments, all under the implicit direction of a master mind. At his signal some are silent, others vocal. Some he uses often, others rarely. Each instrument may be perfect in itself, but alone it is of little worth. The leader knows the power of each, and just how to use it to bring out the great harmony he wishes. If the instruments are out of tune, or play undirected, discord for the whole results. It is the duty of each player to keep his instrument in perfect tune, and to follow each slightest signal of the leader. Then only can the great harmony rise to its full tide of power and beauty.

GUARANTEES.

THE statesmen sat at the council-board
And bartered o'er bits of land,
While Franz crept back to his old Haus Frau,—
Old Franz with a mangled hand.
But Franz bore a gift for his fatherland,
Though the statesmen knew it not,
And he set up his lathe and his old work-bench
That the world had not forgot.
He gossiped and wept with his old Haus Frau
As he fashioned the bright new toys;
"I know how they've missed me," he chuckled and said,
"Those American girls and boys."
While the statesmen strove to make things safe,
That the ruthless might not seize,
Old Franz, with his patient trembling hands,
Sat furnishing guarantees.

—Claudia Cranston, in *The New World*.

MOTHER'S UNPRACTICAL WAY.

BY ELEANOR SCOTT SHARPLES.

THEY were having a glorious time. The boys were building a snow fort. The day was so mild that mother put little Bella's wraps on and let the fat little girl join the fun. When the fort was built, stacks of snow-balls were piled up ready for the grand finale to the game.

What fun! There never was a merrier crowd. But it was getting towards dinner-time. All were a little tired after their strenuous morning and hungry, too, though they were all so busy they did not know it.

A snow-ball of Will's struck Bella's tender cheek. She screamed. Will saw John drop his snow-ball and run to her assistance. He did not stop to think, but took advantage, threw another, meaning it for John. It struck Bella.

Then sport turned to anger. John shouted, "You coward, you did that on purpose."

Will loved Bella as much as John did, but he knew he wasn't a coward, and he aimed another at John. It too, struck Bella.

Then a fight was on in earnest. The boys all started at Will like little savages. They wouldn't listen. How could they? It was the first time in their lives that they had been carried away by the glorious feeling of passion, genuine passion,—love, anger, power. They were wild.

We have all been there, at least once. It is an intoxication no one can resist. We grit our teeth and let go all restraint,—we are free.

And they fought like tigers.

Mother came to the door. What could it mean? Her boys! She moved quickly, gathered Bella in her arms. At the strong touch, the little girl's head fell sobbing on her shoulder.

"Now, boys, come in."

The tone was familiar and unmistakable. They went. But their eyes glared, their fists were clenched. Once in, all began talking at once.

"Not one more word. Sit down, every one."

Again that unmistakable tone. And they sat. Mother

bathed Bella's bruised cheek in absolute silence, and the boys glared at each other.

Sam muttered, "You did it on purpose, you—"

Mother glanced at him. "Not one word!" He knew the tone, and was silent.

"Now, Bella darling,"—and they knew that tone, too,—"you eat that cracker."

Then she turned to her desk and took out tablet and pencils. To each boy she passed paper and pencil, saying, "Write. Write first a list of all the mean things, all the bad things, all the cowardly things that you have ever done, all the things that you know you deserve to be punished for. Each one write your *own* things, nothing your brothers have anything to do with. No one will see it but me. Now write."

There was silence, and slowly the stubby boy fingers wrote. The heads hung lower and lower over their work. The silence grew more intense. Mother stood quiet and firm. Bella sat on the floor and munched her cracker.

"Now turn your papers. Ready! Write on that side the good things, the brave things that your *brothers* have done. Nothing you have done yourself, only what your brothers have done. Write."

And the stubby boy fingers struggled on. Could that be a tear that dropped on Sam's sheet? Perhaps,—he was a sensitive child.

"Now, boys, dinner is ready. You are all very tired and hungry. Let us wash hands and eat dinner together. You all have the same father, and will sit at the same table, and after dinner, just keep on thinking about this. Don't forget it, and I know it will come all right. Now go wash your hands."

And they washed,—each washed his own hands. And it did all come right.

UNITY WITHOUT UNIFORMITY.

THE present age is witnessing the greatest unification of forces that the world has ever known. Men from nations in all parts of the globe, North, South, East, and West, are combining to meet what they believe is a common menace. They have subordinated their individual habits of life and thought in order to participate in what they consider a great cause. The fact that unity from such diversified elements is possible is of tremendous import.

Before the great war brought sorrow and devastation to the world, a small group of young Friends of both branches decided to come together fortnightly to study the foundations of our Quaker faith as expressed by George Fox and other early Friends.

By the second winter the group had reached such a spirit of fellowship that when they met to outline a course of study they discovered that, simultaneously, they were ready to propose the same subjects,—the nature of God; his revelation through Christ and through other sources; prayer; worship; service; and finally, a meeting in which each member told very frankly what he considered the Dynamic of life. It is impossible to report the feeling of this meeting. Perhaps at no other session was there such a wide range of expression, but certainly there could not have been more perfect unity. The one whose Dynamic was to make some permanent contribution to the world, and the one who told of the joy of a mystical union with Christ, were only expressing in different ways the great Dynamic of all.

This winter they have tried to discover some of the fruition of the spiritual life in the social betterment of the world around them, and the means of advancement toward the goal of equal opportunity which is the ideal for the present-day reformer. The discussion, while expressing great variety of opinion, never partakes of the nature of argument, although the opinions and convictions of the group vary along the whole range from radicalism to conservatism; from combination to

competition in business relations; from militarism to pacifism in the present crisis; and from the expression of God as an impersonal Inner Light to the emphasis upon the personal Jesus Christ revealed in the soul to-day.

What then is the result of these interacting forces upon the group? It is "Unity Without Uniformity." It is a recognition that God reveals himself to every sincere seeker after him, but that the consciences of men are so constituted that different sides of truth make their appeal, largely according to temperament and early education, and that the spiritual attainments of all, although differing widely in expression, find an underlying unity which commands the respect and admiration of each individual in the group. This discovery has proved to be not only a source of pleasure and interest, but also of real spiritual uplift.

If this result is obtainable in a small group, why not also in our meetings at large?

The query concerning Love and Unity does not mean that we shall all think alike. It means that we shall prayerfully and in a spirit of love seek for guidance. And those who have experienced the reconciling power of prayer and love will have unity, no matter what their opinions. St. Paul advised that each man should be fully persuaded in his own mind, but with a soul steeped in a love, which "beareth all things, believeth all things, hopeth all things, endureth all things"—the love that "never faileth."

MARGARET JENKINS.
ANNA PETIT BROOMELL.

PROTEST OF THE CHURCHES OF HOLLAND.

At a time when the Churches of America are so unreservedly supporting the war, says *The New World*, it is somewhat sobering to read that all the Protestant Churches of the Netherlands have united in an earnest protest to the Christian conscience of the governments and peoples of all the belligerent countries. We may not all agree with the attitude of these Dutch Churches, but we cannot easily dismiss it as unimportant or deliberately biased. The people of Holland have seen the war at close quarters, they have sheltered many thousands of Belgian refugees, and they have long been standing on the edge of the conflict—and yet never so involved in it as to be utterly committed. What the religious leaders of Holland have to say as to the spiritual dangers of war is therefore neither academic nor doctrinaire.

We quote part of their declaration as it appeared in *The Friend* for February 28th:

"We must begin by confessing with deep humility that we ourselves are guilty, and must admit that the sins of the nations are ours also. For although there have not been wanting among us serious attempts to preach justice and charity, we confess that we have not been sufficiently faithful in the clear and unqualified denunciation of the wrong. Too often we ourselves have been too deeply interested in seeking the advancement of material or at least not of spiritual interests, and this not only in the mutual relations of the Churches among themselves, but also within our own individual Churches, when means and weapons have been used which were not seemly in the sight of Almighty God. . . . Confessing all this with deep humility, we pray Almighty God for His grace, and to forgive us our sins. But we would fear to be still more unfaithful to our trust if we failed and neglected to protest jointly against the frightful events of this our time.

"We therefore feel that it is our duty to insist in the name of the Lord God, that the brutal force which now threatens to devastate Europe be put a stop to at once. We would not lay too great a stress upon the enormous loss, caused by the impoverishment of the various nations, but rather upon the loss of millions of valuable human lives. Still more serious is the total destruction of the foundations for the structure upon which formerly was based the sense of morality of the various nations. . . . But a still greater danger threatens us in the loss of the spiritual

assets everywhere. The law of the High and Almighty, which not only requires the acknowledgment of the respect of the various nations in their mutual relations among themselves, is trodden under foot. The holy name of Christ, who forbids that hate and enmity instead of kindness and love be the rule among nations, is brought to shame. Facts are no longer correctly stated in the public press; not truth but twisted facts and sham control the thoughts and conclusions of the people. Each nation seeks to glorify itself and to vilify the other. Both sides call upon God's holy name to pour His wrath upon the other, as if each were without sin, and the slogan, 'No peace without victory,' is thoughtlessly adopted; a thought completely at variance with the spirit of the Gospel of Jesus Christ. Thus the voice of conscience is crushed. A continuation of the war threatens to injure in a constantly increased ratio the Christian spirit—the spiritual asset which it is the bounden duty of the Churches to protect.

"The Churches can no longer remain silent on these points. . . . They consider it the duty of the nations to strive by all means toward a peace by mutual concessions. . . . These are the considerations which have induced the Churches to implore the Governments and the nations to pause, and to come at last to a realization of the high mission imposed by God upon all Christian nations."

"UNITY" AFTER FORTY YEARS.

THE fortieth anniversary number of *Unity* (March 7, 1918) rings true with the assurance of conviction. In the opening editorial Jenkin Lloyd Jones writes:—

In one of the straining times in the earlier years of our venture the valiant and beloved Brother Simmons, tender as he was brave, wrote: "If worst comes to the worst we will send out a weekly sheet upon which is printed only our name and our motto. If we can do no more, that will be very worth while." His venturesome spirit has been justified of history. *Unity* has been a growing, triumphant word in the achievements of these forty years, and "Freedom, Fellowship and Character in Religion" has been a conquering message on lines and in realms far beyond the outermost reach of our reading constituency.

The quest for interdenominationalism, co-operation and fellowship abides and has bloomed into the quest for internationalism. *Unity's* contention for freedom of thought in matters of religion perforce has worked into the quest for co-operation of religions, the community of faiths. The stress and strain over the content of the words "Christian" and "Christianity" have inevitably led us into a joyful recognition of power in all forms of Christianity.

This anniversary number also includes a resume of the contents and convictions of *Unity* since 1878:—

From almost its first issue *Unity* took pains to record such news as showed the advance of woman toward freedom and enfranchisement. Every entrance of woman into the then untried fields of the ministry, the professions, or the college was hailed with delight.

An early issue refers in glowing terms to the influence of Lucretia Mott and quotes her "favorite sentence":—"In the true marriage relation, the independence of the husband and wife is equal, the dependence mutual, the obligation reciprocal."

A quotation from an early number of particular interest to Friends follows:—

Philadelphia, Jan. 1, 1880.—At the last Monthly Meeting of the Friends, Lucretia Mott was reminded that by virtue of her old age and the inclement season near at hand, it might be her last opportunity of meeting with them. She would that Friends "might be preserved in their simplicity and untrammelled by dogmas." She plead for the 6,000 colored refugees in Kansas, and reminded the Friends that their mid-week meetings were established by the "fathers as a testimony to their belief that the first day of the week was not exclusively a holy day, but that the worship of the Heavenly Father might just as properly be engaged in on one day as on another."

"No man has come to the true greatness who has not felt in some degree, that his life belongs to his race, and that what God gives him, is given for the good of mankind."

—PHILLIPS BROOKS.

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FOURTH MONTH 27, 1918

RELIGIOUS FELLOWSHIP.

THE published record of proceedings of the Congress of Religious Liberals, held at Boston last autumn, has just been received, and several extracts will be printed from time to time in the INTELLIGENCER. The addresses of the President, Jesse H. Holmes, and other well-known speakers are of a high order.

The National Federation of Religious Liberals, as it is now called, was largely the fruit of the work of Henry W. Wilbur, and it was first organized as the Congress of Liberal Religions. Many Friends will recall the memorable series of meetings held eight or nine years ago in Race street meeting-house, at which able addresses were made by ministers and members of many different churches, one of them being Charles J. Bonaparte, of Baltimore, a Roman Catholic, then a member of the President's Cabinet.

The following "Testimony Concerning Religious Fellowship" was submitted by the Council of the National Federation:—

The main purpose of this Congress is to affirm and promote in the public (and especially the religious) mind its central conviction that true and enduring religious fellowship cannot be brought about by uniformity either of belief or worship. It can only be attained by oneness of moral sympathy and purpose; by mutual respect for differences of opinion and custom combined with that Unity of the Spirit which makes possible inter-religious fellowship and co-operation for human and social service beyond the lines of sect and creed. Not by the amalgamation of existing doctrines and forms, nor by the general acceptance of an "irreducible minimum" of belief; not by an attempt to create a single and universal Church; only by the voluntary federation of the religious forces of the community for promoting, amidst large varieties of thought and church connection, the moral and spiritual ideals they hold in common, can real and effective religious fellowship be established. For while "intellectual sympathies are limited, moral sympathies are universal." All religious men and women alike are animated by the love of truth and purity, the love of God displayed in love to man, by a common hunger and thirst after righteousness, and the simple trusts and hopes of the human heart. These, then, are the desirable tests, the best possible terms of a genuine and widely accepted religious fellowship. In these will be found the true basis of religious union, and the warrant for the federated endeavors of the existing churches and denominations.

The impressive point of this testimony is the declaration that fellowship is based not upon agreement in doctrine or practice, but upon moral and spiritual ideals held in common. As we find the widest differences of thought and method not only between members of different churches, but among those of our own body, we ought as a matter of course to allow absolute freedom of conscience and expression to every member on all points, knowing that nothing so surely destroys fellowship as coercion or constraint, in whatever way it may be exercised. If there is any institution whose life depends upon making democracy safe within it, surely it is the church.

H. F.

THE "OPEN FORUM."

THIS new department of the INTELLIGENCER is added as a kind of safety-valve, where overcharged readers may relieve mental pressure by "freeing their minds" on subjects of concern.

Of course certain rules must be observed. First comes *brevity*. Most correspondents write four to six times as much as can be printed. Write only as much as will go on a postal card, and then there may be room enough for every one to have his three-minute hearing. And it will be better said, too.

Then we must be *temperate*. Garrison said that on the subject of slavery he did not *desire* to write with moderation; but one Friend thinks that if he *had* written in the spirit of John Woolman, the Negroes might have been freed without war. Let us avoid hatred or bitterness by "speaking the truth in love."

As to letters justifying war, it is not fair, in a Friends' journal, to expect *as much* space to be given to them as to letters upholding Friends' testimony. Remember that the newspapers generally shut out letters advocating peace views, while they eagerly welcome letters from Friends supporting or justifying war; and so the INTELLIGENCER is almost the only place left where Friends advocating peace can express themselves. Besides, many *more* Friends advocate peace than support war, and therefore many more peace letters are received. Accordingly, it is only reasonable that the INTELLIGENCER should give more space to the peace side.

And remember the postal-card limit.

H. F.

THE DIFFERENCE WHEN WOMEN VOTE.

"PUBLIC opinion" is often misrepresented because the opinions of *women* are not asked for,—in fact, they are sometimes carefully avoided. An illustration is seen in this item from the *National Advocate* (Prohibitionist):—

Clydebank, Scotland, held a plebiscite (vote) on prohibition during the war and demobilization. There were 8,207 votes for it and 1,861 against. Of the 4,913 men who voted, 1,338 were against; and of the 5,155 voting women only 523 were against.

That is, 27 per cent. of the men voted against prohibition, but only 10 per cent. of the women. Which helps us to understand why the liquor men cannot approve of equal suffrage.

H. F.

AFTER THE BUSINESS MEETING.

"I AM so glad thee said what thee did in the discussion to-day. It is just what I think, and others too; but we were all afraid that no one was going to present that side of the question."

"Why didn't the others speak their minds?"

"They're all afraid to. Thee knows Friend —— disapproves anything of that kind so strongly."

"Couldn't thee at least say that thee approved what I said?"

"Oh, I hadn't the courage. But I do hope thy plan will be adopted some time. I'm sure most of our members approve it?"

Has any reader ever listened to a conversation similar to that above?

Is it right in such cases to keep silence? Have we not a duty to express our views, just as much as to avoid undue insistence in expressing them too much?

H. F.

To the sea-shell's spiral round
'Tis your heart that brings the sound;
The soft sea-murmurs that you hear
Within, are captured from your ear.
You do the poets and their song
A grievous wrong,
If your own soul does not bring
To their high imagining
As much beauty as they sing.

—THOMAS BAILEY ALDRICH.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

THOUGHTS OF ONE QUAKER IN WAR-TIME.

THE sky is clear blue this morning, the air is balmy, the living green of springtime delights the eye, but I am tired. My friends and I are so busy. We have our various works to do, some in the home or office, others in school-room or factory, and still others on the farm or in the army. The events of every day press home the decisive importance of our various works. Yet, every day, emergencies upset our plans, and to prevent our important work being poorly done, we strain a little harder, work a little longer. Steadily the tension grows; and, however, much worse to-morrow maybe, slacken we will not. Our work serves man's great need. It must not fail.

Almost a year ago, our fellow-countrymen decided war was the only way out. I opposed the decision, and still believe as then that war is a disease, the result of a deficit of virtue and intelligence.

But the deficit exists, the disease rages. Why weary ourselves with controversy as to whether the disease is right or wrong? For the time it is inevitable, and to assuage its miseries and recover from its dislocations requires all the love, all the labor, all the energy at our command.

I honor my friend, now a lieutenant of infantry, awaiting summons across the sea. In his own mind, he goes to his death that the world may live. I honor those quiet, orderly school-boys and girls who, in the midst of a world aflame with passion, steadily pursue the monotonous work of the class-room. They sense the value of life. They purpose so to live that if the inevitable call comes to them in the course of duty, the record of their days will testify to the beauty of life in God's world. I honor our high-minded, proud-spirited young men, who would rebuild. They risk the cry of "Slacker," the taunt of "Traitor," the implication of "Pharisee, holier than thou." Just as Jesus, in a world all wrong, ignored empires and soldiers, and slavery and vice, and labored to make a few men healthy in the spirit of God, so these of our Reconstruction Unit have given themselves to heal the sick, free the prisoner, set at liberty them that are bruised. I honor their supreme faith that the example of Christ will make life free.

I want to pull together with Friends that our fellowship and our meetings may give us stout hearts and smiling faces for the morrow. GEORGE A. WALTON.

THE TEACHING OF JESUS.

REFERRING to "Some Particular Advices for Friends" (See Friends' INTELLIGENCER of Third month 30th,) is it possible that any intelligent reader of the Scriptures would "believe the Master to have been a religious teacher in *normal times*," in which it would be entirely in order for him to say, "Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you and persecute you," when he lived among those that within a period of three years crucified him because of his teaching? Did his prayer to God, when on the cross, "Father forgive them, for they know not what they do," indicate that he would in the present day declare instead the doctrine "Hate your enemy?"

I am not censuring those who conscientiously feel it a duty to enter the army, but I do think it a defamation of the Religious Society of Friends that a hundred or five hundred members of the Society should publicly proclaim that what they have put in print is an act

of justice toward those who still put their trust in a God of Love. Should one-tenth of the membership speak as authority? WM. M. JACKSON.

New York.

NEGOTIATING PEACE.

IN the discussions as to whether our nation ought to welcome negotiations for peace, a fundamental fact, apparently, is overlooked. Negotiation implies some one to negotiate with. But with what Government can the Allies or the United States negotiate?

The Government that declared "In the name of the Holy and Indivisible Trinity" that Belgium should be an independent and "perpetually neutral state," yet broke that solemn pledge and justified its violated faith because its military necessity required it, and "necessity knows no law," is, so long as it remains impenitent, incapacitated to negotiate a treaty of peace or any other treaty with any other Government.

It is idle to talk of "negotiating peace" when there is no negotiator with whom we may treat.

Trenton, N. J.

LINTON SATTERTHWAITE.

THE QUERY AS TO WAR.

WOULD I have our query against war changed to suit the "exigencies of the times?" Not at all,—for while there are individuals in our membership who see differently, I fully believe our Society, as a body, has a *strong* testimony to bear against *all* wars, whether for conquest and aggrandizement, or as is claimed in the present terrible conflict, a war in defense of democracy,—against autocracy and barbarism. Those Friends who truly feel they are helping this cause may belong to the class of disciples whom Jesus addressed when he said: "I have yet many things to say unto you, but ye cannot bear them now," and should not be too hardly censured by those whose spiritual eyes have been farther opened and enlightened. Jesus told the querist that not only seven times, but seventy times seven, if need be, should he forgive his brother.

Our teaching against war, in my opinion, is not based on the command, "Thou shalt not kill," but goes deeper. It applies to the motives that cause the killing,—selfishness, greed, lust of power, aggrandizement, jealousy, desire for supremacy. Some, or all, of these motives, have lodgment in the human heart before war can take place. Rid the heart of the presence and power of these evil guests, and war will vanish as surely as the dew disappears under the genial influence of the sun's rays.

Our early Friends did not bow to the "exigencies of the times" when framing the original queries. No, do not lower our standard, but let us, rather, rise to it.

Holder, Illinois.

ELIZABETH H. COALE.

"EVENTUALLY, WHY NOT NOW?"

THE above question, apparently asked in good faith by Robert G. Brown in the INTELLIGENCER of Third month 2nd, with reference to peace negotiations with the German military authorities "around a green-baize-covered table," may be answered in a manner conclusive and emphatic to the minds of most reasonable people by simply pointing to Brest-Litovsk. In this way we might also emphasize the futility of the non-resistant pacifist attitude in dealing with the "Potsdam gang." Until they are ready to admit that their armies are defeated, no durable peace can be negotiated around "a green-baize-covered table." S. S. GREEN.

Bartow, Florida.

FOLLOWING THE LIGHT.

THE letter by Isaac Roberts in the INTELLIGENCER of Third month 9th, discussing whether Friends should reaffirm old standards, contains many illusory arguments. Certainly we believed that each individual should follow the Inner Light, without compulsion. But our consciences must be truly enlightened. The Kaiser himself would claim divine guidance and complete support of his conscience for all

his acts. When men are drawn into the popular belief that the methods of force alone are effective, unconsciously adopting the ideas of Prussian militarism which they claim to hate, it is fair to ask whether they really have seen the light. Must we Prussianize America in order to de-Prussianize Germany?

There would be no war to-day if all professing Christians, in Germany and Austria as well as among the Allies, sincerely followed Christ. His kingdom of peace and goodwill can come only by resolutely trusting in this or any crisis to moral truth. No wars are right. Permanent peace will come only when all preparation for war is forever abandoned.

In time of war, prepare for peace..

Flushing, N. Y.

J. PAUL WILLIAMS.

YOUNG FRIENDS' MOVEMENT.

THE Y. F. M. Conference to be held the Seventh-day (5th mo. 11th), before Yearly Meeting, will afford opportunity for all young Friends and others interested to get together again and discuss the live Friendly issues of the day.

Do we need to do this? Are we so egotistical that we know it all or are we so shiftless that we have no incentive to learn? Are our spirits dead? No. We all feel and know that the world is at a turning-point in its history, and we can hardly stand aside idle and let it drift, without at least attempting something.

The social conditions, the economic conditions, the political conditions and the religious conditions all need careful study with an open mind and we need to get together to strengthen ourselves in the right or to learn where we err. The vitality of the Society of Friends depends on the young people and they in turn can be of vital use to the Society only when they have a problem on hand and something to do. Do we have it? We do, and we know it, but most of us are too busy with other things to act upon it. Let's all take this one afternoon and evening and talk and confer about it at least.

Watch for the detail program in a later issue.

CLARENCE S. PLATT.

Executive Committee, Y. F. M.

NOTE AND COMMENT.

OUR OWN RESPONSIBILITY FOR SOCIAL WRONGS

FROM the first report of the "Social Order Committee" of Philadelphia Yearly Meeting (Arch St.), appointed in 1917, the following extract is taken:—

When the early Friends were gathered into a conscious group they were not professors of a certain creed or preachers of a particular doctrine, but they were men and women who had experienced the realities of religion. They had known the presence of God, they had followed the leadership of Christ, they had heard the voices of the Spirit. They knew that there was a world lying in wickedness and darkness, and that they had been called out of it into Christ's marvelous light. In their conduct of life, both among themselves and in the community about them, they rejected many of the customs of society, the ways of the world, and developed a manner of living according to the leadings of the spirit and the clear teachings of the New Testament.

By the time the Society had been gathered for a generation they had established among themselves a very distinct social order. It is fairly familiar to us all, but we would bring to mind a few of its features. It recognized the essential equality of all the members of the group, both in religious and social matters, and the responsibility of the group for each of the individual members. No one was to be in want, even when 4000 of their working members were in prison. Suitable conditions of living were to be enjoyed by all, and every child was to receive a sufficient education and be brought up under conditions favorable to a spiritual life. They practiced a business integrity founded on justice and quite above common custom or the requirements of the law.

For reasons as much from without as within, Friends were for a long time content to try to hold themselves up to their own ideals. In their relations with others they

were generally kindly and helpful, and in public benevolences they were often leaders. But in general they followed the tradition which John Dewey says has fostered the tendency to locate morals in personal relations rather than in the control of social situations.

With a notable exception in the matter of slavery and some effort toward other reforms, our Society has accepted the world order as it has developed, seemingly unconscious of any sense of responsibility for the crushing burdens of poverty, ignorance and disease to which that order has condemned so large a proportion of our fellows at the same time that it has brought comfortable circumstances to most of us and heaped vast wealth on a few. Economists tell us that in this country one per cent. of the population has a larger income without working than fifty per cent. at the other end of the social scale secures by its labor; that on the average, ten per cent. to twenty per cent. of the families in this country have less income than is necessary to meet the minimum requirements of even small families for the necessities of life with proper provision for childhood, old age and sickness. These maladjustments and inequities in the distribution of wealth find their expression in the deplorable conditions of our city slums, childhood condemned to monotonous labor at too early an age, and without proper education for the duties of life, in wasteful and soul-destroying friction often approximating real war, between workers and employers, and in many other ways. Have we not, both as individuals and as a society a full share of responsibility for these conditions, no matter how blameless according to current standards our personal relations may be?

KNOWLEDGE OF FRIENDS' RECONSTRUCTION WORK.

SPEAKING of one item of Friends' work in France, *The Friend* (Philadelphia) says that the American Quaker workers have threshed almost one thousand tons of wheat, barley or oats since they arrived at Sermaize, in the Marne, last autumn, and it gives the following description of the effort to spread better knowledge of the work among Friends and others in America:—

Reference was made in *The Friend* a few weeks ago to J. Henry Scattergood's visits to Friends' centres in this country in the interests of the reconstruction work abroad. . . . At the present writing he has addressed eighty meetings; the audiences have varied from one thousand to seventy-five. An estimated count of the total number who have heard him is about thirty thousand.

Naturally the largest number of meetings have been held in Pennsylvania. He has also spoken in Maryland, Washington, D. C., Virginia, Delaware, New Jersey, New York, Rhode Island, Massachusetts, Ohio, Indiana, Illinois, Iowa, Nebraska, Kansas and Missouri. Probably the largest meeting was held at Muncie, Indiana, where eleven hundred were present. A meeting held in Boston, in the Old South Church, was an enthusiastic occasion, attended by many influential Bostonians; the audience numbering one thousand.

The westernmost point visited was Haviland, Kansas, where seven hundred attended.

He has still other sections planned for, which will include the principal Friends' centres in North Carolina, some points in Virginia, three or four cities in Maine and additional places in Massachusetts. Fall River, New Bedford and Boston are the cities of Massachusetts thus far visited.

A majority of the lectures were given in Friends' Meeting-houses or in halls connected with Friends' schools or colleges. A notable exception was in the case of the Boston meeting; another at Marshalltown, Iowa, where the house planned for being too small, they used a church nearby kindly offered; at Blacksburg, Va., the meeting was held on First-day morning, all the congregations in the town joining on this occasion; the lecture being given in a hall of the State Military School. At Christiansburg, but five miles distant, a union meeting of like character was held on the evening of the same day; the attendance at the two meetings that day being fifteen hundred.

We will leave others to moralize on the cumulative effect that must grow out of this work of our friend. He does not call them Peace meetings, neither are they, but the

lessons they teach are the only peace lessons an audience will listen to these days; the fact that three hundred and fifty Quaker boys and girls, young men and young women, have willingly given up home comforts and have, in many cases, interrupted promising business or professional careers in order to render service to the humblest of their fellow-beings in the desolated villages of Eastern France,—this fact gains a great hold on the feelings of an American audience, and satisfies the man who would scoff at what he has called the Quaker slackers, that Friends are rendering a very constructive kind of service; that while they cannot fight for conscience' sake, they *can* do that which lacks all the glamor of war and which is in its nature the very humblest of all service.

"WAR'S HERETICS."

THE *New World*, the organ of the Fellowship of Reconciliation, says in its April issue:—

Outside of the ranks of these new supporters of the war there still remain those pacifists whose objection was never, primarily, to the ends sought in this war, but to all war as a means of gaining righteous ends. On religious or other grounds they are persuaded that the method of war is self-defeating, that its moral losses outweigh its political gains, that there are open to men ways of economic, moral and spiritual resistance which, in the long run, are far more effective than war. These objectors to war will not do evil that good may come.

It must be confessed that men and women of this persuasion are very few in America, and their influence of little weight. They feel the darkness of these days, they share their countrymen's hate of autocracy and brutality, and they take pride in the President's splendid statement of the ideals for which America fights and of the principles of a clean and enduring peace. They reverence the courage wherewith their brothers go to battle for country and right, but their own faith is not shaken. They see, in Germany's diabolic power to turn the very yearning for peace and brotherhood of her vanquished enemies to their own undoing, a proof, not of the folly of those ideals, but of the necessity for their thorough-going application—an application which the method of war makes impossible. This, to some of us, is the great lesson of the years of struggle which have seen so many hopes brought down to dust and ashes in the flames of war. But to preach this great faith in the power of brotherhood is not to urge either a coward's peace or indifferent acquiescence in Prussian tyranny. Ours is a positive, not a negative, conviction; it is not color-blind; it sees the immense contrasts between war for imperialism and war for liberty, and while we cannot conceal our fundamental faith, we practise no political obstruction, but rather desire to give ourselves unstintingly to the cause of democracy and brotherhood at home and abroad.

THE NATIONAL PROHIBITION AMENDMENT.

THE form of the amendment as adopted by both Houses of Congress, is as follows:—

Section 1. After one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the constitution by the legislatures of the several States, as provided in the constitution, within seven years from the date of the submission hereof to the States by the Congress.

Of the legislatures that have ratified, Mississippi led the way, and Virginia followed closely. These were dry States, and expected to act as they did, although the former's quick decision astounded the liquor men, says the *National Advocate*. Kentucky came in third by a vote of 27 to 16 in her Senate and 66 to 10 in the House, after very brief debate. As this State was not a dry one, its action amazed liquor men. South Caro-

lina followed Kentucky, within ten days. North Dakota's Senate, on January 25th, with only two dissenting votes, concurred in the House resolution ratifying, making her fifth of the thirty-six States which must thus act to secure national prohibition.

STANDING BEHIND THE PRESIDENT.

THE positive announcement in the *New York Evening Post* on March 7th that the President had informed Chairman Dent of the House Military Affairs Committee of his opposition to the adoption of a program of compulsory military training and service is a piece of good news. We hope that the patriotic press of the country will give it the widest possible publicity. To stand behind the President in this matter means to stand squarely against the cynical plan to frustrate all our hopes for democracy and a lasting peace by the establishment in this country of that system which has been so largely responsible for the present catastrophe. The adoption of the program of the National Security League can only mean one of two things:

(1) That we are already defeated in our highest war aims and are obliged to abandon our hope of a just and permanent peace guaranteed not by the strength of one country, but by a league of nations, or,

(2) That our professions of internationalism were but a sort of hypocritical camouflage for a program of economic imperialism at home.

You can only have universal military training and service in a country if there is some enemy to be feared or some nationalistic greed to be satisfied. Idealists of every nation are pouring out their blood like water in order that this may be a war to end war, that it may prepare the way for brotherhood among the nations. The President has done us an inestimable service in pointing out that for America now to adopt a program of universal conscription does not further our military plans, and is the denial of every hope that makes this war tolerable.—*The New World*.

PROFITEERS.—Speaking of the enormous profits which copper, steel, leather and other companies are making, Amos Pinchot says, "Neither the United States nor any other country can carry on a war which will make the world safe for democracy and for plutocracy at the same time. If the war is to serve God, it cannot serve Mammon. And any man who tries to make it do both is . . . fighting his country in the most effective way."

GLIMPSES ABROAD.

HOTEL accommodations in Ontario are pronounced better under prohibition than they were before.

"ENGLAND is literally starving her children that she may drink," asserts the *Canadian White Ribbon Tidings*.

IN London *The Spectator* asks: "Why should the drinker of beer have a peculiar privilege? Why should not an appeal be made to him to ration himself?"

THE *Enquirer* considered it a "portentous warning" to the liquor traffic when Canada announced that "no grain of any kind and no substance that can be used for food" shall be used in that country for the distillation of alcoholic beverage.

SAID the *Manchester Guardian* recently: "Beer is being made at the expense of bread, and while the Government is urging upon us all the necessity of economizing our bread supplies, it is reducing them itself by the measures it is taking to increase the supply of beer."

AFTER running the gauntlet of submarines and storms, a ship carrying a large cargo of sugar from the Philippines to a caterer in London, who feeds 40,000 working people every day, docked in England, and the caterer was told that delivery of his sugar was stopped by the Food Controller unless it was for brewers.—*National Advocate*.

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

Chairman, RUFUS M. JONES.
 Vice-Chairman, ALFRED G. SCATTERGOOD.
 Treasurer, CHARLES F. JENKINS.
 Executive Secretary, VINCENT D. NICHOLSON.
 Assistants, SAMUEL J. BUNTING, JR., REBECCA CARTER, F. ALGERNON EVANS.
 Field Secretary, PAUL J. FURNAS.
 Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.
 Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

A CABLE MESSAGE FROM RUSSIA.

Not having received a reply to our cables to Russia, we asked the State Department to endeavor to establish communication with our workers. The following cable has just been received through official channels from the United States Consul at Moscow:—

"Moscow, March 22, 1918.

SIX AMERICANS AMONG QUAKER WORKERS OF BUZULUK ALL WELL. DO NOT INTEND LEAVING AT PRESENT.

(Signed) SUMMERS."

FIRST REPORT FROM OUR WORKERS IN THE RE-INVADDED REGION.

THE following letter from Harold Hood, of West Chester, Pa., is the first direct word we have had of the stirring scenes of the last few weeks. We are daily expecting full and official reports from our Paris office, but we realize how little time for correspondence Charles Evans has had.

Harold Hood's matter-of-fact description is very interesting. German shells, Allied guns behind our barns, aeroplane battles, roads choked with soldiers and refugees, seem to have caused no great flurry in the affairs of our men. He even thought it a good time to have some work in dentistry done. Harold Hood was stationed at Golancourt, a few miles southeast of Ham.

Paris, 3-26-17.

Dear Mother:—

Well, I have gotten some time at last to write to thee, and will give thee an idea of what has happened in the last few days. Starting last Thursday morning (3-21) the guns on the front opposite us started up at about 4 a.m., and was the worst noise I ever heard. I woke us up and at about 5.30 a.m. the German shells started to drop about two miles from us. It was the same all day Thursday, but we could not find out much news so did not worry. Everything was quiet Thursday night, but it started up again about 6 a.m. Friday morning (3-22), and I guess it has been going ever since. I went out to run the tractor as usual that morning, and thought nothing of it, except that the German shells were falling a little closer. About 10.30 Darling came out and told me to hurry up and bring in the tractor, as Ham had been evacuated and that we would have to leave soon. I took it in and packed up my stuff and we also got all of the other things together we could. Darling started off with the tractor about noon, and we left with our wagon and cart and all of the horses about 1.30 p.m. German shells were falling about a half a mile away, and the Germans themselves were not over two miles away. It surely was a fierce noise, and we could see the shells burst and throw dirt and stones high in the air. You could also hear them whistle as they came over. The roads were just packed with refugees and troops, etc., and it took us two and one-half hours to go the first two miles.

Elliott and I had the cart and two horses on behind. We passed Darling on the way, and went back (walking) for him to get some lugs which he had left. There were four Allied guns back of our barn by that time, and were firing all of the time, so we did not linger very long. Well, we got to Esmery Hallon at last, and after packing on some

more stuff there, left for Gruny, arriving there about 8 p.m. We told them the news, so they started right away and packed up, working all night. We slept in a large attic, but got very little sleep on account of the noise. Next morning (3-23) we started out about 8.30 a.m. for Montdidier which was about 15 miles away, and everything went O. K. until we got to the old front lines, then one of the carts from Gruny broke down, the bottom dropping out, after we had gone over a very bad bridge. We also had to repair another bridge before we could cross it. By the way, Darling arrived in Gruny late Friday night, and had to leave the tractor at Esmery Hallon, on account of the roads being so crowded. So I guess the Germans have it now, unless someone moved it out.

We got to Montdidier about 7 p.m., and were sorry to hear that we could not get a car for our baggage in less than three days; so, as the Germans were still advancing, we decided to move on towards Paris next day. We went through Montdidier, and about two miles the other side, then set up camp for the night along a creek. We set up our cots near the road, and tied the horses to trees. We had quite a bunch of stuff,—18 horses, one wagon, four carts and the tractor from Gruny. We were very tired, and although trucks were passing in a steady stream with fresh troops going to the front, we slept soundly. Two of us were on guard duty for an hour at a time. Harden and I had from 3 to 4 a.m. Some of our fellows helped refugees nearly all night, but not we fellows, who walked and drove the horses. Some of the fellows who were not needed left us there and went to Paris. As one of the Gruny fellows who drove the tractor was not feeling well, I was given a job with Calvert to take the tractor on to St. Just. We started out about 10 o'clock and arrived there about 6.30 p.m., about one and one-half hours ahead of the teams. Well, we got cleaned and got a good square meal (the first I had had since Wednesday noon, this being Sunday) and then a good bed with sheets (first I have slept between for six months) and say I did not sleep. I got up yesterday morning feeling fine, so we looked around the town a little, then left for here about 5.30 p.m. after waiting three hours for the train. It was very late on account of conditions and we had a hard time getting on at all, although there were about 20 coaches on it. We stood all the way to Paris (about a two-hour trip) and were ready to go to bed again last night. Have been getting baggage and doing other odd jobs all day and am going to have my teeth attended to at the Red Cross hospital tomorrow. I thought it would be a good chance. Have no idea where we will be sent, but will write to you later and tell you.

There are about six fellows still at St. Just, and are taking care of the horses, etc., until we can get some cars to move our stuff either here or to a new section for us to work in. We got all away from the farm except the rabbits and a few tools, but were very sorry to lose the tractor. Our trucks are still working up near the front, helping to move the civilians, and it is a big job.

I saw and heard enough in the last few days to do me for a while. The German planes sure did get nerry around our part as we were leaving. I saw one only a few hundred feet from the ground, and could see the black crosses on his planes very easily. I also saw about fourteen Allied planes bring one down in flames not long after leaving the farm.

Well, I must go get my supper now and will write again after I get settled.

Hoping you are all well, with love to all,

HAROLD HOOD.

(Home address, West Chester, Pa.)

THE FRENCH PEASANTS.

[The last page of Francis Birrell's excellent article upon "Friends Threshing in France" was omitted from the article as first sent us from Paris, and has just arrived. We are very glad to pass it on through these columns.—V. D. N.]

It is impossible to give within a short sketch any real picture of the magnificent courage and many noble qualities of the French peasants. No one who has got to know them, whatever his occasional exasperation may be, can fail to feel for them the deepest affection, and no foreigner will ever have better opportunities for getting to know them than a Mission thresher.

Their individual sufferings have been far greater than any the English-speaking members of the Alliance will have to endure. Their population was smaller and their share

of the casualties has been far heavier. For three years a large section of the people has been under German domination or else stranded in some strange corner of France, where they would never before have dreamed of going; or else, though they have remained in their native village, they have seen their homes, barns, animals and machines completely destroyed. Tuberculosis and other diseases have greatly increased. The result might well have been the demoralization of a people. That it is not so is due to the individual character and boundless vitality of the French peasant who has guarded through everything such a large measure of his former vivacity and will to live. It is these qualities that make working with him such a pleasure and make it so tremendously worth while.

FRIENDS' SERVICE NOTES.

SEVERAL persons have made inquiry as to the origin of the Friends' Service Emblem. The first work of Friends in the Franco-Prussian War was done for the city of Nancy, which had as its official flag the red and black star which has now become so familiar to Friends. When Friends left their work in Nancy they were presented by the Mayor and the people with a memorial of gratitude which bore the emblem of the city. This emblem came into some use among Friends as a badge of their work in other places at the time of that war. At the beginning of the present war, English Friends were required by Government authority to adopt an official emblem of their work and they adopted the star which had become associated with Friends' work in 1871. When American Friends entered into this work of war relief we were very glad to avail ourselves of the permission given by English Friends for us to adopt this same emblem.

SINCE our last report an additional \$2000 for our work has been sent in by the Mennonite Church. This makes a total of \$12,000 which they have contributed within the past few weeks. They have now promised to send at least \$4,000 regularly per month. A number of their young men have now been accepted for the Unit, and we are delighted with the extremely high qualifications which they show for the work. Many of them are carpenters, machinists, engineers, and come to us with the highest possible personal recommendations.

THE interest in Friends' work and the desire to help it continues to spread. A contribution of 695 pages of copying work has just been received from one of the public stenographers who has been doing work for our office. Her note contains the following statement: "My best wishes for success in your efforts; it is a pleasure to handle your work, and I agree with others that association with your work is refreshing and uplifting."

THE following note of appreciation of Henry Scattergood's lectures from Plainfield, N. J., is typical of a score or more which we have received from the many places which he has visited: "Every one appreciated the coming and lecture of Henry Scattergood. His earnestness and ability to take one into the work abroad have made a wonderful and lasting impression on those who heard him (about 1000 in attendance), and the Department of Civil Affairs of the Red Cross is now known to be a vital, living, uplifting, constructive work that will receive more attention than heretofore."

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING FOURTH MONTH 13, 1918:

Five Years Meeting	\$3382.35
Ohio Yearly Meeting (Damascus)	67.00
Phila. Yearly Meeting (4th & Arch)	44.00
Green Street Monthly Meeting, Pa.	27.00
Salem Monthly Meeting, N. J.	177.50
Swarthmore Monthly Meeting, Pa.	100.00
Kennett Preparative Meeting, Pa.	11.00
Purchase Executive Meeting, N. Y.	200.00
Gwynedd Preparative Meeting, Pa.	50.00
Fellowship of Reconciliation, Mass.	10.00
Upper Springfield Monthly Meeting, N. J.	30.00
Trenton Friends, N. J.	155.00
Newton Preparative Meeting, N. J.	104.60
Same, for Refugee work at Corraze	500.00
Concord Monthly Meeting, Pa.	17.00
Chester Preparative Meeting, Pa.	72.00
Burlington Meeting, N. J.	62.45
Pendleton Friends, Ind.	500.00
Westfield Monthly Meeting, Ind.	14.00
Cornwall Monthly Meeting, N. Y.	62.00
Amawalk Meeting, N. Y.	4.50
New York Meeting, N. Y.	900.00
West Union Monthly Meeting, Ind.	5.00
Individuals	315.00
	\$6,810.90

REPORT FOR WEEK ENDING FOURTH MONTH 20, 1918:

Five Years Meeting	\$1561.42
Ohio Yearly Meeting (Damascus)	4.50
College Park Association of Friends, California ...	126.00
Swarthmore Monthly Meeting, Pa.	63.00
Chappaqua Monthly Meeting, N. Y.	20.00
First-day School, Woodland, D. C.	16.00
Orange Grove, California	85.00
Middletown Monthly Meeting, Pa.	142.00
Green Street Monthly Meeting, Pa.	46.00
Abington Monthly Meeting, Pa.	100.00
Merion Preparative Meeting, Pa.	25.00
Whitewater Monthly Meeting, Ind.	20.00
Falls Monthly Meeting, Pa.	6.60
I Street Monthly Meeting, D. C.	200.00
Phila. Yearly Meeting's Peace Committee	4868.50
Little Britain Monthly Meeting, Pa.	80.60
Plainfield Monthly Meeting, Ind.	38.00
Millville Meeting, Pa.	75.65
Third Haven Monthly Meeting, Md.	74.50
Providence Meeting, Pa.	6.00
Cambridge Group of Friends, Mass.	320.00
12th Street Meeting, Pa.	100.00
Westtown School, Pa.	20.00
West Branch, Pa.	3.25
Middleton Meeting, Ohio	15.00
Individuals	355.00
	\$8371.42

CHARLES F. JENKINS, Treasurer.

*"God's goodness hath been great to thee;
Let never day nor night unhallowed pass
But still remember what the Lord hath done."*

—SHAKESPEARE.

FUN.

Vicar's Daughter: "I'm sorry you don't like the vicar's sermons, William. What is the matter with them? Are they too long?" William: "Yes, miss. Your curate, 'e says, 'In conclusion,' and 'e do conclude. But the vicar says, 'Lastly,' and 'e do last.'"—*The Watch-dog.*

"And why did your last mistress"—"Excuse me, madam!" "Well—er—your last employer"—"I beg your pardon, madam!" "Well, then, your last—er—pray what do you call those in whose service you are engaged?" "Clients, madam." [Collapse of interrogator.]—*Punch.*

Nurses Wanted Immediately

Six more trained nurses are wanted for our Hospital at Sermaize, Marne, France. The work of this Hospital is rapidly growing, owing to the severe distress of a civilian population who are subject to unusual health-destroying conditions, at a time when the usual medical and hospital care is not available. Both graduate nurses and those with practical experience in nursing are needed. Send applications to REBECCA CARTER, Secretary Women's Work, 20 S. 12th St., Philadelphia.

SOMERVILLE DAY AT SWARTHMORE.

THE annual meeting of the Somerville Literary Society was held at Swarthmore on Seventh-day, Fourth month 13th. The morning session was given to transacting business and awarding the fellowships. At the close of the luncheon Ruth Verlenden told of the formation of the Swarthmore Women's Club of Philadelphia.

The first part of the afternoon session was devoted to the subject of Service. Miss Helen Taft, dean of Bryn Mawr College, spoke of the farming experiment undertaken by Bryn Mawr students last summer near West Chester; Mrs. Ferguson told of the Vassar Training School for Nurses; and Lucy Biddle Lewis gave an account of the Friends' Reconstruction work.

Then followed "A Somerville Meeting of Thirty Years Ago." The participants were the active members of that period; all the business transacted, the methods used, the literary exercises, were authentic, having been extracted from the minutes or carefully reproduced from memory.

Quaint—almost primitive—as were the exercises of that meeting, the dignity and earnestness with which those girls of thirty years ago conducted them brought home to everyone present a realization of the true meaning of Somerville.

The spirit of the meeting was summed up by Elizabeth Powell Bond, who said:—

"The old order changeth," wrote Tennyson; and we have seen the poet's words verified in the exercises of this Somerville Anniversary. The morning's program whose climax was the announcement of the two winners of the Fellowships; and the themes of our invited guests of this afternoon, were of the present. And memory has taken us back, thirty years or more to "the old order" in the picturesque and characteristic scenes we have just enjoyed. It might have seemed that the picturesqueness would be tinged with grotesqueness in the contrast between the fashions of dress of that time and of this; but the cut of the garments was quite secondary with these twenty or more gray-haired "old girls" who reproduced the life of those earlier days in the college. It may easily be said that the literary and intellectual attempts of thirty years ago seem quite immature to the undergraduates of today. This difference of standard is a measure of the progress of educational methods and results in thirty years. 'By their fruits ye shall know them;' and to those who know the teachers and daughters and mothers, the women of this group who for an hour have 'contracted themselves into the span' of girlhood, there can be no doubt that they were inoculated with the secret of true education.

"Memory has taken us back to the past—now let imagination take us thirty years forward to 1948, when some of these undergraduates will be upon this platform, perhaps to tell their successors of Somerville as they knew it. It may be that the revolutions of fashion in dress will bring them to the styles that we have gotten so far away from. We have a right to

expect that Swarthmore will move forward with the progress of the years. Somerville Day may acquire a 'hyphenated name—Somerville Service Day perhaps, since the 'old order' will continue to change. The precious leaven of the two Fellowships will work to the creation of more. And that other leaven hardly to be counted secondary—I mean the Honor-Society—Pi Sigma Chi insures the upward look as well as the forward. Daughters, wives, mothers—women of 1948, will doubtless find ever widening fields of service, as 'God fulfills himself in many ways.'"

BIRTHS.

BORTON.—On Fourth month 15th, to Clement Acton and Elizabeth Wiswell Borton, of Boston, Mass., a daughter, named MARY WALLACE BORTON.

COXE.—On Fourth month 18th, 1918, to Spencer Lawrence and Mary Janney Coxe, a son who is named SPENCER LAWRENCE COXE, JR.

STOVER.—In Baton Rouge, La., Fourth month 3rd, to I. Maxwell and Florence Chase Stover, a son, who is named ALBERT MAXWELL STOVER.

DEATHS.

BUZBY.—At Haddonfield, N. J., Fourth month 15th, HANNAH A., widow of Samuel W. Buzby, in her 83d year.

CLEMENT.—On Fourth month 20th, at National Park, N. J., REBECCA, daughter of the late Mark and Catherine Clement, a member of Abington Meeting.

COOPER.—At Marlton, N. J., on Fourth month 20th, ELIZABETH A. COOPER, widow of Samuel Cooper, and sister of Zebedee Lippincott, formerly of Haddonfield, N. J., in her 80th year.

HEWES.—Fourth month 8th, PRISCILLA J. HEWES, aged 75 years.

GARWOOD.—At Riverton, N. J., on Fourth-day, Fourth month 17th, SARAH H. GARWOOD, in her 85th year.

JOHNSON.—At Quakertown, Pa., Third month 14th, SUSAN, daughter of Joseph and Hannah Johnson, aged 75 years.

LAWTON.—Died at his home in North Easton, Washington County, N. Y., on Fourth month 4th, 1918, JOSEPH HUNT LAWTON, only son of Joseph and Elizabeth Hunt Lawton. He would have been 89 years old on Fourth month 8th. He had taken the INTELLIGENCER for over fifty years.

He had been in poor health for many years, but kept up a very living interest in all the vital questions, always standing for right—an ardent Prohibitionist. When his eyesight began to fail, he still continued to read and study the Bible. He bore his sufferings with great patience, often wishing that he might be released, and the end came as he wished, quietly and without a struggle. We who knew and loved him cannot but feel that all is well with him.

TANTUM.—On Fourth month 20th, AMY, widow of Charles H. Tantum, Crosswicks, N. J.

VANHORN.—Near Newtown, Pa., on Seventh-day morning, Fourth month

6th, 1918, WILLIAM T. VANHORN, aged 67 years. He was the third son of the late Rebecca and Moses H. VanHorn. He married Letitia, youngest daughter of the late Deborah M. and Phineas Walker, of Bucks County, Pa. He was an earnest, interested member of the Society of Friends. His home meeting was Wrightstown, where the funeral was held Third-day at 3 o'clock. Evan T. Worthington, in tender, loving words, delivered a message of comfort and encouragement, showing how the Eternal Goodness surrounds, supports and triumphs over seeming ill. The interment was in Newtown cemetery.

WEBSTER.—At Plymouth Meeting, Pa., on Seventh-day, Fourth month 20th, ELIZABETH J., widow of William Webster, in the 85th year of her age.

THEY ARE NOT LOST.

ALL those who go before
Need not depart,
If we not let them stand
As souls apart.

Within our call are they,
If we but will
To have them with us yet,
Though unseen still.

My friend is still my friend,
His heart is mine;
Commune we now as then,
In love divine.

O. EDWARD JANNEY.

COMING EVENTS.

FOURTH MONTH.

27th—Bucks First-day School Union at Buckingham at 10.30 a.m. Those desiring to attend will be met by automobile truck at Furlong upon arrival of trolley at 10.20 a.m. (Government time), and for which 10c each way will be charged.

27th—Prairie Grove Quarterly Meeting, at Monroe, Neb.

27th—Westbury Quarterly Meeting will be held at 110 Schermerhorn St., Brooklyn, at 10.30 a.m. Daniel Batchellor will attend. In the afternoon, at 2.30, Rev. William L. Sullivan, of All-Souls Unitarian Church, 20th St. and Park Ave., New York, will speak on "A Spiritual Religion in a Changing World."

28th, First-day—Meeting for worship at 15th and Race, Philadelphia, 10.30 a.m. Conference class on "Internationalism" at 11.40. Subject, "The Friends and the War—Friends in England—In America—Have we a Peace Program?" Dr. Jesse H. Holmes, leader. Members of the Sectional Committee of Philadelphia Young Friends' Association expect to be present at Meeting.

28th—Daniel Batchellor expects to attend meeting in Brooklyn, N. Y., at 11 a. m.

28th—Daniel Batchellor expects to attend meeting in Newark, N. J., at 3.30 p.m.

28th—Conference at Frankford (Unitals and Waln Sts.) 3.30 p.m. "Fundamentals of Religion," Ella R. Bicknell. "Jesus as a Reformer," Arthur Bunting Stern. "The Meeting for Worship," Joseph Harold Watson.

28th—Evan T. Worthington will attend Park Ave. Meeting, Baltimore.

28th—Devotional Meeting, Philadelphia Young Friends' Association, 15th and Cherry Sts., 7.45 p.m.

28th—At Green Street Meeting-house, Germantown, Bible Class in the evening, led by Henry J. Cadbury. Supper at 6.30 p.m.

28th—Philadelphia Quarterly Meeting's Visiting Committee will visit Valley Meeting at 10.30 a.m.

30th, Third-day, 9 a.m.—A business meeting of the Circular Meetings Committee of Concord Quarterly Meeting will be held at Wilmington Meeting-house. Members of the committee please note and attend.

30th—Concord Quarterly Meeting, 10 a.m., at Wilmington.

FIFTH MONTH.

1st—Purchase Quarterly Meeting, held at Amawalk, N. Y. at 11 a.m. Meeting of Ministry and Counsel at 10 a.m. Friends' Association at 2.30 p.m. Subject: "True Democracy and its Underlying Principles, Applied to Christianity." Joel Borton expects to attend. The train at Putnam Division leaves Sedgwick Ave. Station at 7.26 a.m., Elmsford 8.29, Millwood 9.01, Amawalk 9.30. Returning leaves Yorktown Heights at 4.45 p.m.

4th—Philadelphia Quarterly Meeting, 15th and Race, Philadelphia, 1.30 p.m.

4th and 5th—Farmington Half-Yearly Meeting at Orchard Park, N. Y. Business session at 3 p.m. on Seventh-day. Public meeting for worship First-day morning. Joel Borton expects to attend.

5th—Edmund Cocks expects to attend Kennett, Pa., Meeting.

5th and 6th—Nine Partners Half-Yearly Meeting will be held at 14 Lafayette Place, Poughkeepsie, N. Y., on First and Second-days, at 11 a.m. both days.

GATHERING AT GEORGE SCHOOL IN SEPTEMBER.

The committee appointed by the Central Committee of Friends' General Conference to arrange for a gathering of Friends this summer has accepted the invitation of the George School Committee to meet at George School, Ninth month 11th to 16th.

The purpose, it will be remembered, of getting together at this time is to seek strength and guidance from the Divine Spirit, both for ourselves and for the Society of Friends. The present time may require a re-making of ideas and doctrines that have seemed fundamental to us. It requires a revitalization of all testimonies that have been merely traditional. All Friends who are interested are invited to come in a humble spirit and, laying aside all desire for our personal opinion to prevail, to think through together the pressing problems of the day and our duty toward them.

No rigid program will be arranged, nor set speeches provided; but an outline will be placed in the hands of those present, covering the following topics toward which consideration is invited:

1. What are the fundamentals of Quakerism?

2. How would a consistent applica-

tion of these principles affect our life and conduct:

- (a) in the home,
- (b) in education,
- (c) in business,
- (d) in government,
- (e) in our meetings?

3. Have we a distinctive message?

It is not anticipated that the number who will be able to come will greatly exceed the facilities for caring for them at George School. If so, it is possible a few can be provided for nearby. Accommodations at the school will be assigned in the order in which they are received. Announcement will be made in the INTELLIGENCER at an early date, covering prices, and where to apply.

J. BARNARD WALTON, Secretary.

FRIENDS WORK FOR LIBERTY LOAN.

The following letter, signed by four well-known Friends, and printed on the stationery of the Third Federal Re-

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113 E. 22nd STREET, NEW YORK

serve District Liberty Loan Committee, is being circulated among Friends and others.

Philadelphia, 4th mo. 5th, 1918.

Dear Friend:—

As thee is, of course, fully informed, the campaign to sell and distribute the Third Liberty 4¼ per cent. Loan will start on the 6th instant.

In view of the vital importance of this loan and that it be quickly and fully subscribed, we have taken the liberty to address this letter to thee with the hope that thee will exercise such influence as may be in thy power and assist in this undertaking to accomplish the end desired by the Government of the United States.

We believe this effort should command the most serious consideration of all Friends and it is our belief that the co-operation of Friends in lending the fullest assistance they may be able will place our Society with respect to the aggregate subscription in the position in which it should properly stand.

In the belief that thee will fully understand the motives which prompt us to address this letter to thee, we are,

Very sincerely,

Edmund Webster.

Geo. K. Johnson.

Rowland Comly.

Morris L. Clothier.

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SCHOLARSHIP FOR SOCIAL WORK.

The Friends' Neighborhood Guild offers a scholarship to anyone desiring training in social work. The course, from July 1st to Sept. 1st, will cover the actual practice of playground and club work, and time will be given for study, and for observation of the work of other agencies. A small monthly allowance and board and lodging are provided. Apply for further details to

Louise Marie Lawton,

534 N. Orianna St.,

Philadelphia.

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\$122,000 received to date through the Philadelphia Young Friends' Association.

Let all Friends lay aside individualism, and as enjoined by the discipline, "fulfil our obligations of citizenship."

This involves upon us the duty of joining with all loyal Americans in supporting the government in putting down the dangers that threaten our existence.

Buy a Bond and help achieve the peace we all desire.

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FOR RENT AT BUCK HILL FALLS, the North View Cottage. Enlarged and improved last year. Has nine bedrooms, three bath-rooms, store-room, large living-room and kitchen. Splendid porch with extension among the trees commanding lovely view. Lighted by electricity and screened. Will rent for season to September 15, 1918. For further particulars apply to Buck Hill Falls Co., or to Howard A. Engle, 1615 Unity St., Frankford, Phila.

OFFICES FOR RENT.—At 150 N. 15th St., Philadelphia. On the ground floor, two communicating rooms with running water, for rent as offices. A friendly interest preferred. Inquire at once, Phila. Y. F. A. Building, 140 N. 15th

FOR SALE OR RENT—COTTAGE AD-joining Buck Hill Settlement within fifteen minutes walk of the Inn. Three bed rooms, kitchen, living room, two large porches and sleeping porch, one bath-room; also a good sized garden. For further particulars address FRANKLIN PACKER, Newtown, Pa.

FOR RENT—SEVEN ROOM COTTAGE, porches, shade, at Lansdowne, Pa. Situation specially attractive. LYDIA C. BIDDLE, 504 S. Lansdowne Ave., Lansdowne, Pa.

FOR RENT—FOR JULY AND AUGUST, house on Upsal Street, between Germantown Ave. and Upsal Station, Penna. R. R. Airy rooms, large porch, shady lawn. Reasonable terms to satisfactory applicants. Phone, evenings, Germantown 4974.

FOR RENT—"SWEET-FERN LODGE" at Buck Hill Falls, from June 15 to September 15, \$450. Five bed rooms, large sleeping porch, bath. A. M. GRAHAME, 7001 Cresheim Road, Germantown, Philadelphia.

FOR RENT AT SWARTHMORE, PA., from June 15th to September 15th, furnished 8-room house, exclusive of pantry, bath and sleeping porch. Garage and garden. Convenient, comfortable and most attractively furnished. Address B-275, Intelligencer Office.

ROOMS FOR RENT—TWO FURNISH-ed rooms for gentlemen; either single or communicating; in Friends' family. No board. References exchanged. Miss M. S. Tripple, 2035 W. Ontario St., Phila.

FOR RENT—AT OCEAN CITY, N. J., large furnished cottage for July and August. Five bedrooms. All conveniences. Garage. W. HAROLD TOMLINSON, 114 Yale Ave., Swarthmore, Pa.

WANTED.

WANTED, PRINCIPAL FOR FRIENDS' Academy, Locust Valley, New York. A member of the Society of Friends who is married much preferred. Principal has a cottage on school grounds. F. E. Willets, President, Glen Cove, N. Y.

WANTED. — STENOGRAPHER AND Typewriter on farm. H. T. Pancoast, Purcellville, Va.

WANTED—POSITION DURING SUM-mer as mother's helper or nurse for invalid by young colored woman, teacher in one of our Southern schools; a good reader. Address M 326, Intelligencer Office.

WANTED—MOTHER'S HELPER. Must be refined and fond of children. Country. Reference required, Box 176, Devon, Penna.

WANTED—POSITION AS COMPAN-ion-nurse by an experienced woman of refinement. Light duties if necessary. B 276, INTELLIGENCER Office.

WANTED—A CAPABLE, PRACTICAL woman as housekeeper in small family of adults. F 267, Intelligencer Office.

WANTED—HOUSEKEEPER IN A Friend's family of two adults. Address THADDEUS S. KENDERDINE, Newtown, Penna.

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Serges, poplins, gabardines, tricotines, worsteds and wool velours; black, navy blue and all the most fashionable spring shades. Made in all the styles of the season, from the short Eton-jacket effects, to the plain notched-collar and Norfolk styles, with every kind of belted, plaited and flared model shown this season, in between.

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MARRIED FRIEND, AGE 36 (1 CHILD) from Swarthmore (England), wishing to reside near Meeting and School, desires situation—Friends preferred—experience 7 years machine shop clerk, also 6 years nursery and market gardening. Will visit if required. Apply THOMAS SHAW, 1322 East Street, Honesdale, Pa.

WANTED—BY FAMILY OF THREE adults, refined person for general housework, washing and ironing; all conveniences. 19 W. Cedar Ave., Merchantville, N. J.

WANTED—POSITION AS TEACHER in Domestic Arts for September, 1918. Private school preferred. References given. Address P 270, INTELLIGENCER

WANTED—AS A MEMBER OF Friends' adult family of three, a reliable, refined woman to assist with household duties. Liberal compensation. G. N. H., 511 N. High St., West Chester, Pa.

TEACHERS WANTED—THE FOL-lowing positions in the Friends' School, Baltimore, Md., are available for the school year, 1918-1919:—

1st—Physical instruction for boys, including also one class in United States History and Civics.

2nd—Physical instruction for girls. The above positions include work in gymnastics, swimming, and field sports, Address Edward C. Wilson, Friends' School, Park Place, Baltimore, Md.

Friends' Intelligencer.

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PHILADELPHIA FIFTH MONTH 4, 1918

{ Volume LXXV
Number 18

A QUAKER PREACHER.

(L. H. P.)

I LOVE old Meeting-houses:—where on earth
Is more of gracious charm and piety
And saintly goodness seen than gathers here
In quiet First-day meetings? Many a child,
I know, is stirred to life-long righteousness
By sight and memory of the dignity
And tranquil spiritual beauty in the forms
And faces of the venerable sires
And placid grand-dames in the gallery seats.
Wrapt round with tranquil sweet solemnity
And peace and gentleness, they represent
The Quaker faith made visible to all.

One such there was whose memory is most dear:—
Friendly of soul was she, and all who came
Within the sunlight of her kindness
Were richer for her friendship and her love.
We say the saints have gone from earth long since;
But she, I think, was saintly,—if to be
Devoted to high truth to hear from heaven
The voice ineffable and tell its words
With pleading power and fervent eloquence
To us who listened to her ministry,
To live a blameless life, and shed around
Sweet peace and friendliness and gracious cheer,—
If this be saintliness, the gift was hers.
God sends such souls among us now and then
To show that *heaven is not remote and strange,*
But here about us on this beautiful earth;
And never can discouragement or gloom
Becloud our vision while companioned here
With friends like her, whose simple kindness
And cheering love seem touched with grace divine.
—John Russell Hayes:

HOW THE QUAKERS REGARD MILITARY SERVICE.

BY ALLEN C. THOMAS

(Emeritus Professor of History, Haverford College)

This article was prepared by request for the *Military Service* magazine, July, 1917.

THE Quakers from the very first have laid great stress upon individual guidance and individual responsibility, and have seldom formulated rules or made official statements regarding details of doctrine. This fact has often led to misconceptions of their position. Within rather wide limits, there are great differences in individual opinion and action. It does not do, therefore, to take the views of individual Quakers or even of Quaker congregations as necessarily representing the views of the majority, or as having official sanction. This is particularly true in regard to peace and war. The writer in this paper will endeavor to set forth only such views as seem undoubtedly to represent generally accepted doctrines.

The Quaker looks at war, not from the point of view of economics, or politics, or expediency, but from a *religious basis* and he believes that *all* war is incompatible not only with the definite teachings of Christ,¹ but also with the whole spirit and tenor of the Gospel, which lays down, as its guiding principle, love to God and love to man; or, to put it differently, the Quaker believes in justice and good-will to all, whether individuals, groups, or nations.

Moreover, the Quakers do not recognize two stan-

¹Three or four sayings of Christ, which are generally quoted quite apart from their context, cannot outweigh many others, such as the Sermon on the Mount, about which there can be no question, to say nothing of the general tenor of Christ's teachings.

dards of conduct—one for individuals and another for nations. If to lie, deceive, rob, lay waste, kill, is wrong for the individual, they do not see how it can be right for men to do these things singly or in groups in the name and for the sake of the nation. A duel, for instance, is prohibited and punished by law, and most persons regard the taking of life in a duel as murder. War is substantially a duel between nations. The Quaker cannot draw any moral distinction between the two.

It follows from what has been said, that, to the Quaker, defensive war does not differ in essentials from offensive war. He cannot, therefore, consistently vote for taking military measures for warlike defense and the like.²

Again, it will be evident that the Quaker cannot take part in *personal* military service even in defensive war. The Quakers, on the other hand, have never denied the obligation of personal service to their country, but they hold that such obligation does not include *military* service as a necessary part. The Quakers are content to refer to their past history to show to what extent they have performed service for the community and nation. In one field, that of relief connected with the ravages of war, their record in our Civil War, in the Franco-Prussian War of 1870-1871, and in the present great war, shows how ready they have been to take part in relief and hospital work of many kinds and under conditions of great personal danger. This work, moreover, has been almost wholly without compensation as to necessary personal expenses.

The Quakers held that *compulsory* military service violates the rights of individual conscience, for it places a man under a military officer whom the soldier is bound to obey *whatever* he may be ordered to do. *Compulsory* military training is in the same category as military service. The youth is not only trained for war in general, but he is specially trained to *kill*. For instance, in his bayonet practice he is taught exactly where to strike in order to inflict mortal wounds. Moreover, he is placed in surroundings which turn his mind toward war as the chief and best way of settling national difficulties. The inevitable tendency is to make him regard other nations as, at least, probable *enemies*, and also to lead him to believe that to fight is fulfilling the noblest ideal. All this is wholly contrary to the Quakers' fundamental position.

The Quakers believe that *police service* is essentially different from military service. The soldier, though he may be occasionally employed for protection, is trained for *war* and its accompaniments. The sole duty of the policeman, on the other hand, is to protect lives and property, and to see that individual rights are not infringed upon—in short, the very opposite of the soldier. The policeman can only take life as a last resort, and then he does it at his own risk. In some cities he is not even allowed to have firearms. Moreover, the policeman is always a *volunteer*, he is not compelled to enter the service unless he chooses.¹

The fact that force may be used in police service, or

²Quakers, however, have very rarely refused to pay ordinary taxes even though some of the money might be used for warlike purposes, because they have not felt it to be their duty to attempt to follow the course of money paid into a common treasury.

¹The history of the Pennsylvania State Constabulary shows how much more successful they have been in ending riots, etc., than militia or troops have been.

under some circumstance, does not invalidate the general position. The Quakers have never officially, or generally, taken the Tolstoyan ground, though doubtless some individual Quakers have followed the Russian teacher. "Force may be used to restrain a man from committing crime, to protect society, to discipline a child," but the Quaker "would stop the use of force where its use would in itself be wrong, where resistance would violate the moral law, where its opposition would stir up feelings of hatred and bitterness." To draw an exact line between the right and wrong use of force is confessedly difficult if not impossible. In practice individuals would often differ greatly; but Quakers undoubtedly hold that the methods of *warfare* are wrong.

The Quaker claims that to pay no regard to the rights of the individual conscience is, independently of other reasons, contrary to the spirit of America's institutions and history. New England, New Jersey, Pennsylvania, and Maryland were settled by colonists who left their homes to secure in the New World liberty of conscience in matters of worship and conduct.

It may be necessary sometimes to limit the exercise of the individual conscience, but it should be done with great caution as has generally been the case heretofore in America.² Washington's words in his Farewell Address are often quoted in support of "preparedness" and military service; it is certainly fair to quote other words of his. In October, 1789, the Quakers of Pennsylvania and New Jersey presented to him an address congratulating him on his accession to the Presidency. In his reply, Washington said: "Your principles and conduct are well known to me; and it is doing the people called Quakers no more than justice to say that (except their declining to share with others the burden of the common defense) there is no denomination among us who are more exemplary and useful citizens. I assure you very explicitly that, in my opinion, the conscientious scruples of all men should be treated with great delicacy and tenderness, and it is my wish and desire that the laws may always be as extensively accommodated to them as a due regard to the protection and essential interests of the nation may justify and permit."¹

The question will naturally be asked, Have the Quakers in their corporate capacity lived up to the principles they have professed? The answer, as shown by their official records and other evidence, hostile as well as friendly, must be in the affirmative, though individuals may have been negligent, and sometimes even defiant.

It is true that Quaker members of the Pennsylvania Legislature, particularly about the middle of the eighteenth century, did vote supplies which they knew could and probably would be used for warlike measures, but this was an individual matter, was not officially endorsed, and later was repudiated by the Philadelphia Yearly Meeting, the legislative body of the Quakers, and, so to speak, their Supreme Court. Later, the Quaker members of the Legislature, with few exceptions, either resigned their seats or refused to be candidates. In fact, the Quakers at that time withdrew from politics chiefly on account of the difficulty of voting in accord with their principles.²

²The prohibition of religious teaching in schools supported by public taxation is one example of paying regard to conscientious scruples, and the separation of church and state another.

³See Sharpless, "A Quaker Experiment in Government," Philadelphia, 1898, pp. 226-276.

⁴Sparks, "Writings of Washington," vol. xii, p. 168, 169.

In the American Revolution hundreds of Quakers were "disowned" (expelled) for joining the army or in other ways supporting military measures; in the Civil War also many were "disowned." During the present

great war British Quakers have repeated previous history. Strong documents restating the original and continuous position of the Quakers in regard to war have been officially issued, and at no time in Quaker history have individuals lived out their principles more emphatically, in a number of cases even to the extremes of much personal indignity, and imprisonment at hard labor; several have been condemned to death by courts-martial, but this has been commuted by British Government to imprisonment at hard labor.³ It is too soon for official action to be taken against those who have entered the military service, for it is a principle with the Quakers not to be hasty in judgment.

Quakers have been often misunderstood by reason of their custom of having birthright membership.⁴ The result of this system has been that many who never made any Christian profession, or shown their adherence to Quaker tenets, have been counted as Quakers and spoken of as forsaking their principles, when in fact they had nothing but a traditional connection with the body, perhaps never even attending a Quaker place of worship. There is reason to believe that most of the Quakers (so-called) who entered the army in 1861-1865 were only nominal Quakers, and it is certain that many of the English Quakers who have joined the British army in the present war are of this class also.

That the Quaker has suffered greatly for his principles is a matter of historic fact, the details of which are too numerous to be entered upon here.¹ A typical case of the Civil War period was given in the *Atlantic Monthly* for February, 1913 (volume CXI, pp. 142-166), entitled "United States versus Pringle."

The Quaker is not governed by results but by principles. If he is satisfied a thing is wrong, he must not do it; and if his refusal brings him into opposition to the law, he takes the consequences. He does not admit that the State may control his conscience, or that any demand or order of the State can release him from his responsibility to God. It may be claimed that such a position would lead to anarchy, but in practice it would not, because if a man is faithful to the fundamental principles of love and justice, he will not go seriously astray. Moreover, as history will show, the cases in which it seemed necessary for a truly conscientious man to refuse obedience to laws have been few, and there is no reason to suppose that either at present or in the future conditions would differ essentially from those in the past.

In conclusion it should be said, that while the Quaker holds his own views tenaciously as a matter of conscience, he is not intolerant of those who differ from him. He recognizes that others may be fully as conscientious as he, and he respects their conscientiousness, and their faithfulness to apprehend duty. "He has honor and respect for their motives, however much he may dissent from their philosophy of life and their methods of carrying it into action."

¹Up to January 1, 1917, 3,249 persons, the majority being Quakers, had been arrested, since August, 1914, for refusing military service on the ground of conscientious scruples. Of these 160 had been released, 1,172 were employed on alternate service, and the remainder were undergoing some kind of punishment, the sentence of few being less than 112 days' imprisonment at hard labor, and of some, ten years.

²Since 1902 most of the Yearly Meetings in America have substituted "associate membership" for children of members. These can be admitted to full membership in maturer years on giving evidence of the sincerity of their application.

³See Besse's "Sufferings of the Quakers," 2 vols. fol. London, 1753, for the seventeenth and early years of the eighteenth centuries; Bishop's "New England Judged," London, 1703, for the New England persecutions; R. M. Jones' "The Quaker in the American Colonies," London and New York, 1911, for the whole Colonial period; and Cartland's "Quaker Heroes," Boston, 1895, for the Confederacy. No full account of the nineteenth century has appeared, but brief mention will be found in A. C. Thomas's "History of the Friends in America," 4th ed., Philadelphia, 1905.

LITERARY NOTES.

FRIENDS AND THE INDIANS, 1655 to 1917. By Rayner Wickersham Kelsey, of Haverford College. Published by the Associated Executive Committee of Friends on Indian Affairs, Philadelphia.

In this book, Rayner W. Kelsey is performing a double service for the Society of Friends. He has written a remarkable record of the past, which should also react as a stimulus for present and future activity.

The first chapter is devoted to a general understanding of the whole Indian question:

The history of the American Indians is a tragic drama of mighty proportions and fast-changing scenes. No part of it can be comprehended without some understanding of the whole. The work of Friends for the American Indians north of Mexico is a little but a worthy part of the story, better told after the whole has been sketched in outline.

In the territory to-day comprehended by the United States, Canada, Greenland, and Alaska, there were, according to careful estimates, about 1,150,000 Indians when the white men came to these shores at the close of the fifteenth century. Now there are about 403,000. The difference represents a decrease of sixty-five per cent. Of the earlier number there were perhaps about 846,000 within the present bounds of the United States proper, exclusive of Alaska, as against 265,683 in 1910, the number having increased slowly in recent decades.

The territorial possessions of the Indians within the United States proper show even more striking changes. The whole imperial domain, although never actually occupied by them in its entirety, was at first potentially theirs. To-day their broken tribes can claim but 52,013,010 acres, distributed in 161 reservations, scattered in more than a score of States. On a map of United States showing the original distribution of the Indian linguistic families, the great Algonquian, Iroquoian, Muskogean, Siouan, and Shoshonean branches occupy vast tracts, each equal to many States. To-day the lands of any of these show as a dot or strip within a single commonwealth.

The story of such change in the fortunes of a once free and haughty race is sad at the best, while at the worst it is not wholly darkened with loss nor unlightened by deeds of honorable statecraft and Christian charity. . . .

One of the most important features of Government policy has been the reservation plan. This plan was followed in Canada by both French and English, and was also tried somewhat by the colonies before the Revolution. It was inaugurated by the United States as early as 1786, and is best exemplified perhaps by the striking experiment of removing the Eastern Indians to the territory west of the Mississippi River. . . .

The most important act of recent years with regard to Indian land-tenure is the Severalty Act of 1887. "This act provided for the allotment to each man, woman, and child of a certain portion of the tribal land and the issuance of a patent by which the United States holds the allotment in trust, free taxation and encumbrance, for 25 years, when the allottee is entitled to a patent in fee simple. On the approval of their allotments by the Secretary of the Interior the Indians become citizens of the United States and subject to its laws." . . .

In a "Declaration of Policy" under date of April 17, 1917, Cato Sells, Commissioner of Indian Affairs, said:

"Broadly speaking, a policy of greater liberalism will henceforth prevail in Indian administration, to the end that every Indian, as soon as he has been determined to be as competent to transact his business as the average white man, shall be given full control of his property and have all his lands and moneys turned over to him, after which he will no longer be a ward of the Government. . . . This is a new and far-reaching declaration of policy. It means the dawn of a new era in Indian administration. It means that the competent Indian will no longer be treated as half ward and half citizen. It means reduced appropriations by the Government and more self-respect and independence for the Indian. It means the ultimate absorption of the Indian race into the body politic of the nation. It means, in short, the beginning of the end of the Indian problem."

"The obligation to educate the Indian was early recognized. Harvard, Dartmouth, and the College of William

and Mary were founded with the purpose wholly or partially in view of educating Indian youth, although their graduates of Indian blood have been very few. At the outbreak of the Revolution the Continental Congress appointed a committee on Indian affairs, and shortly thereafter money was voted to support Indian students at Dartmouth and Princeton colleges." . . .

Until about the close of the eighteenth century the efforts of Friends for the Indians were confined to the following points: The development of kindly relations with the Indians, protecting them from the vices and injustice of the white men, and the preaching of the Gospel to them by Friends who felt called to do so by an individual "concern." It was perhaps the feeling cherished by Friends that everything in the nature of religious effort should be the result of individual leading that postponed to so late a date the corporate efforts of various Yearly Meetings along mission lines.

About 1795 the corporate phase of Friends' efforts for the Indians began, and from that time forward various Yearly Meetings have fostered worthy missionary efforts, in which the teaching of useful industrial arts has had a large place.

Perhaps the most interesting part taken by Friends in the Indian work was the leading part assigned them by President Grant in carrying out his famous peace policy, beginning in 1869. From this time dates the work of the Associated Executive Committee of Friends on Indian Affairs.

A final phase, worthy of consideration, is the influence and labors of Friends in various philanthropic organizations devoted to the welfare of the Indians.

In the chapter on Grant's Peace Policy, Prof. Kelsey says:

The inauguration of the "Peace Policy" by President U. S. Grant in 1869 was in a sense a vindication and culmination of the peace policy so successfully followed by William Penn and the philanthropic efforts so faithfully continued by the later generations of Friends. . . .

The formal announcement of Grant's Peace Policy came less than a month later, when on February 15, 1869, Ely Samuel Parker, an Aid to General Grant, directed identical letters, as follows, to representatives of the various bodies of Friends, Orthodox and Liberal:

"HEADQUARTERS ARMY of the U. S.,

"Washington, D. C., Feb. 15, 1869.

"SIR:—General Grant, the President elect, desirous of inaugurating some policy to protect the Indians in their just rights and enforce integrity in the administration of their affairs, as well as to improve their general condition, and appreciating fully the friendship and interest which your Society has ever maintained in their behalf, directs me to request that you will send him a list of names, members of your Society, whom your Society will endorse as suitable persons for Indian agents.

"Also, to assure you that any attempt which may or can be made by your Society for the improvement, education and Christianization of the Indians under such agencies will receive from him, as President, all the encouragement and protection which the laws of the United States will warrant him in giving.

"Very respectfully, your obedient servant,

(Signed) E. S. PARKER,

"Brev. Brig. Gen., U. S. A. and E. D. C."

After serious consultation on the part of Friends and much consultation with the authorities at Washington, it was decided that Orthodox Friends should take charge of the Central Superintendency, embracing the tribes of Kansas together with the Kiowas, Comanches and other tribes in the Indian Territory, while Liberal Friends should be responsible for the Northern Superintendency, embracing the various tribes resident in the State of Nebraska. In each of these great divisions of the Indian service, in the heart of the Indian country, Friends were to nominate members of their Society to occupy the post of Superintendent and the various agents within each Superintendency. This was the beginning of President Grant's famous Peace Policy, which was soon (1870) extended by the grant of other Superintendencies to various Protestant bodies and to the Roman Catholic Church. . . .

It is difficult to say what was the chief or deciding factor in leading Grant to devise this policy, and to call upon Friends to initiate the work. Probably it was no single one of the various events mentioned above, but many or all of them put together. The troublous years of Indian

warfare following 1850 furnished an immediate motive. The various activities of Friends on behalf of the Indians at the same period, and the long tradition of friendship between Friends and the Indians from the days of William Penn, marked the Society of Friends as a fit agency to initiate a policy of peace and good will between the white man and his red brother.

In his first annual message to Congress (Dec. 6, 1869) President Grant, referring to the Indians, made the following statement: "I have attempted a new policy toward these wards of the nation. . . . The Society of Friends is well known as having succeeded in living in peace with the Indians in the early settlement of Pennsylvania, while their white neighbors of other sects in other sections were constantly embroiled. They are also known for their opposition to all strife, violence, and war, and are generally noted for their strict integrity and fair dealings. These considerations induced me to give the management of a few reservations of Indians to them and to throw the burden of the selection of agents upon the Society itself. The result has proven most satisfactory."

Prof. Kelsey quotes from Samuel M. Janney, who was in charge of the Northern Superintendency from 1869-1871:

"Experience has shown that the Indian can be civilized, and that under favorable circumstances he will accept the benign principles of Christianity,—the only means whereby a nation can be advanced to the highest grade of refinement, and secured in the possession of permanent prosperity.

"To accomplish this great work in the shortest time possible, the Indians now living on reservations should have allotments of land in severalty secured to them by patent; they should be assisted in building comfortable houses and furnished with implements of agriculture and live stock; well conducted schools should be maintained among them, and above all, they should be placed under the care of good and enlightened men and women whose kindly and familiar intercourse with them would secure their confidence, win them from their savage ways, and lead them in the path of peace."

The chapter on Grant's Peace Policy is full of names and incidents familiar to readers of the INTELLIGENCER.

"Many and varied were the exigencies faced by the agents in dealing with factions and parties within the several tribes. Howard White has related personally to the author how he changed the chiefs and established an elective system among the Winnebagoes. Early in his service as agent for this tribe he found the tribal Government dominated by a group of old conservative chiefs who were utterly incompetent and strongly adverse to all civilizing influences. These men were opposed by many of the younger Indians and half-breeds, who believed that their only salvation as a people was to adopt the ways of white men and become civilized. Consequently Agent White stepped in and deposed all the old chiefs, and appointed younger and more progressive men in their places. After a period of time he allowed an election for chiefs to be held, and the result was that progressive men were largely chosen.

His story of the election shows how hard it is for a primitive people to become inured to the ways of modern democracy. He announced the hours during which the polls would be open. At the close of the time the ballots were counted and the result announced. At once a defeated candidate rode off at full speed on his pony and in due time returned with enough of his Indian friends who had not voted to turn the tide of election in his favor. The agent explained to him that the polls were closed and the election over. Such stringent regulations were too much for the Indian to understand, and he went away sorrowful, protesting against the gross injustice of the white man's way of Government.

Later on Agent White found it more satisfactory to the Indians to hold the elections along a roadway, and merely allow the voters to line up on opposite sides of the road in company with their respective candidates. Thus any dissatisfied partisan could pass down the line and verify the count. To the suspicious mind of the Indian the simplicity and openness of this system were far preferable to the intricacies and secrecy of the white man's vaunted Australian ballot.

In concluding the chapter, Prof. Kelsey writes:

Such was the work done by Orthodox Friends in the

Central Superintendency and by Liberal Friends in the Northern Superintendency. Other denominations did similar work in various places, but the part taken by Friends was conspicuous because they were selected to inaugurate the new "Peace Policy." It was essentially President Grant's policy and it hardly outlived his administrations. It was begun in 1869, largely curtailed by Hayes about a decade later, and was brought to a final close about 1885 at the beginning of Cleveland's first administration.

That the policy was a success will probably never be seriously questioned. There were faults in the whole Indian system that militated against it. There were faults in the work done by Friends. Yet on the whole the effort was crowned with the fine success. The Indians, many of them wild and warlike, or filthy and debased, made remarkable progress toward civilization, especially in the early years when Friends were unhampered by adverse political influences. The establishment of a school system, the instruction in agriculture, the training of the Indian women in domestic arts, the teaching by precept and example of the benign principles of Christianity,—these were the outstanding features and these wrought the prime successes of the work of Friends. And before all, and above all, the "Peace Policy" brought peace.

After tracing the work in Oklahoma missions, and in many other fields, Prof. Kelsey says:

For more than two centuries and a half Friends have labored for the civilization and Christianization of the Indians.

At the present time (1917) mission establishments are maintained in Oklahoma and Alaska, and a boarding-school at Tunasassa, New York.

Such has been the answer of Friends to the injunction of George Fox, their founder, which he sent in a message to America shortly before his death: "Let your light shine among the Indians. . . . that ye may answer the truth in them, and bring them to the standard and ensign that God hath set up, Christ Jesus."

Or, in the picturesque imagery of Indian oratory, repeated around many a forest council fire, the long line of Quaker apostles to the Indians have been bright links in the covenant chain of friendship that has bound Friends and the Indians together,—a chain that will never rust nor break, but will remain bright and strong as long as the sun shines in the heavens."

THE CHRISTIAN COMMONWEALTH.

Some little Seeds, by chance, found themselves at the Bottom of a great Black Coal Bin. They were Damp and Warm, and feeling the Urge of Life, one remarked, "Let's Grow Up and Bloom."

"That's a Beautiful Dream," replied his Friend, "but you Forget that we face a Condition and not a Theory. We're in a Dark Coal Bin."

"Yes, but there must be a Window where the Coal came in. We'll Grow Out of that."

"True," replied the Careful One, "yet you haven't Explained how you are going to Get Through the Window nor have you Shown your Ability to Get There."

"Well, I don't know every Kink in the Way," said the Ambitious One, "but we could Grow toward the Light. We'll find some Way to Get Through the Window when we Get There."

He did.

MORAL: LET'S GROW.

"Fables for the Day," in The New World.

"ANY real unity in the religious world must be spiritual, not theological. Real religious fellowship cannot be made or maintained if based on assent to speculative opinions and dogmatic doctrines. Whatever the label may be, wherever there is enough of the spirit of God to insure substantial liberty, there is a basis for spiritual unity, which may grow into a real brotherhood in fact, and not simply in name."—Henry W. Wilbur.

*The human will, that force unseen,
The offspring of a deathless soul,
Can hew the way to any goal,
Though walls of granite intervene.*

—ELLA WHEELER WILCOX.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA FIFTH MONTH 4, 1918

DELIVERY OF THE INTELLIGENCER.

For several weeks we have had constant complaint of delay in delivery, for which readers naturally suppose that the publishers are responsible. This, however, is not the case. The INTELLIGENCER has in recent weeks been regularly delivered at the Philadelphia Post-Office on Thursday afternoon or evening before seven o'clock, just as for many months before; but owing to the great mass of extra work now required of the post-office, and the shortage of help, the delivery of periodicals has generally been delayed; and this delay seems likely to continue. We greatly regret this, but see no way to prevent it, as we are already doing all that can be done to secure promptness.

*"Out of the shadow of night,
The world rolls into light;
It is daybreak everywhere."* —LONGFELLOW.

NEED AND POWER.

WHEN I asked the officials of the Philadelphia post-office why the INTELLIGENCER is now so commonly late in reaching our subscribers, I learned, first, that more than one hundred of their trained men had recently gone into the army or war service of some kind, and that substitutes, if they can be had at all, are "green" and slow, and of course make many mistakes. Then just at this time, when the force is reduced, a great amount of extra work is required. The letter carriers, for example, are selling war savings stamps, delivering special notices, and doing other work which takes extra time, thus making their deliveries unavoidably slower than usual.

To put it in a word, everybody in the postal service has more to do, and less help in doing it, and the cost of almost everything is greatly increased.

What is true of the postal service is no doubt true of almost every other line of work,—more to be done, and less power to do it. How are we to meet the extra demands upon us, without neglecting our regular duties?

After food, clothing, and shelter, the great need of the race is education. Even in our most advanced States, education is insufficiently provided for. What must it be in the most backward?

In States like Massachusetts and New York, the public appropriations for education, for each child of school age, are from \$40 to 60 a year.

In South Carolina they are about \$18 a year,—that is, for white children.

For colored children they are less than \$3.00 per year!

If \$40 a year is insufficient for educating a white child in time of peace, what is \$3.00 a year for educating a colored child in time of war?

At Laing School, just across the harbor from Charleston, South Carolina, the teachers say, in sad perplexity, "Everything costs so much more. How shall we get along?"

Schofield School, too, is in South Carolina, under the same conditions, and no doubt the colored people there feel the same added pressure of the time.

At our own Spring Street Settlement for colored children, in Philadelphia, there is more and more need for training these boys and girls, who would themselves be of so much help if trained,—but the contributions of Friends to the little Settlement which they started are less and less.

Everywhere, apparently, the situation is the same,—increasing need, with decreasing means to supply it.

Is there more power to be had? Is there somewhere a great source of new power, like the vast coal-beds of Alaska, waiting to be discovered and tapped?

I believe there is.

Shall we not get together and seek to find it?

H. F.

REFERRING to the advertisement, "Buy a Liberty Bond," in last week's INTELLIGENCER, it was published without charge by direction of the INTELLIGENCER directors.

NOTE AND COMMENT

THE PROHIBITION DRIFT.

CHARLES PALMER, Chairman of the Sub-Committee on Temperance of the Committee on Philanthropic Labor of the Philadelphia Yearly Meeting, writes:

With accelerated motion the movement to banish the manufacture and sale of liquor as a beverage is sweeping over this country. Eleven States—almost one-third of the necessary thirty-six—have ratified the proposed amendment. Many others have either State constitutional or statutory prohibition—Utah, Minnesota, Missouri, Ohio, Florida, Nevada, and Wyoming will vote on State Constitutional Prohibition this year. The fact that the officers of the United States Government consider it imperative to establish dry zones around army cantonments have undoubtedly set many people thinking why it would not be good sense to extend the dry zones to protect all the people. Shutting off the saloon is a sound policy for either peace or war.

Our attention is necessarily anxiously concentrated upon our economic needs. Thoughtful people are considering the bill of fare for each meal and watching closely for the elimination of waste. It offers food for mediation and quick action to consider that America's drink bill, conservatively estimated at \$2,000,000,000, is twice the capital of all the national banks in the country, twice the cost of our Federal Government in time of peace, is equal to our total expenditures for bread and clothing, and three times as much as we spend on our public schools. It may help to clear up our thinking if we realize that the amount of grain estimated to have been sunk by submarines in 1917 is about the amount consumed in the manufacture of drink.

The Official Brewers' and Maltsters' Directory of North and South America for 1918 shows the interesting fact that the United States leads the world in its beer output, which is placed at 60,817,379 barrels. Germany's output for the same period was 7,700,000, or one-eighth of the United States supply. It looks as if we might get on better with our food, fuel, and transportation program of conservation if we barred beer next year.

According to a brewer's advertisement now four years old (they are not making such facts prominent just now),—a plant, covering 140 acres, used 325 tons of coal per day, and required 50,000 inbound and outbound freight cars to handle its business. It is probable that it still requires approximately the same facilities. This is only one company.

The simple and direct way for voters to deal with these economic questions is to elect men to State legislatures who will help banish the whole system of manufacture and distribution of intoxicants. The Spring Primary Election for Pennsylvania is Tuesday, May 21st, 1918. It is inexpedient to pledge the support of candidates who cannot be elected. The real issue before us is to choose and elect men who will help to ratify the proposed amendment to the Constitution and will also strengthen local prohibitory measures.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

THE SPIRIT OF SELF-SACRIFICE.

THESE thoughts have helped me in endeavoring to keep the pacifist viewpoint. Many lives about us have been uprooted from their native land and transplanted to foreign countries, to start a strange, new experience. But most of us are staying at home in our same lines of work. As pacifists, we must not stand idly by, merely disapproving of war—for truly we shall deserve to be called "slackers" if we do not *work* diligently. Yet may not ours be a new life in these old fields, as we do our work with a deeper consecration, eliminating the things that are trifling, and generously devoting time and money to relieve the needs of a sorrowing world. Our pacifism must be the neutral outcome of our allegiance to the Master and His way of love—in the spirit of meekness, forgiveness and tolerance, with courage and strength that come through fellowship with the Father. May we catch the spirit of self-sacrifice of the men who go "over the top" and just as loyally do the bidding of our Leader against our enemies,—self-interest, self-indulgence, prejudice, distrust, jealousy, hatred, and the whole host that are after all the roots of war! Let every one of us enlist in His service for the great offensive to end all wars.

As one of our Friends has recently written, "No, do not lower our standard, but let us, rather, rise to it."

Moorestown, N. J.

ELIZABETH R. LIPPINCOTT.

CONCERNING "SOME PARTICULAR ADVICES."

SOME parts of these "Advices" are naturally more appealing than others. To me, the gist of it all lies in the sentence as to Christ,—"*We cannot think that he would have remained neutral against organized savagery.*" The authors of the "Advices" wrote that sentence in a favored moment, surely,—bringing the humanity of Jesus right down to the present hour, proclaiming His deep pity for the oppressed peoples, and the passionate indignation of Him who denounced the hypocrites and the generation of vipers.

I may be wrong, but I feel that to refuse full sympathy to the cause of the Allies is to "shut the gates of mercy on mankind," and to dwell in a cold academic aloofness, contrary to the spirit of Fox and Penn, and Bright and Whittier, who loved *justice* as well as peace.

Swarthmore, Pa.

J. RUSSELL HAYES.

WORK FOR FRIENDS.

THE tone of FRIENDS' INTELLIGENCER is charitable and fair, and the paper affords me much satisfaction. The times call for faith and toleration, but the future is hopeful. I earnestly wish to see Friends standing quietly but firmly by their ancient testimonies, with patient willingness to wait for their work as it is revealed to them.

For my own part, I am quite free to encourage or to engage in any sort of national service that looks toward feeding, sheltering or healing humanity—as to body or soul. And there seems to be an abundance of such work to be done.

I was in harmony with the Orthodox Friends in their Yearly Meeting proceedings, and hope that our Friends will be as peaceable in the coming Yearly Meeting.

Chico, Washington.

S. EDWARD PASCHALL.

DURING 1917, when the German submarines destroyed the equivalent of 120,000 loaves of bread a day, the breweries of Great Britain destroyed 750,000 loaves a day.—*Unity*.

HE was just an honest little boy wanting advice about investing money in war saving stamps. "Before giving you advice I must know your motives. I notice people are actuated by three motives in this war work: a sincere desire to help, a desire to show off, or a desire to invest. Which of these motives is yours?" "I guess all three, for I do want to show off and I want to make a good investment, and of course I want to help some." He made his investment, but it was not at the school, but in a postoffice where no one cared if it was much or little.—*Unity*.

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

Chairman, RUFUS M. JONES.
Vice-Chairman, ALFRED G. SCATTERGOOD.
Treasurer, CHARLES F. JENKINS.
Executive Secretary, VINCENT D. NICHOLSON.
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Field Secretary, PAUL J. FURNAS.
Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.
Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

FRIENDS' AMBULANCE UNIT.

The Meaning of Its Work to Us.

BY VINCENT D. NICHOLSON.

INQUIRIES have been increasing of late as to the possibility of effectively carrying on, in war-time, work of national importance apart from military control. Any one who feels that there is little that Friends can do in war-time should profit by the experience of the English Friends' Ambulance Unit. The remarkable achievements of this Unit have not been generally known among American Friends, owing to the fact that our work necessarily has been connected with the other large work of English Friends,—civilian relief in France and Russia.

A year ago we attempted to form an Ambulance Unit independent of military control, under an arrangement similar to that of the English Friends' Unit, but this was found to be impossible. We later took up with Sir George Newman, Chairman of the Committee in charge of the English F. A. U., the question of a large number of our men joining that Unit, as a few had done before the United States entered the war. This was made impossible by action of the British Government officials, limiting membership in the Unit to British citizens.

The only over-seas non-military service open to American Friends was thus the work of civilian relief, and we were privileged to join hands with the magnificent work of the English Friends War Victims Relief Committee. The Friends' Ambulance Unit, however, despite the dissimilarity of much of its work, is more analogous to our committee in its relation to the Society of Friends, owing to the variety of forms of service it has developed for Friends who are turned over to it by the military authorities.

THE VARIED ACTIVITIES OF THE F. A. U.

The F. A. U. (as it is popularly known) began its work in September, 1914 solely as an Ambulance Unit. Its work has since been broadened to include the maintenance of hospitals in England and Flanders, the operation of ambulance trains and hospital ships, recreation huts for soldiers and sailors, a large Belgian civilian relief, and various forms of service in England including agriculture, educational, Y. M. C. A. and social work, etc. In the last general report (some months ago) it was stated that 1287 men were in the Unit and that a total of 1635 had been enrolled. It is an interesting fact that practically the whole of this number of 1635 had been allowed by military authorities to engage in this service as an alternative service for conscientious objectors.

WHOLLY A NON-MILITARY ORGANIZATION.

Every department of the Unit's work has been maintained from the beginning independent of military control and with due regard to the conscientious objection of most of the men to military service. A few lines of work had to be abandoned in order to preserve this fundamental character of a Quaker Unit.

When we remember that the largest departments of work are carried on entirely in a military environment, we can appreciate the statement contained in the fourth report of the Unit:

"After all, the most remarkable fact is the continued existence and service of this group of men after three years of war, and their loyalty and harmony and persistence. Of course, there are difficulties—but the thing goes on in spite of them, for the cause is the grandest on earth."

The purposes and spirit which have governed the F. A. U., some of its achievements and difficulties, can best be told by a few brief quotations from this fourth report, which, although issued last fall is the latest one we have received.

Of the purposes of the Unit this report speaks as follows:

It is a hard task to maintain the right spirit of a Quaker Unit surrounded by so much that is alien, foreign, and even hostile to it. Yet this is the situation, and it demands much vigilance and abundant patience, combined as hitherto, with a good understanding of the purposes of the Unit.

What are the purposes of the Unit? First, to provide an efficient and effective Ambulance Unit, a piece of sound workmanship, a good instrument skillfully used; secondly, to render the ministry of compassion to men, women and children of whatever nation, caught in the toils of misery, suffering and death on account of the war, the splendid errand of extending the frontiers of life; and thirdly, there is the practice of the Quaker ideal, the application to the form and service of the Unit of the living principles for which Quakerism stands in the world.

The motives of joining the Unit are thus described in a statement which could be also applied to our American Friends Reconstruction Unit in a striking parallelism:

Many of the men came gladly in the early days of the war to give themselves and all they had to service under the Red Cross—those first wonderful days of adventure and enthusiasm. Many others came later impelled by the ever-changing circumstances of the situation and the national demands made upon them. The motives of joining the Unit are known only in the secret places of each man's heart. Broadly, however, the foundation is one and the same,—a determination to adhere to the Quaker objection to war combined with a determination to serve their fellow men.

OBSTACLES FACED.

Some of the tremendous obstacles which have faced the F. A. U. are indicated by the explanation of the withdrawal from certain branches of work:

During the year which has passed the Unit has withdrawn from two important branches of its work, the orderly staffing of the King George Hospital in London, and the two hospital ships.

The Unit withdrew from the first in December, 1916, because of the inherent and insuperable difficulty of organizing and maintaining a voluntary Quaker Unit in the same hospital as an R. M. A. C. Unit. The methods of control of these two units were found to be incompatible and unassimilable, and the Friends' Ambulance Unit was not prepared to surrender its non-military rule and classification, its non-enlistment, and its freedom of control. There seemed no alternative, therefore, to its withdrawal.

The same applies to the hospital ships. When the authorities decided to remove the two ships which we served from the ægis of the Red Cross and make them armed troopships, our case was altered. No one more deeply regretted this withdrawal than the men who had sailed the seas, east and west, for fourteen months in their beloved ships and brought many a wounded man to port. The Unit were, however, not willing to modify the principles that they should serve only under the Red Cross, only in a non-military capacity, and only on the business of life-saving.

Here then are two examples of the way in which the principles for which the Unit stands restrict the scope of the work undertaken. They do not complain, but they desire it to be recognized that the limitations set upon the working of a Quaker Ambulance Unit in time of war are numerous and considerable.

THE WORK ACCOMPLISHED.

It is not possible within the limitations of this statement to give any adequate account of the achievements of this band of 1600 men in their "practice of the Quaker ideal, the application of the living principles for which Quakerism stands in the world." Although it is not possible to here go into the details of their work, place should be given to the following statement of the fundamental achievement of which the details are the outward, tangible expression:

And what has the Unit done? What service have these men rendered to their fellow-men of various nations and races in the midst of the calamity that has befallen the world? The record which follows tells its own tale and gives its own splendid answer. Nevertheless, the broad and certain fact is that all the best work, all the finest courage and endurance, and all the truest tenderness and sacrifice passes into the everlasting silence unrecorded. No eye, however searching, could see it; no science, however exact, could measure it. But, most assuredly, nothing is lost. The earnest endeavor of this great band of young men, hating war and loving peace, pledged to struggle for the life of other young men, sometimes amid great danger, cannot fail to leave behind in the texture of the human family something invisible, invaluable and imperishable.

It must be left to the imagination and to other statements to fill out the story of the following condensed statement of the departments of work and the number engaged in each:

1. Dunkirk Headquarters (office, instructional school, motor department, civilian and sanitary service, etc)	142
2. Queen Alexandra Hospital	91
3. Four Ambulance Trains	195
4. Three Ambulance Motor Convoys	140
5. Three Recreation Huts for Soldiers and Sailors	24
6. Hospital at York, England	117
7. Hospital at Uffculme, England	54
8. Star and Garter Hospital, England	18
9. London Office, Training Camp, etc.	23
10. General Service Section (work in England, including Agriculture, Y. M. C. A., Educational and Social Work, etc.)	387
Total	1287

The report in speaking of these statistics says:

These figures speak for themselves. They represent a band of men, members of the Society of Friends or those closely associated with it, who have been accepted as members of the Red Cross or deputed to other forms of national service under the auspices of the Unit.

THE F. A. U. AN ENCOURAGEMENT AND INSPIRATION TO US.

We who have now faced war conditions for one year, can gain much of encouragement and inspiration from this record of more than three years' experience of English Friends. The record is a challenge to all of us alike—those few who enter the more active forms of service abroad, and (as we hope will later develop) at home; and the much larger number who must find their chief field of service in the provision of funds. The financial cost of the work of the F. A. U. has naturally been an enormous one, and has been largely borne by Friends. When we remember that this is in addition to the several hundred thousand dollars a year which this group of only 20,000 Friends have provided for their various other forms of war-time service, we realize that we have not yet begun to give in the saving spirit of real sacrifice.

UNITY OF FRIENDS' WORK THROUGHOUT THE WORLD.

All the work now being carried on by the Society of Friends throughout the world is bound together in a very real fundamental unity. This should be considered just as true of the usual foreign and home missionary work as of the various forms of war-emergency service. It is all the expression in terms of life, of the faith by which we live and of the way of life to which we would call others. All of these forms of service

are more inter-related and interdependent than we usually conceive of. Although the machinery and organisms through which the Friendly service finds expression often seem widely unrelated, it is a single great purpose running through it all. In the face of the tremendous needs of the world—a shattered world which must be rebuilt according to blue prints hitherto largely unused—each of us is called to the highest possible service in his particular sphere. The efficiency and success of one branch of service is of tremendous importance to every other branch of this common purpose. With one year of our-country-at-war behind us, we should face the uncharted paths of the future with fresh confidence because of the example of the English Friends' Ambulance Unit. We should also remember that it is of importance to all of our English Friends that we should "carry on" in the same spirit of loyalty and devotion to the great task which now calls to the Society of Friends.

CHARMONT.

BY FRANCES C. FERRIS.

CHARMONT does not belie its name. It is a picturesque village crowning the hills that border the Marne valley, about ten kilometers north of Sermaize. Some twenty years ago this was one of the richest vineyards of Champagne, and the comfortable farm-houses still betoken the prosperity of the village. But a blight struck the vines, and the fields were turned to farms, which are now carried on on a small scale merely for individual family maintenance rather than for profit. The surrounding forest lands offer the largest industry of the district at present, and daily processions of ancient dames pass the door, bearing enormous burdens of fagots on their backs in cornucopia baskets. The slopes are covered with orchards that, in May, must clothe the landscape with a drift of bloom.

The little *equipe* here, consisting at this moment of one American and ten old women refugees, had its genesis after the fall bombardments at Bar. It seemed necessary to find some place near enough to Bar, to which these infirm old people, not ill, but not able to sleep in the caves, could be brought by automobile. Charmont, not being on any railroad, is totally unimportant from a military point of view, and so is fairly safe.

Six weeks of rain, rats, and wretchedness were spent in an abandoned old chateau nearby before the present cosy farm-house was secured, and the *menage* moved in. The location is on the edge of the village, overlooking a wide expanse of country to the west. It is the site of the ancient chateau of Renaumont, twice destroyed, once by a thunderbolt, the second time in the Revolution by a mob, who came, so the story goes, to murder two priests as they were holding midnight services in the chapel. A moat still surrounds the place, where ducks paddle peacefully, and groups of garrulous women bat and rinse their *blanchissage*. The present buildings were the farm-house and out-houses of the old chateau. The great *greniers* and sheds stand empty and swept, ready to receive a possible influx of refugees, if the spring brings a new bombardment at Bar. At present, the distant booming of the cannon in the Argonne, or an occasional high-flying Boche plane, are the only disturbers of the peace.

But Charmont's *raison d'être* is not merely to furnish a shelter for a handful of stranded old refugee women. The doctor holds a weekly clinic here and considerable amateur medical work is done in the village. A shop has been opened where stuffs, bedding and furniture are sold at reduced prices to refugees. Recently an *ourroir* (work-room) has been opened at Nettancourt, nearby, where cut-out clothing is distributed for sewing, the same to be sold afterward in the shop. Later in the spring, when the roads get more passable—or *navi-*

gable, rather—the Verdun visiting will be done by bicycle in the district to the north.

As the work in the "New Meuse" develops, Charmont may even become a *pied-a-terre* (relief center) of some importance for that region. Thus Charmont makes no large pretensions, but tries to fill a modest place of real service in the work of the Mission.

FRIENDS' SERVICE NOTES.

WE have word from Boston that over \$2200 has been collected as a result of Henry Scattergood's large meeting in the Hub-city.

The Civil Affairs Department of the Red Cross has changed its headquarters from 4 Place de la Concorde to 12 Rue Boissy d' Anglais, Paris. Charles Evans has been given large and commodious offices at this new address.

WE have word from the postal authorities that no packages can be sent to members of the American Expeditionary Forces, except upon specific requests from France. Some time ago we made the arrangement whereby mail could be sent to our men addressed A. E. F., and those who may have been using this address should note the above order. The address which has proved most satisfactory is the following:—Mission de la Société des Amis, 53 Rue de Rivoli, Paris, France.

WE have had inquiries as to whether we will send out the gold-enamel Friends' Service pins and buttons upon credit. We are very glad to do so when requested. Wherever possible, money should be remitted with an order, to simplify book-keeping, but it is entirely possible for the price to be collected and remitted after receipt of the emblems.

WE have the following from Kansas City:—"Our church by a unanimous vote decided to take up no collection for flowers for Easter, but to make up a special Easter offering on Easter morning for the War Relief Fund, and as the amount contributed amounted close to \$100, the balance was made up; so that this \$100 is a special Easter offering, and is not part of our regular monthly subscription."

AT the time of sending in this copy, no news has come from our Paris office during the past week. News from our workers who were in the Somme and Aisne has been so scarce that Friends may be interested in this brief extract from a postal from D. Owen Stephens:—"After three full days of evacuation I am in Paris. The shells kept falling nearer and the rumors kept getting more and more exciting. We walked 13 miles the first day and fourteen the next, with five hours' sleep between, pushing wheelbarrows for refugees most of the way. Then slept out in the woods, and the third day took a train to Paris, only a few of our people being of any use with the peasants longer."

NOTICE TO YOUNG FRIENDS.

THE time for the Spring Conference of the Young Friends' Movement of Philadelphia Yearly Meeting is at hand. The date is Seventh-day, Fifth month 11th. Please keep it open.

For several months the executive committee has been busy thinking about and working up a program that will interest and meet the needs of young Friends at this time. We of Philadelphia Yearly Meeting want to feel our unity with other young Friends throughout the world. We want to know how they are interpreting the Christian message and endeavoring to live out the laws of Christ. We want to examine and criticize our aims and methods, our achievements or failures, and we want thee to be on hand to help determine our course.

Friends have in the past been in the vanguard of all forward-looking movements. We as young Friends must, therefore, know about and be prepared to rightly direct the great social reconstruction that will inevitably follow this war. Dr. Harry F. Ward, of Boston University, is one of the clearest and most stimulating thinkers along this line. He will deliver the Fourth William Penn Lecture on Saturday evening, May 11th, at Race St. Meeting-house, on "The Christian Demand for Social Reconstruction." All Friends are cordially invited to be present.

The entire program for the conference will be printed. Get together a group of young people from thy meeting community and come to Philadelphia on Saturday, May the 11th. Thy old friends will be there, and thee will meet some interesting new ones. We expect to help make this the finest conference yet held.

CURRENT EVENTS.

FRIENDS IN RUSSIA.

LYDIA C. LEWIS writes to her mother from Mogotova, October 28, 1917:

I have just returned from a trip south and a tour of the other centers, and really feel as if I knew more about the work as a whole now, and not simply our little corner of it here in Mogotova. This place is almost a hundred miles from any of the others, which are comparatively close together, and we traveled somewhere near two hundred and fifty miles in tarantasses and by cart during the week we were gone. I went with Dr. Fox, who is in charge of the medical work of the Unit, and had to make the entire circuit to see about some rearrangements, now that so many nurses are going home, and no word has yet come as to American nurses coming out. (The British Government has refused to allow any more to go out of England.) I went along in the empty seat, and got the opportunity I have wanted and that the people here have so wanted me to have.

There are four villages in the south in which we have workers. Two have a relief worker and nurse only with weekly out-patient clinics held by the doctors who are stationed at the others. At Lubimofka and Andrievka the Unit opened up a closed Zemstvo Hospital for which there had been no doctors for years really, and then only one to I forget how many thousand people spread over a great distance with no means of getting about. Besides the doctor, who was usually well trained if not very scrupulous, they had usually a sort of apprentice medical student, who only knew what he learned by experience, and since the war these men have been the only medical authorities available in these out-of-the-way places, and the nearest one of them to us at Mogotova is about thirty miles away! There have been great advantages in taking on a hospital already equipped with a definite place already in the community, but there have been disadvantages too, of course, in following on after the old system.

Each of the villages mentioned above has a hospital of about fifteen beds, which are usually full of operation cases, typhoid, accidents, infections and other things, but the greatest volume of work for the doctors is the out-patient departments, in which one doctor often sees one hundred and fifty or more a day. The people who come to these clinics are so varied that it seems hard to believe so many types could exist so close together and yet so distinct. First there are the refugees, who are our primary reason for being here, though they have never made up more than twenty per cent. of the patients,—I think partly, alas, because they cannot afford carts to come from the distant villages. Them I have described before.

Then there is the regular Russian mujik of these parts, and he and his household make up the largest part of the patients.

Besides these two groups who are Russians in race, except the German-speaking refugees, there are two groups who are absolutely alien, and most of whom know very little more Russian

than I do, the Tartars and the Choo-vash, as near as I can spell the word. These two groups live in separate villages, and mix with no one except for trading purposes. The villages look just the same as one drives through, and the people do not look very different, but they live an entirely separate life, and have school in their own tongues. The Tartars are of course Mohammedans, and they have their mosques in place of the village church, though there is very little about them that is different except that they are not surmounted by crosses.

Parenthetically I might say that the churches are a wonderful part of the landscape everywhere. They tower above the little mud huts of the village, and with their four or five domes they look quite like Maxfield Parrish Arabian Nights illustrations. It is only when you come close that you realize what great gaunt, shabby barns they are.

The Choovashes are a sort of aboriginal race, akin to the Finns, they say. The women wear a curious narrow skirt, quite different from that of the Russians, with an elaborate pattern of bright colors put on in a special way in panels. There is one of their villages not more than twenty miles from Mogotova, which I drove through once, but most of them are further south. Lubimofka also gets a good many Cossacks who come from the south still further, two days' journey almost to the border of Russia. They are very prosperous, and once one of them sent for Dr. Fox in an automobile! He said nothing more effectual for clearing the road had he ever seen, for all the horses were driven into the fields as soon as they came near, and they had the great wide highway, which goes straight on over the level steppe, entirely to themselves.

The staff in both the centers with hospitals live in the hospital buildings, though there are really simply low one-story log buildings, not very different from the houses in these parts where wood is plentiful, except in size and shape. In the south, though, the houses are all of mud, so that the hospitals look quite imposing. At Andrievka it is just at the end of the village, but right on the principal, indeed the only street, so that it is quite part of the place, but at Lubimofka it is about a half mile out on the steppe, and certainly is a lonesome-looking group of buildings.

In the other two centers the workers live in native houses, and most interesting their accommodations are. Almost all the houses are made with only one room and an out-shed known as a summer kitchen. There is a great big column in the center of the room which is really the stove, and any partitions that are put in have to be arranged with regard to it. The sanitary arrangements are rather worse than primitive, and all the water has to be brought always from a well with a large old-fashioned well-sweep. Of course we boil all the water we use, and the Russian samovar habit has certainly saved them from many epidemics, for they drink nothing but scalding hot tea.

Every center has a work-room where the women come in and spin and weave

and embroider, and where home work is given out. In one or two places there have been two hundred on the pay roll at once, and such is the need of materials that they are not at all able to supply the demand for our own people, and for distribution to the refugees in nearby villages. It is absolutely impossible to buy goods of any kind for clothing or even to patch old clothes with, and the way some of the peasants have pieced themselves is a marvel.

There is a great question now as to what we shall do next. The harvests in this section are so bad that there is a threat of a famine, and so the refugees are being moved out of one of our villages at a time to go to Siberia where the crops are good. One of the members of the unit went on with one group to see that they got along all right on the way and to help them get settled. Indeed, it was thanks to him that they were not sent to Perm simply on rumor that conditions were good there. The authorities' one idea seemed to be to get rid of them, and it was only after a visit to Perm had been made by our man, who saw that things were as bad there as here, that they decided to send them to Chelyabinsk, where he had also been and found the state of things all right.

As I write there is a wild jangling of bells under my window, back and forth through the village. There is a wedding on, and the way one celebrates on such an occasion is to hitch three horses abreast, fill one's cart with the bridal party, and drive madly through the village and back again all day long. The celebration lasts several days, and part of it consists of a triumphal procession through the town of the bride and groom surrounded by a dancing, writhing crowd of women, all to the music of an accordion. It is a curious sight, and I got some pictures of one, which I hope may be good.

FRIENDS IN NEW JERSEY.

A "SUFFRAGE TEA" was given in the Friends' Guild room, Camden, the afternoon of Fourth month 24th. The Yearly Meeting's Sub-Committee on Equal Rights was represented by the clerk, Rebecca W. Holmes, of Swarthmore, Pa., and by Lucy Biddle Lewis of Lansdowne. The hostess was Mary A. Burrough, vice-president of the Camden Equal Suffrage League, who welcomed her friends in the Meeting-house where an instructive and enjoyable program was carried out. Mrs. H. G. Longwell, President of the Camden League, presented the speakers.

Mrs. Ward Kerlin, of Moorestown, vice-president of the New Jersey State Association, gave the first address, her keynote being the words of President Wilson—"For democracy, for the right of those who submit to authority to have a voice in their own Government."

Mrs. Miriam Lee Early Lippincott gave a reading of a beautiful poem, not yet in print, a story of a destroyed Belgium village and the agony of the little children who tried to say, "Forgive us our trespasses, as we forgive those who trespass against us."

Miss Wander, of Collingswood, sang a selection entitled "My Task," with great sweetness and ability, after which Mrs. Lippincott gave that inspiring poem "Carry On."

Mrs. Lucy Biddle Lewis, of Philadelphia spoke on the wonderful work being done in France by the Friends. The help, comfort and cheer that is being carried to the poor, the efforts that are being put forth in the devastated districts to distribute seeds, hens, or a pair of rabbits, and the joy of these peasants as they once again start a home spot.

This address was followed by a song by Miss Wander. Then the program was closed by Miss Wernig, of East Orange, an organizer of the New Jersey State Woman's Suffrage Association, who spoke briefly of her work in New York in the recent campaign, and the work she is doing here and its great need.

About two hundred people were present and tea was then served in the prettily decorated Guild room by the young Friends under the direction of Laura and Emily W. Collings, Jr., Mary M. Parry, Bertha M. Rue, and Lillia G. Charriere, all faithful members of the Sewing Guild.

FRIENDS IN NEW YORK AND BOSTON.

DANIEL BATCHELLOR writes from Boston after a visit on Long Island:

At the Matinecock Meeting I was impressed with the large number of young people present. The majority of them were pupils of the Locust Dale Academy, just across the road.

As I looked into the bright faces of these young people, who assemble there from week to week, I thought of the responsibility of the Meeting. Many of them do not belong to Friends' families, but they will all carry away from that place impressions which will influence their lives and their attitude toward the Society of Friends. What will be their memories of the Friends' meeting for worship?

In the evening they all assembled in the library of the school, where they had Bible reading, singing of familiar hymns, and an address.

Another pleasant experience was a midweek meeting of the Manhasset Friends and others in the home of Edward and Anna Lapham. These home meetings serve as a bond of fellowship for Friends and also enable them to come into closer relations with their neighbors, who thus get a better idea of Friendly ideals.

My visit to Boston brought me in touch with the interesting group of Friends and others who meet on First-day afternoons in the Phillips Brooks Hall of Harvard University, Cambridge. The group has a roll of about one hundred names, but some of these are only occasional attendants and the war situation has taken away so many of the Harvard men that they are having a discouraging time there.

On the occasion of my visit, Robert Tatlock, director of the Friends' relief work in Russia, was present and his message added greatly to the interest of the meeting.

Among the concerned Friends here is R. Roger Haydock, formerly of the Germantown Meeting. They cordially welcome visitors there, and in these days of Friendly pilgrimages this outlying field should not be overlooked.

*"This is the time of song,
From many a joyous throat,
Mute all the dull year long,
Soars love's clear note;
Summer is dumb and faint with dust
and heat;
This is the mirthful time when every
sound is sweet.*

*"Fair day of larger light,
Life's own appointed hour,
Young souls bud forth in white—
The world's a-flower;
Thrill, youthful heart; soar upward, tin
pid voice;
Blossoming time is come—rejoice, re-
joice, rejoice!"*

NEWS OF FRIENDS.

JOSEPH T. FOULKE, for several years Clerk of Philadelphia Yearly Meeting, has been critically ill, but is reported to be gradually improving. It is unlikely, however, that he will be able to preside at the coming session of the Yearly Meeting, beginning on the 13th.

E. PUSEY PASSMORE, a member of the Monthly Meeting of Friends held at Green Street, and an active Friend, has been made Governor of the Federal Reserve Bank of Philadelphia, one of the most responsible financial positions in the country. He has been in the banking business ever since leaving Swarthmore College.

E. LAWRENCE FELL, a member of the same Meeting, has just been appointed Director of a committee working with the Council of National Defense to eliminate unnecessary waste. He is working in connection with Howard Heinz, Food Administrator of Pennsylvania. E. Lawrence Fell is on the George School Committee, and also that of Friends' Central School, Philadelphia.

A. MITCHELL PALMER, a graduate of Swarthmore College and a member of Richland Monthly Meeting, who has been in public life for many years, is the Custodian of Alien Property, located at Washington, D. C. He has associated with him a number of younger Friends, including Ralph Stone of Detroit, and Ralph H. Baker, formerly of Lansdowne, Pa., but now living in Harrisburg.

WILLIAM C. SPROUL, a member of Chester Monthly Meeting and for many years a member of and Presiding Officer of the Senate of Pennsylvania, is one of the candidates for the nomination of Governor of this State. He has declared unequivocally for national prohibition and women's suffrage. William C. Sproul and A. Mitchell Palmer were classmates at Swarthmore and life-long friends.

CLOTHING FOR CIVILIANS.

UNTIL after Philadelphia Yearly Meeting the rooms for receiving and repacking garments for civilian relief abroad will be in the south end of the Central School building, entrance from the alley-way leading from 15th St.

Those sending packages can greatly aid the work by tying garments of a kind in bundles of ten or less and tagging each with the name and number of garments in that bundle, in addition to recording the entire contents of the package on the pink slip enclosed.

Many circles are thoughtfully plac-

ing handkerchiefs and pieces of the material in the pockets or tacking such to the garments. They are also piecing much-needed comforts and quilts from the scraps.

A recent interview with a native Belgian woman has given us great satisfaction; she heartily commended our patterns, expressed great gratitude for our work, added to our information concerning the needs, and approved of several points of information concerning the garments which we have been trying to pass to the various circles. Among these are the following:

Flannel bands for the baby need not be longer than sufficient to reach twice around the body and fasten with safety pins. The little muslin shirts should have narrow hems at back and lap, with no fastenings except safety pins. Flannel shirts over these are best opened in front, with similar lap. Better still are the shirts knit as directed in Bulletin 10; these may be made wider in front than directed and opened all the way. No. 2 pattern is an excellent style, but should be made fuller in the skirt and closed; it may be fastened permanently to the waist. No. 5 pattern should always have a belt, whether intended for dress or apron. Black and very dark plain blue of patterns 6 and 7 are much desired. Pattern 8 is objectionable because of its short sleeves, and for the same reason kimono patterns are not desirable. Shirts are greatly preferred to waists for the boys; they may be made from any good American pattern, making the back somewhat longer than the front. Trousers should be longer than our boys wear, coming below the knee for French and Belgians, and to the ankles for the Russians. The Russian suit of trousers and over-dress is very suitable for boys from 3 to 6 years. Skeleton waists should be buttoned to the trousers. Suspenders may be made of the same material as the trousers; they may be sewed to the back and buttoned or buckled to the front. Chemises may be made with or without the sleeve cap for all ages. By making an eyelet on the right side an inch from the vent, the drawstring will fasten more neatly. Children's chemises do not need the vent. For girls of 14 and 16, shirtwaists may be made similar to those worn here, coming a little below the dress-belt, which fits over the waist. A neat belt like the skirt is desirable.

Sweaters with high necks continue to come in so tightly bound-off that no head can pass through the opening. Care should be taken that the sweater is well-proportioned.

The few well-filled sewing bags and utility bags that have been sent are urgently needed. Safety pins are often forgotten, and we must remember that soap is a very scarce article in many sections.

The Belgians are fond of colors.

MARY H. WHITSON.

140 N. 15th St., Philadelphia.

MISS JANE GREGORY, daughter of the Attorney-General, applied for a position in the Food Administration. "Have you any dependents?" "Yes, three." "Three dependents?" gasped the clerk. "Yes. I am supporting three Belgian children." Miss Gregory got the job.

BIRTHS.

CLOUD.—At "Clifton Farms" near Kennett Square, Pa., Fourth month 15th, 1918, to J. Blaine and Dora Edna Webster Cloud, a daughter, who is named ROSELDA KESTER CLOUD.

THOMAS.—At West Chester, Pa., on Fourth month 22nd, 1918, to Carl B. and Lillian Ambler Thomas, a daughter, whose name is MARY ELEANOR.

DEATHS.

BROWN.—At Brooksville, Florida, Second month 28th, 1918, ABRAHAM HAINES BROWN, in his 66th year. He was the son of George W. and Abigail Sharp Brown, born in Preble County, Ohio. He married Susan L. Shinn, who, with an adopted son, survives him. Both he and his wife were earnest and valued workers in First-day School and Meeting while living within the limits of Illinois and Indiana Yearly Meetings, occupying positions of trust. He was recommended as a minister while a member of Westfield Monthly Meeting near Camden, Ohio, and served his meeting faithfully and consistently until failing health forced him to seek a mild climate. His last illness of nearly four months was borne with true Christian fortitude.

"Alone unto our Father's will
One thought hath reconciled,—
That he whose love exceedeth ours
Hath taken home his child."

CASE.—On Fourth month 16th at his home in Phillipsburg, N. J., E. ELLSWORTH CASE, in the 56th year of his age. He was a member of Buckingham (Pa.) Monthly Meeting. He is survived by a wife and three grandchildren.

HICKS.—At Clinton Corners, N. Y., Fourth month 8th, 1918, ANNA G. BROWNING, wife of George S. Hicks, in her 71st year. She was a birthright member of the Society of Friends and had always been a member of Creek Meeting. Four brothers survive her, James C., Charles P., Theron M. and William J. Browning, all of the same Meeting, of which there are few members left. She was a faithful attendant of Nine Partners Half-Yearly Meeting, New York Yearly Meeting, and also of Friends' General Conference. She was a member of the W. C. T. U., and took a lively interest in all the activities of the other branch of Friends, where her assistance was appreciated. The memory of her life is sweet to those who knew her. There was a large attendance at the funeral held on the 11th at the old Stone Meeting-house, Lindley M. Stevens and Elmer D. Gildersleeve of Poughkeepsie, minister of Orthodox branch of Friends, paying tribute to her worth and character.

On that day her husband also passed away; at the age of 73 years, both deaths occurring after a week's illness of pleuro-pneumonia. A married son and daughter, grandson *en route* to France, and one brother, survive him. His funeral was held on the fourteenth, in the same Meeting-house, with same speakers. Although a direct descendant of Elias Hicks, he had united with the Presbyterian Church in early life. In-

terment of both was in the family plot at Salt Point. The hospitality of their home was well known, and they will be greatly missed by a large circle of relatives and friends.

"God calls our loved ones, but we lose not wholly

What He has given;
They live on earth, in thought and deed, as truly

As in His Heaven." M. B. B.
WEBSTER.—At Plymouth Meeting, Pa., on Fourth month 20th, ELIZABETH J., wife of William Webster, in her 85th year.

CROSSING THE BAR.

*Sunset and evening star!
And one clear call for me;
And may there be no moaning of the bar*

When I put out to sea.

*But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.*

*Twilight and evening bell!
And after that the dark;
And may there be no sadness of farewell*

When I embark.

*For though from out our bourne of time and place
The flood may bear me far,
I hope to meet my Pilot face to face,
When I have crossed the bar.*

—TENNYSON.

FIFTH MONTH.

4th—Philadelphia Quarterly Meeting, 15th and Race, Philadelphia, 1.30 p.m.
4th and 5th—Farmington Half-Yearly Meeting at Orchard Park, N. Y. Business session at 3 p.m. on Seventh-day. Public meeting for worship First-day morning. Joel Borton expects to attend.

5th—Edmund Cocks expects to attend Kennett, Pa., Meeting.

5th and 6th—Nine Partners Half-Yearly Meeting will be held at 14 Lafayette Place, Poughkeepsie, N. Y., on First and Second-days, at 11 a.m. both days.

7th, 8 p.m.—Media Friends' Association, at the home of Dr. Trimble Pratt, Hannah Clothier Hull, Lucia Ames Mead.

10th—A conference of the Commissions and interested Friends in connection with the Peace Conference of All Friends after the War called by London Yearly Meeting, will be held at Twelfth Street Meeting-house, No. 20 South Twelfth Street, Philadelphia, on May 10th and 11th.

13th—Philadelphia Yearly Meeting, at 15th and Race Streets, Philadelphia.

18th—Short Creek Quarterly Meeting, at Concord, O.

18th—Shrewsbury and Plainfield Half-Yearly Meeting, at Manasquan, N. J.

19th—Philadelphia Quarterly Meeting's Visiting Committee will visit Radnor Meeting at 3 p.m.

20th—Fairfax Quarterly Meeting, at Hopewell, Va.

20th—Easton and Granville Half-Yearly Meeting, at Granville, N. Y.

21st—Burlington Quarterly Meeting, at Crosswicks, N. J.

22nd—Chester Monthly Meeting at Middletown, 2.30 p.m.

25th—Stillwater Half-Yearly Meeting, at Richland, O.

25th—Blue River Quarterly Meeting, Highlands Creek Meeting-house, near Salem, Ind.

COMING EVENTS.

5th, First-day, 3 p.m.—A meeting for worship will be held at Chichester Meeting-house, Pa., on First-day afternoon, under the care of the Circular Meetings Committee. All interested are invited to attend, usually a large attendance of many not Friends, including young people. A community meeting to spread the Friendly message.

5th—A religious meeting will be held at the Friends' Home for Children, 4011 Aspen St., Philadelphia, at 3 p.m., to which all are cordially invited.

7th—Chesterfield Monthly Meeting held at Trenton, at 2.30.

9th—Abington Quarterly Meeting, at Horsham, Pa.

11th—Salem Quarterly Meeting, at West, near Alliance, O.

11th—Miami Quarterly Meeting, at Waynesville, O.

27th—New York Yearly Meeting, at 15th and Rutherford Place, New York City.

27th—Canada Half-Yearly Meeting, at Bloomfield, Ont.

27th—Warrington Quarterly Meeting, at Pipe Creek, Md.

30th—Bucks Quarterly Meeting, at Buckingham, Pa.

GATHERING IN GEORGE SCHOOL IN SEPTEMBER.

The committee appointed by the Central Committee of Friends' General Conference to arrange for a gathering of Friends this summer has accepted the invitation of the George School Committee to meet at George School, Ninth month 11th to 16th.

The purpose, it will be remembered, of getting together at this time is to seek strength and guidance from the Divine Spirit, both for ourselves and for the Society of Friends. The present time may require a re-making of ideas and doctrines that have seemed fundamental to us. It requires a revitalization of all testimonies that have been merely traditional. All Friends who are interested are invited to come in a humble spirit and, laying aside all desire for our personal opinion to prevail, to think through together the pressing problems of the day and our duty toward them.

No rigid program will be arranged, nor set speeches provided; but an outline will be placed in the hands of those present, covering the following topics toward which consideration is invited:

1. What are the fundamentals of Quakerism?
2. How would a consistent applica-

tion of these principles affect our life and conduct:

- (a) in the home,
- (b) in education,
- (c) in business,
- (d) in government,
- (e) in our meetings?

3. Have we a distinctive message?

It is not anticipated that the number who will be able to come will greatly exceed the facilities for caring for them at George School. If so, it is possible a few can be provided for nearby. Accommodations at the school will be assigned in the order in which they are received. Announcement will be made in the INTELLIGENCER at an early date, covering prices, and where to apply.

J. BARNARD WALTON, Secretary.

THE FOURTH WILLIAM PENN LECTURE

will be given at Race Street Meeting-house on Seventh-day, Fifth month 11th, at 7.45 p.m., under the auspices of the Young Friends' Movement of Philadelphia Yearly Meeting.

Friends must be prepared to understand and direct into right channels the social reconstruction that will necessarily follow this war. We have been fortunate in securing Dr. Harry F. Ward, of Boston University, who will speak on "The Christian Demand for Social Reconstruction." Dr. Ward has been recommended by many prominent Friends as one of the clearest and most inspiring thinkers in this field.

All Friends are cordially invited to be present, and to bring their friends. The date is Seventh-day evening, the 11th.

MEETINGS DURING THE WEEK OF PHILADELPHIA YEARLY MEETING.

The sessions of the Yearly Meeting and other meetings, except as indicated, are held in the Meeting-house, Race Street, above Fifteenth Street.

SEVENTH-DAY, FIFTH MONTH 11TH, in Race Street Meeting-house, meeting of Ministers and Elders, 10 a.m. and 2 p.m. 3.00 p.m., in Cherry Street Meeting-house, Fourth General Conference of Young Friends' Movement. Opening Remarks by Chairman. Secretary's Report, Treasurer's Report. The Young Friends' Movement—A Spiritual Dynamic. (1) "The Need." (2) The Meeting, Aims and work of the Young Friends' Movement of Philadelphia Yearly Meeting (Arch Street). (3) "Of the Five Years' Meeting"—Vincent D. Nicholson. (4) "Of England and Australia"—Janet Payne Whitney. (5) "Our Opportunity and How to Meet It." General Discussion. (6) Devotional. 5.15 p.m.—Meeting of the New Central Committee.

6.00 p.m.—Supper (\$0.50). 8.00 p.m.—Fourth William Penn Lecture, "The Christian Demand for Social Revolution"—Dr. Henry F. Ward of Boston University.

FIRST-DAY, FIFTH MONTH 12TH 10.30 a.m.—Meetings for Divine Worship in Race Street and Cherry Street Meeting Rooms, and, if necessary, in the Central School Lecture Room; likewise in the other city meeting houses, except Fairhill.

3.00 p.m.—Annual Meeting under care of Committee on First-day Schools. Address by George A. Walton on "God and Youth—The Hope of the Future." 3.30 p.m.—Meeting for Divine Worship at Fairhill.

4.15 p.m.—Young People's Meeting for worship at Cherry Street Meeting-house. 7.30 p.m.—Meetings for Divine Worship at Race Street, Girard Avenue and West Philadelphia.

SECOND-DAY, FIFTH MONTH 13TH 9.15 a.m.—Meeting for Divine Worship, Central School Lecture Room. 10.00 a.m. and 2.30 p.m.—Business sessions of the Yearly Meeting.

5.30 p.m.—Meeting of Representative Committee in Room No. 1.

6.00 p.m.—Young People's Supper Conference. Ways in which the Young Friends' Association and the Young Friends Movement can co-operate for their Common Task.

7.45 p.m.—Meeting under care of Philadelphia Young Friends' Association. Address by Owen R. Lovejoy. Subject—"Safeguarding Children in Wartime."

THIRD-DAY, FIFTH MONTH 14TH

9.15 a.m.—Meeting for Divine Worship, Central School Lecture Room.

10.00 a.m. and 2.30 p.m.—Business Sessions of the Yearly Meeting.

1.30 to 2.15 p.m.—Meeting under care of Sub-Committee on Equal Rights—Central School Lecture Room.

6.00 p.m.—Supper Conferences for Young Friends. The Home—A Christian Influence—Beulah E. Atkinson.

7.45 p.m.—Meeting under the care of the Temperance Section of the Philanthropic Committee of the Yearly Meeting. Address by Dr. C. F. Swift, Supt. of Penna. Anti-Saloon League. Subject—"Pennsylvania One of the 36."

FOURTH-DAY, FIFTH MONTH 15TH

9.15 a.m.—Meeting for Divine Worship, Central School Lecture Room.

10.00 a.m. and 2.30 p.m.—Business Sessions of the Yearly Meeting.

1.30 to 2.15 p.m.—Meeting in the interest of Friends' Neighborhood Guild, Central School Lecture Room. Address by M. Louise Lawton, Head Worker.

6.00 p.m.—Supper Conference for Young Friends. The Mission Field—An Open Door—Marian H. Longshore.

7.45 p.m.—Meeting under care of the Committee on First-day Schools. (1) "Ideals in Religious Education"—Marion H. Longshore. (2) "The Adaptation of Bible Material to the Needs of Children of the Various Grades"—Dr. Helen N. Porter.

FIFTH-DAY, FIFTH MONTH 16TH

10.30 a.m.—Meetings for Divine Worship, Race Street, Cherry Street, and Girard Avenue.

2.00 p.m.—Joseph Jeanes Committee Meeting for Organization—Room No. 4. 2.30 p.m.—Business Session of Yearly Meeting.

5.30 p.m.—Meeting of Representative Committee (new) in Room No. 1.

6.00 p.m.—Young Friends' Supper Conference. Young Friends and Social Reconstruction—Darlington Hoopes.

7.45 p.m.—Friends' Reconstruction Work—Addresses by Vincent D. Nicholson and Henry J. Scattergood.

SIXTH-DAY, FIFTH MONTH 17TH

9.15 a.m.—Meeting for Divine Worship, Central School Lecture Room.

10.00 a.m. and 2.00 p.m.—Business Sessions of the Yearly Meeting.

Literature owned by Committees of the Yearly Meeting may be obtained at the Central Bureau. All Committees of the Yearly Meeting may make use of the facilities of the Bureau during Yearly Meeting week.

FUN.

The wife of a clergyman warned him as he went off to officiate at a funeral one rainy day: "Now, John, don't stand with your bare head on the damp ground."—*Tit-Bits*.

SIR ROBERT BORDEN, the Canadian Prime Minister, tells this: A woman was writing a letter. She glanced up to ask her husband, "John, do you spell 'graphic' with one 'f' or two?" "Well, my dear," was the diplomatic reply, "if you're going to use any, you might as well use two."

He: "Mrs. Brown is a remarkably candid woman."

She: "Why do you think so?"

He: "She admits that her baby is not as pretty as ours."

She: "I call that insincerity. A woman who could bring herself to say anything like that is not to be trusted."

A FARMER came into town to make some purchases at the hardware store. "Can't I sell you a bicycle to ride around your farm on?" asked the

clerk. "I can sell you a first-class one for \$40." "No, I guess not," replied the farmer. "I'd rather put my \$40 in a cow." "Well, that's all right," said the clerk, "but imagine how foolish you would look riding around town on a cow." "I s'pose so," said the farmer, slowly, "but how would I look milkin' a bicycle?"—*Satire*.

PLAYING SCHOOL.

"How many seed compartments are there in an apple?" he queried. No one knew.

"And yet," said the school inspector, "all of you eat many apples in the course of a year, and see the fruit every day, probably. You must learn to notice the little things in nature."

The talk of the inspector impressed the children, and they earnestly discussed the matter at recess time.

The teacher the next day overheard this conversation in the play-yard. A little girl, getting some of her companions around her, gravely said:—

"Now, children, just s'pose that I'm Mr. Inspector. You've got to know more about common things. If you don't, you'll all grow up to be fools. Now tell me," she said, looking sternly at a playmate, "how many feathers has a hen?"—*Christian Register*.

FOR RENT—WERNERSVILLE, PA.

BUNGALOW

of 7 rooms, bath, electric lighting, running water, etc. Near Galen Hall Hotel, for Seventh and Eighth months. TATNALL & CO., P. O. Box 298, Wilmington, Del.

WANTED.

WANTED, PRINCIPAL FOR FRIENDS' Academy, Locust Valley, New York. A member of the Society of Friends who is married much preferred. Principal has a cottage on school grounds. F. E. Willets, President, Glen Cove, N. Y.

WANTED.—STENOGRAPHER AND Typewriter on farm. H. T. Pancoast, Purcellville, Va.

WANTED—POSITION DURING SUMMER as mother's helper or nurse for invalid by young colored woman, teacher in one of our Southern schools; a good reader. Address M 326, Intelligencer Office.

EXPERIENCED TEACHER WOULD exchange music for a home in a family in the country during the four summer months. Highest references. Address S 277, INTELLIGENCER Office.

FRIEND, TEACHER, WILL TRAIN OR tutor girls of 12 to 15, in Lake George summer camp. Interview necessary. D 269, INTELLIGENCER Office.

WANTED—A CAPABLE, PRACTICAL woman as housekeeper in small family of adults. F 267, Intelligencer Office.

WANTED—FROM JUNE 15, TO SEPTEMBER 15, at Buck Hill Falls, Pa., a young woman as mother's helper; pleasant disposition more essential than experience. A speaking knowledge of French would be appreciated. J 279, INTELLIGENCER Office.

WANTED—YOUNG WOMAN ASSISTANT in a lumber and coal office. Must be quick and accurate with figures and have some knowledge of typewriting. State experience and give reference. BROSIUS & SMEDLEY CO., Wilmington, Del.

WANTED—POSITION AS COMPANION-nurse by an experienced woman of refinement. Light duties if necessary. B 276, INTELLIGENCER Office.

FOR SALE OR RENT.

FOR RENT AT BUCK HILL FALLS, the North View Cottage. Enlarged and improved last year. Has nine bedrooms, three bath-rooms, store-room, large living-room and kitchen. Splendid porch with extension among the trees commanding lovely view. Lighted by electricity and screened. Will rent for season to September 15, 1918. For further particulars apply to Buck Hill Falls Co., or to Howard A. Engle, 1615 Unity St., Frankford, Phila.

OFFICES FOR RENT.—At 150 N. 15th St., Philadelphia. On the ground floor, two communicating rooms with running water, for rent as offices. A friendly interest preferred. Inquire at once, Phila. Y. F. A. Building, 140 N. 15th

FOR RENT—AT OCEAN CITY, N. J., large furnished cottage for July and August. Five bedrooms. All conveniences. Garage. W. HAROLD TOMLINSON, 114 Yale Ave., Swarthmore, Pa.

FOR RENT—SEVEN ROOM COTTAGE, porches, shade, at Lansdowne, Pa. Situation specially attractive. LYDIA C. BIDDLE, 504 S. Lansdowne Ave., Lansdowne, Pa.

FOR RENT—FOR JULY AND AUGUST, house on Upsal Street, between Germantown Ave. and Upsal Station, Penna. R. R. Airy rooms, large porch, shady lawn. Reasonable terms to satisfactory applicants. Phone, evenings, Germantown 4974.

FOR RENT—"SWEET-FERN LODGE" at Buck Hill Falls, from June 15 to September 15, \$450. Five bed rooms, large sleeping porch, bath. A. M. GRAHAME, 7001 Cresheim Road, Germantown, Philadelphia.

FOR RENT—FURNISHED FOR SUMMER; seven-room house; quarter mile from station at Swarthmore. Reasonable terms. Address ALDUS WILBUR, Swarthmore, Pa.

FOR RENT—Three pleasantly located furnished rooms for ladies of refinement, on Washington Avenue, Newtown, Pa. Very good table board across the street. X 278, INTELLIGENCER Office.

WANTED.

WANTED—BY SINGLE WOMAN, ONE or two unfurnished rooms with board, or with board nearby. Address G 280 INTELLIGENCER Office.

WANTED—BY SINGLE WOMAN, small apartment. With porch preferred. Address G 281, INTELLIGENCER Office.

A COMPANION NURSE WANTS POSITION, with elderly, nervous or semi-invalid. Experienced and reliable. Address B 282, INTELLIGENCER Office.

BYRON M. FELL, D. D. S.

Introducing the perfectly painless method of filling sensitive teeth.

1328 Chestnut St., Philadelphia

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

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Attorney and Counsellor-at-Law
1316-18 Widener Building, Philadelphia
Also Member of the Delaware County Bar

Cluny Lace-Trimmed Decorative Linens Below Present Value

Great care and much labor on the part of our foreign organization was exercised in gathering this elaborate collection of French lace-trimmed Linens. The lot was secured from the makers and held until a complete assortment was ready for shipment. And now we are placing on sale at prices greatly under present value, hundreds of pieces of Decorative Linens—about \$10,000 worth. These values will be intensely attractive to every housewife:

- \$3.00 to \$6.00 Round Doilies, 6-inch—\$2.16 to \$4.50 a dozen
- \$6.00 to \$18.00 Round Doilies, 12-inch—\$4.50 to \$15.00 a dozen
- \$1.25 to \$3.00 Centrepieces, 20-inch—90c to \$2.40 each
- \$1.75 to \$2.75 Centrepieces, 24-inch—\$1.25 to \$2.25 each
- \$3.00 to \$6.00 Centrepieces, 28-inch—\$2.40 to \$4.50 each
- \$4.50 to \$8.00 Centrepieces, 34-inch—\$3.50 to \$6.00 each
- \$8.00 to \$15.00 Luncheon Cloths, 45-inch—\$6.00 to \$12.00 each
- \$10.50 to \$18.00 Luncheon Cloths, 54-inch—\$8.00 to \$14.00 each
- \$25.00 to \$40.00 Reception Cloths, 72-inch—\$18.50 to \$30.00
- \$3.50 to \$7.00 Chiffonier Scarfs, 20x36 in.—\$2.50 to \$6.00 each
- \$4.00 to \$5.00 Dresser Scarfs, 20x45 in.—\$3.25 to \$4.00 each
- \$4.50 to \$9.00 Bureau Scarfs, 20x54 in.—\$3.50 to \$7.50 each

Strawbridge & Clothier—Aisle 11, Centre

Cotton Table Damasks—Special Discontinued Designs now Under Price

War conditions have so affected the cotton fabrics market that our Wholesale Store has been compelled to drop certain lines, or patterns. Consequently, about \$6,000.00 worth of dependable and desirable Cotton Damask, Table Cloths and Napkins, are here to be disposed of at substantial reductions from the regular prices, and considerably below the present mill quotations. In the assortments are the following:

- 75c Damask, 58-inch—65c yd.
- 85c Damask, 64-inch—75c yd.
- \$1.25 Damask, 70-inch—\$1 yd.
- \$1.50 Cloths, 64x64 inc., \$1.35
- \$2.00 Cloths, 64x64 ins., \$1.60
- \$2.25 Cloths, 64x82 ins., \$2.00
- \$1.25 Napkins, 18-inch—\$1.10 a dozen.
- \$1.75 Napkins, 20 inch—\$1.50 a dozen.

Strawbridge & Clothier—Aisle 12, Centre

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

MARKET STREET EIGHTH STREET FILBERT STREET

THE ARBORTON

OCEAN GROVE, N. J.
Kept by Friends. Half block from the sea.
BORTON & WILKINS.

Pine Tree Camp for Girls

In the pine-laden air of the Pocono Mountains, 2000 feet above sea. Bungalows and tents. All lake and field sports. Gardening under Ambler College graduate. First aid training; Domestic Science, Horseback Riding; 4 1/2 hours, automobile or train from Philadelphia. MISS BLANCHE D. PRICE, 307 West School Lane, Germantown, Phila.

HOTEL GLADSTONE Brighton Avenue and Beach. Open surroundings. Unobstructed ocean view. Every modern appointment. Open all year. ISAAC BOWER.

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IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

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General Insurance
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

FIFTH MONTH 4, 1918

Conservative Bonds Yielding 5½ per cent. and 6 per cent.

Are easily obtainable at present

We have prepared a list of approved issues, and shall be glad to submit copy upon request.

This organization offers the Investor unbiased reports upon all issues; having merged and succeeded H. Evan Taylor, Inc., in this line of work.

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Joseph T. Sullivan Marshall P. Sullivan
CRETH & SULLIVAN
GENERAL INSURANCE
South-east corner of Fourth and Walnut
Streets, Philadelphia. Insurance of
all kinds effected.

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**CIVIL ENGINEER
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NEWTOWN, PENNSYLVANIA

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2027 North College Ave., Philadelphia
Both telephones, day or night.

CHARLES PALMER, Chester, Pa.
LAW, REAL ESTATE,
INSURANCE, INVESTMENTS. Notary Public.

IN view of the high cost of living, is your life insurance adequate?

You will need more than \$9000 to guarantee to your family a monthly income of fifty dollars for twenty years.

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA

will be glad to help you meet these problems.

Write for Information.

N. W. Cor. Fourth and Chestnut Streets.

The Swarthmore National Bank

SWARTHMORE, PA.

Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.

EDWARD B. TEMPLE
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BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

39TH AND PARRISH STREETS

PHILADELPHIA

Philadelphia Young Friends' Association

140 N. 15th STREET, PHILADELPHIA

Is thee planning a small luncheon, dinner or tea? Before arranging it, consult us and get prices—delicious food, excellent service, private dining room.

Regular table d'hote meals, 40 and 50 cents, or a la carte service. Breakfast, 7 to 9 a.m. Luncheon, 12 to 2 p.m. Dinner, 6 to 7.30 p.m.

Comfortable room for transient guests.

Our permanent department is entirely filled at the present time.

Is thee interested in any fairs, lectures, concerts, entertainments of any kind? Do not forget we have a most attractive auditorium, quiet, splendidly ventilated and lighted. Seating capacity 300.

Special Rates for regular weekly or monthly engagements.

GEORGE B. COCK, Stenographer
Liberty Building, Philadelphia
Established 1896. Experience 40 years;
medical 13.

Telephone you want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

PHILADELPHIA, FIFTH MONTH 18, 1918

FIFTH MONTH 18, 1918

MONTAGUE CANDIES & CO. PURE PHILADELPHIA

Made in our Own Factory, 23d and Sansom Streets

WE make it easy to keep your boys at the Camps supplied with the most delicious CANDIES, in "Keep-Fresh" Metal Containers, all ready for mailing. "We just live on letters and candies from home," says one enthusiastic letter.

Main Retail Stores: 9 S. 15th Street
10 S. Broad Street Nine other Retail Stores in Phila.

Buck Hill Falls

IT IS a pleasure to announce that our good friend Charles F. Underhill, of Brooklyn, N. Y., has taken a cottage at Buck Hill Falls for the summer. He will do his full share in entertaining, and from previous experiences we know what a treat is in store for our summer guests. Welcome, Charles, and thy family too!

The summer Inn will officially open on the 29th instant. There will be a gathering of the Directors and the Council of the Lot and Cottagers' Association. It is expected that the many little improvements which have come with our platform, "Finish and Mend," which has been in force for the last six months, will be greatly appreciated by those who know and love Buck Hill.

The season is almost a month earlier than last year. The trees are in leaf now which were just coming out at the end of the month in 1917.

Write now for rooms to

BUCK HILL FALLS CO.
Buck Hill Falls, Penna.

INVESTMENT SECURITIES

BIOREN & CO.

BANKERS

314 Chestnut St., Philadelphia

E. CLARENCE MILLER WALTER H. LIPPINCOTT
HENRY D. WIEAND T. H. DUDLEY PERKINS
HARRY B. IRELAND

NEW YORK YEARLY MEETING

Friends are requested to apply at once for accommodations for the approaching Yearly Meeting beginning on the 27th. On account of shortage in labor, no unnecessary preparations will be made. Please apply to ANNA M. FINCH, 1974 E. 14th St., Brooklyn, N. Y.

OUR services are at your command, either personally or by mail, in the choice of an investment, or the appraising of securities.

MONTGOMERY & CO. Bonds

133-135 S. FOURTH ST.
PHILADELPHIA

JOEL BORTON

GALEN HALL BY THE SEA



HOTEL AND SANATORIUM
ATLANTIC CITY, N. J.

Noted for its superior table, its comfort and service and its baths, for pleasure or health, with trained operators only.

F. L. YOUNG, General Manager

The Eastbourne

Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.

A family house of established reputation Ocean view, steam heat, sun parlor, elevator to street level. Rooms single or en suite, with private baths. Open all the year. Booklet.

GARWOOD & JOHNSON.

WASHINGTON, D. C. — PERMANENT and transient boarders desired in a Friends' family. Address Sarah R. Matthews and sisters, 1827 Eye Street N. W., Washington, D. C.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER.

Pine Tree Camp for Girls

In the pine-laden air of the Pocono Mountains, 2000 feet above sea. Bungalows and tents. All lake and field sports. Gardening under Ambler College graduate. First aid training, Domestic Science, Horseback Riding; 4½ hours, automobile or train from Philadelphia. MISS BLANCHE D. PRICE, 307 West School Lane, Germantown, Phila.

HOTEL GLADSTONE Brighton Avenue
and Beach, Atlantic City, N. J. Open surroundings. Unobstructed ocean view. Every modern appointment. Open all year.
ISAAC BOWER.

FRIENDS' INTELLIGENCER
Published weekly at No. 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager.

ENTERED AT PHILADELPHIA POST-OFFICE AS SECOND-CLASS MATTER.

Subscription in the United States, Mexico, Cuba and Panama, \$2.00 a year. Six months, \$1.00. May begin at any time. Trial rate, 20 cents a month. Single copies, 5 cents. Subscription in Canada and other foreign countries (on account of extra postage charges), \$2.50 a year; six months, \$1.25.

To CONTRIBUTORS.—The editor cannot undertake to keep or care for unsolicited manuscripts. If sufficient postage is enclosed, manuscripts not used will be returned.

ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. On OUTSIDE COVER PAGE, 10 cents a line, or \$1.40 per inch. Smallest advertisement, 25 cents.

For a FULL PAGE inside, \$24.00; outside cover page, \$40.00.

On orders for ten or more insertions, TEN per cent. discount. No charge for change of matter.

"Wants" and other classified advertisements, in plain type, no display, one cent a word each insertion. Smallest advertisement, 25 cents.

Notices and advertisements for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

Make checks payable to FRIENDS' INTELLIGENCER.

BONSOR FANCY POULTRY TERMINAL MARKET PHILADELPHIA

IF YOUR EYES TROUBLE YOU think of GUBBINS' COLONIAL EYE WATER. Excellent for most eye troubles. Large bottle, 25c, by mail 30c. Drug Store 201 N. 15th St., opposite Friends' Central School, Philadelphia.

CAPE COD WILD BEACH PLUM Jelly \$2.35 per doz. glasses; \$1.25 per half dozen. Carriage prepaid. Cape Cod Products Co., North Truro, Mass.

FOR RENT—FURNISHED BUNGALOW, at Cadman's Neck, Mass. Five rooms, shade, porches. Bluff, overlooking beautiful bay. Salt water; bathing, boating. Delightful location; desirable for teachers and students. Well provisioned; free phone on grounds; groceries delivered. Season, \$100. S. P. Byrnes, 1803 N. Camac Street, Philadelphia, Pa.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall CLEAN HIGH GRADE COAL

39TH AND PARRISH STREETS

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FOR SALE OR RENT.

FOR RENT—WERNERSVILLE, PA. BUNGALOW

of 7 rooms, bath, electric lighting, running water, etc. Near Galen Hall Hotel, for Seventh and Eighth months. TATNALL & CO., P. O. Box 298, Wilmington, Del.

\$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to \$107. Yet one insertion costs only 84 cents an inch.

PHILA. YOUNG FRIENDS' ASSOCIATION
has received to date
\$353.08
for Friends' Reconstruction Work.

If \$1000 is raised, the Board of Directors will make it \$1500.

This splendid work of Friends **needs money**. Will thee not help?

Make checks payable to Philadelphia Young Friends' Association, 140 No. 15th Street, Philadelphia.

25 answers. "I advertised in the INTELLIGENCER for a nurse," says a subscriber, "and received twenty-five applications in response." Rate, one cent a word. Smallest ad. 25c.

FRANK PETTIT ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Works
809 Master Street Philadelphia, Pa.

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Liberty Building, Philadelphia
Established 1896. Experience 40 years; medical 13.

FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, FIFTH MONTH 18, 1918

{ Volume LXXXV
Number 20

EPISTLE FROM LONDON YEARLY MEETING,

*Held in London, by adjournments, from the 23rd of
Fifth month to the 30th of the same, 1917.*

[This epistle was read in Philadelphia Yearly Meeting at 15th
and Race Streets, on Second-day, Fifth month 13th, 1918.]

TO FRIENDS EVERYWHERE:

DEAR FRIENDS:—For the third year we have met under the ever-deepening shadow of the World War. Our sympathy has been drawn out to the millions of sufferers in every country, most of whom, to our sorrow, we can neither reach nor help. For what has been done by various groups of Friends, working amongst the "enemy aliens" and the allied refugees and wounded, we are deeply thankful. Theirs is a new missionary enterprise, often in strange and difficult surroundings. Remembering them, we remember our Friends beyond seas, who have for long been pioneers of Truth. All such service is no small contribution to better international understanding.

We have thought and spoken of those our members, and the home-keepers in every warring country, whose dear ones have died, been maimed, or are still imperiling their lives in the unselfish fight for an ideal. To them—and even more to the fighters themselves, often moved by impulses for righteousness that challenge us to an equal devotion—we extend our prayerful sympathy.

We miss the company of many who in recent years have helped us at these gatherings, but who are now serving God and their country in prison for their refusal to accept liberty at the price of a compromise with conscience. Spiritual successors, and in some cases actual descendants, of our early Friends who witnessed for the Truth in like manner, we greet them with a special message of love and fellowship. We remember also with sympathy many others who from obedience to conscience are under special disabilities.

This terrible time brings us a unique opportunity and call. Out of his own folly, and self-will, and fear, man has created a great image of Mars, whose shadow darkens the whole earth. In this darkness that may be felt, with its menace to our hopes for the redemption of all mankind, we tremble and are afraid. Then we remember that beyond the darkness there is light; the shadow proves the sun.

Stepping forth into that light which illumines every man by its coming into the world we recognize those as

brothers whom before, in the gloom, we feared, exploited, or at best regarded with indifference. This is no merely individual or local experience. The world over, men who have labored and prayed and suffered for fuller light are coming to see that it is within their reach. The Russian nation, with dramatic suddenness, has stepped out of the darkness of oppression and claimed freedom of soul. The millions of India and China, turning their backs on age-long traditions,—the child races of Africa,—and the awakening womanhood of the world,—are alike becoming conscious of a new impulse towards freedom, that will not be denied. In Europe and America, the peoples, caught in the toils of the industrial machine, are demanding ever more insistently a better and a fuller life. There are multitudes who crave, not merely liberation from the tyranny of a despot or of a military system or of an oppressive capitalism, but to be free men,—free not only to get but to give; not only to control but to serve.

Amidst all these stirrings of life we see the Spirit of God moving on the face of the waters; the God who "is in all that liberates and lifts." Before our very eyes the eternal purposes are being wrought out. Men struggling towards the light see dimly that in God alone is what they seek. With Him is the secret of effective service; the vision, the driving force, the all-essential release from self.

Are we to be mere spectators of this great world emergence, waiting till we are swept aside by its irresistible force? Or, having been cradled in the Spirit, are we ready to take our place in this new fellowship of the Spirit?

Let us be careful how we answer.

"Revolutionary" is not too strong a term to apply to the changes involved. Out of the very depths comes the cry to an unknown God, "Oh that I knew where I might find Him!" This universal passion for contact with the Divine, demands, from all who have in any sense found Him, something more than sympathy and help. It demands that we shall share the struggle, the limitations, almost the despair, of those who seek. Only by thus giving ourselves can we co-operate with the God who, in Christ, eternally gives Himself. To "win Christ" in this new fullest sense, we too may have to suffer "the loss of everything," even the possessions we had thought to use as a trust from God, the power over other lives we have tried to exercise for their good, the security which has assured to us so much that is beautiful in life.

Now is the supreme opportunity to translate belief into action. Now, as in the synagogue of Nazareth, Christ has come "to announce release to the prisoners of war . . . to send away free those whom tyranny has crushed." Once again He claims His hearers' co-operation. Once again "everything is at stake . . . Christ is offering Himself for the world's acceptance." He is waiting to place Himself at our head. He will take us into paths we have not known, and byways we have not trod. He will take us over seas uncharted. He will join us with strangers as new and close companions.

This is indeed the day of our visitation.

Individually, as Spirit-filled men and women; collectively, as a community of the Spirit, must we place ourselves in line with the world's need. In our experience of Divine leadership in corporate life, freshly proved to us in these days of stress, we have a possession of unique import as yet hardly realized. In this experience, varying gifts and aspirations are har-

monized and developed for the common weal; out of poverty we are made rich, out of emptiness we are made full, out of diversity we are made one. To share this experience with the world-movements towards fellowship and freedom is to bring our highest and best to the cause of the Kingdom of God.

Let us then move forward together, knit in the bond of past failure, present need, and future hope; together with all who, through suffering, are being perfect; together with Christ, our Leader and our King.

Signed, in and on behalf of the Meeting,

JOHN H. BARLOW, Clerk.

THE FIRST-DAY SCHOOL FIELD.

REVERENCE.

BY ELIZABETH POWELL BOND.

A paper read before the Home Influence Association of Philadelphia in September, 1897.

THE motive of worship among the Greeks and Romans was to propitiate the mighty Jove and his attending gods whose anger they feared, whose favor they would sue for; and the worshipers must pour out the blood of rams and bulls,—even the blood of their own children.

The Hebrew Psalmists, to whom is ascribed a genius for religion, also sang: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." And again, "Vow, and pay unto the Lord your God: let all that be round about Him bring presents unto Him that ought to be feared." The idea that safety from a capricious, arbitrary Ruler might be bought with a price; or that Omnipotence might be swerved from a malevolent purpose by a costly enough bribe seems to have taken fast hold of the human mind. It has really been true in the past, that men created God in their own image; that their thought of God was a magnified conception of the men whom they feared. Sometimes it is the fate of a word to be degraded in its meaning as the centuries go by. The *knave* of Chaucer's time was a boy or serving-man; and farther back than Chaucer, in the Anglo-Saxon version of the Gospels, "my servant whom I have chosen, my beloved in whom I am well pleased" is "min cnapa, or cnava." But to-day this unhappy word is weighted with the idea of deceit and trickery and dishonor. Not so with the word reverence, which is more and more a Christian word illuminated by the mind of Christ. We have reverence for our father and mother. Is it that we *fear* what their anger would be at our weaknesses and short-comings? Is it not rather that we *love* the fatherly, motherly tenderness that we know fills their heart of hearts, and is the motive-power of all they do? We reverence the large souled men and women whose own our lives are privileged to touch. Is it that we fear their displeasure at our little wisdom; is it not rather that we *love* the uplift which they give to our lives? We reverence the Infinite Mind and Heart of the universe; is it that we live in terror of the great Creative Power that has called into being the unnumbered worlds and all that in them is? Is it not rather that Jesus, truly the Elder Brother, has taught us to think and to say "Our Father," to realize that we are made in His image, not God in the image of man; that all His requirements are in fatherly tenderness that we may grow toward the divine stature.

Reverence, then, to our generation, is not fear of Divine retribution keeping the human soul at terrified distance from the Over-Soul; it is rather such a sense of the infinite in power, and the infinite in wisdom and in love, as fills the soul with adoration, as opens unending vistas to the spiritual sight, and strengthens the soul for untiring endeavor toward the highest. This is that "best food" as our Longfellow has made

Michael Angelo say, that "the soul can feed on." If, with mature years, we have come to this soul-sustaining sense of the Divine, that most of all helps us in our work, that makes it possible for us to bear responsibility, whose riches the lack of wealth cannot impoverish, which adds more brightness to every joy, which

15 months. To-day his mother was sitting on the floor, as she frequently does to bring herself to baby's level, and he came uninvited and put his arms about her neck, and his little face against hers.

21 months. At bed-time he and his mother recite their "loves"—"I love papa," "I love Auntie May."

2½ years. When he was snugly in his little bed to-night, he petitioned, "Please tell a story, mamma, about the beautiful little dirl." So his mother told him about the sweet little girl in the picture on the wall and asked him, "What did she do with the flowers?" to which he replied, "She smelled of 'em." "To whom did she give the sweet flowers?" "To her mamma." Presently he asked, "Do mamma like —?" and when he was assured of her love he added, "I love mamma!"

3 years and 4 months. He was a happy child all the week away from home, but delighted to be at home again, saying, as he came to the gate, "I love mamma, I love papa, I love moolly tows."

These extracts are given, not as in any way remarkable, but as showing how the baby heart pours itself out in love, as soon as any avenues of expression are open. Doubtless every mother here has treasured, if not in a book, then in her heart, these first signs of the budding man or woman, and will love to have recalled the bliss of those heavenly moments. One record has, it seems to me, a practical suggestion—the recital at bed-time of the baby's "loves." I would make this his first devotional exercise. *His expression of love for mother and father whom he has seen may be made the first step toward the avowal of love for God whom he has not seen. This declaration of love has a sweet reality to him. How to lead him from this love for the seen and known, to the maturer love for the unseen—this is doubtless the perplexing problem for most mothers. With children of highly imaginative temperament exceeding care is needed not to impart an image that in the child's mind becomes grotesque. Perhaps you have all seen these two stories of "real children" recently given in *The New Century Journal*:*

Happy little Bell, sitting alone on the floor, was heard soliloquizing in a sing-song tone, thus:

"And Heavenly Father will take care of us . . . if we are good . . . but then . . . we're not always good . . . and so . . . we have to take care of ourselves pretty much."

M. GREW.

The following was the impression made on another child's mind by the idea of an unseen watcher.

Her mother hear her crying in her bed, and ran up to see what was the matter.

"I'm afraid," she sobbed.
 "But what can you be afraid of?"
 "I'm afraid of God and things."

F. B. A.

Very real help in assisting the child's sense of the Unseen Power at work in us and about us, I think can be gained from the growth of flowers. The flowers are so beautiful and so approachable to the child that they are easily made to minister to his spiritual growth. He can take the seed in his own hand and put it into the earth, and after a little patient waiting while he gives it water and places it in the sunshine he sees the wonderful transformation; not the little brown seed that he planted, but the beautiful plantlet unfolding leaf after leaf, then bud and flower before his eyes. He knows that he did not draw this wonderful and beautiful thing out of the little brown seed, nor did his father nor mother; and there comes a right moment in the child's experience to name the unseen Power—God by whose law the little plant is growing, and to associate its beauty with the love of a father. It is a happy memory of my *one* experience with a child beyond babyhood that there came a day in his sixth year when he said heartily: "I suppose it is God who makes these flowers grow."

I would try, as I have said, to make the love for father and mother the pathway to the conscious love for the Heavenly Father. I would cultivate the habit of *thankfulness* for daily blessing. I would associate with the child's love, his thankfulness.

I would try to lead his thought in that sweet bedtime hour when all the day's dust and soil have been washed away for the clean little bed, and his heart is melting with tenderness—I would try to lead his thought to the things that have made him glad through the day. I would encourage him to *say*, "I am so thankful for all the fun I have had; I am so thankful that the Heavenly Father let the snow storm come to-day."

I would not teach the child to ask for things in prayer. A little boy who had learned to speak his wishes in prayer, petitioned with pathetic earnestness that the Heavenly Father would not let his precious mother die. It was a terrible shock to the little fellow that his entreaty was not answered, and that the dear mother went away from him. *Asking* is so far beyond the wisdom of the most wise who cannot see as Omniscience does, the end from the beginning, that I have to say with Wasson:

When I would pray,
 I've naught to say,
 But this, that God may be God still;
 For Him to live
 Is still to give,
 And sweeter than my wish, His will.

Not only thankfulness, but later in his development the child may be led to *speak* his aspirations. It may be that he has to struggle with a quick and violent temper, and comes to feel deeply the need for help to keep this temper under right restraint. And it may be that he would find this help in saying "I long to feel so near to my Heavenly Father that the *thought* of Him will help me to keep back the angry words I wish to say." Or it may be hard for him to keep to the truth, and he will be consciously strengthened by *saying*, "I know that my Heavenly Father is true, and I long to be true as He is!"

I have in my possession one volume of the record of Conversations on the Gospels led by A. Bronson Alcott (the father of "Little Women") in his Boston school. This volume bears the date of 1837. In a conversation on Prayer in which he has drawn out very free expression on the part of his pupils concerning their own habits and methods of prayer, Mr. Alcott finally says, "Perhaps I shall have prayers in words here some time. When I feel sure that you are all in earnest about prayer, I shall. But I would not have it a form merely." You will recall the testimony that Shakes-

peare has left against formal prayer. Hamlet's Uncle King is overtaken with remorse for his guilt, and would ease his pangs in prayer. But he finds the effort vain:

"My words fly up, my thoughts remain below:
 Words without thoughts never to Heaven go."

It seems to me there cannot be much spiritual help for the little child whose mother satisfies her sense of duty by teaching him the easy-going lines of

"Now I lay me down to sleep"

which he may render as did one little boy upon a sudden freak:

"Now I lay me down to sleep, sir,
 I pray the Lord my soul to keep, sir,
 If I should die before I wake, sir,
 I pray the Lord my soul to take, sir."

There is much help, I believe, for the young mother in the methods of the wise kindergarten. In a paper prepared by Kate Douglas Wiggin on "The Kindergarten's Relation to Social Reform," she says truly, as I believe—"As to specifically religious culture, everything fosters the spirit out of which true religion grows. In the morning talks, when the children are most susceptible and ready to 'be good,' as they say, their thoughts are led to the beauty of the world about them, the pleasure of right-doing, the sweetness of kind thoughts and actions, the loveliness of truth, patience and helpfulness, and the goodness of the Creator of all created things. . . . In every possible way the child-soul and the child-heart are directed towards everything that is pure and holy, true and steadfast." Happy the young mother who can secure for her young children and for herself attendance upon a wisely conducted kindergarten.

I would earnestly urge the wisdom of having the child commit to memory as fast as he can receive their meaning the Psalmist's aspirations, and ascriptions of praise; the uplifting lines of many of our poets, and the beautiful lessons from the lips of Jesus. These are seed-thoughts in the mind and heart of the little one that may yield unending harvests.

It is not possible to make fixed rules for the guidance of the mother. Each new child is a new product of life, a new "heir of the ages" whose possibilities are only day by day revealed. To the mother of prayerful soul the way will open day by day. There is much comfort in this promise in the "Wisdom of Solomon." "Whoso seeketh wisdom early shall have no great travail: for he shall find her sitting at his doors.

"For she goeth about seeking such as are worthy of her . . . and meeteth them in every thought." If only the mother is among those blessed ones to whom motherhood is an answer to prayer; and if she has herself learned how the thought of God may be anchor and staff and wings for the soul, she will find easy access to the mind and heart of her child.

"O Life that breathest in all sweet things
 That bud and bloom upon the earth;
 That fillest the sky with songs and wings;
 That walkest the world through human birth!
 O Life, that lightest in every man
 A spark of thine own being's flame,
 And wilt that spark to glory fan,
 Our listening souls would hear Thy name.
 Thou art the eternal Christ of God;
 The life unending, unbegin;
 The Deity brightening through the clod;
 The Presence of the Invisible One!"

"ALL experience proves that alike in the life of the individual and in the development of the kingdom, real and permanent progress is made only when zeal rests on a solid foundation of knowledge of the truth."—*Principles and Ideals for the Sunday School, Burton and Mathews.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIFTH MONTH 11, 1918

"These love truth best who to themselves are true,
And what they dare to dream of, dare to do."

—LOWELL.

GARRISON'S METHOD OR WOOLMAN'S?

If William Lloyd Garrison had "labored with" the slaveholders, without denouncing them as robbers and murderers, might slavery in the United States have been abolished without war?

This is one of the most interesting questions of history, and there is no doubt much to be said on both sides. There can, however, be no doubt of the irritation and wrath aroused in the South by the language used by Garrison in his paper, the *Liberator*, for in some of the Southern States a price was set upon his head by the authorities, and Southern newspapers openly threatened him with lynching if he set foot in their States. But Garrison regarded such threats merely as evidences of an awakened conscience, absolutely necessary if the sinners were to be turned from the error of their ways.

The singular result was that a great Civil War was largely brought on by an absolute non-resistant, who would not lift his hand against another man to save his own life.

Woolman's method, on the other hand, was to go directly to the slaveholder in the spirit of love, also appealing to his conscience, his sense of right and justice, to set his slaves free.

Both made their appeal to the conscience. What then was the essential difference in their methods?

It seems to me that it was in the evident gentleness of Woolman's language and manner, as contrasted with the severity and harshness of Garrison.

We can all realize how harsh denunciation, instead of turning us to repentance for our wrong-doing, stirs us rather to anger against the man who presumes to judge and condemn us. It is rather a relief to us if the judge is harsh, for that gives us an excuse for resentment instead of repentance!

Do you remember that wonderful scene between Topsy and Eva in "Uncle Tom's Cabin," where the slave-child, hardened by the lash, laughed in scorn at all of Miss Ophelia's whippings to punish her for stealing, but was brought to quick tears of repentance when Eva said that she loved her, and begged her to be good for her sake? Never before had the Negro child known love, and it brought light into her darkened soul.

After all, men are only "children of a larger growth." Gentleness goes to the root of the matter with us as it did with Topsy, because it appeals to "that of God," as George Fox called it, which is within us.

And it is not this spirit of love, of gentleness, of reconciliation, of which Fox spoke when he told Cromwell's men that he "lived in virtue of that life and power which takes away the occasion of all wars"?

H. F.

"The right will not accomplish itself spectacularly, but must be the sum of all men's poor little efforts to do right, accomplished, for the most part, in the chill of self-distrust."

—JANE ADDAMS.

DELIVERY OF THE INTELLIGENCER.

FOR several weeks we have had constant complaint of delay in delivery, for which readers naturally suppose that the publishers are responsible. This, however, is not the case. The INTELLIGENCER has in recent weeks been regularly delivered at the Philadelphia Post-Office on Thursday afternoon or evening before seven o'clock, just as for many months before; but owing to the great mass of extra work now required of the post-office, and the shortage of help, the delivery of periodicals has generally been delayed; and this delay seems likely to continue. We greatly regret this, but see no way to prevent it, as we are already doing all that can be done to secure promptness.

NOTE AND COMMENT.

THE WASTE OF FOODSTUFFS.

ACCORDING to figures submitted by Professor T. N. Carver (Economics) and Professor Walter B. Cannon (Physiology), of Harvard, the brewers in the United States used in 1916 enough foodstuffs to supply the energy requirement of about 4,500,000 working men for a year. The Reports of the Internal Revenue Department show that Boston brewers make 2.5 per cent. of the beer made in the United States. In other words, they used food enough for about 112,000 working men, or 186,500 children, since the average child's ration is about three-fifths that of a working man. As the administration has required the brewers to reduce by 30 per cent. the amount of foodstuffs used in beer from now on, it is fair to estimate that the Boston brewers are using foodstuffs sufficient to supply the energy requirement of 130,000 children. There are now only 114,534 school children in all of Boston's public schools.

It should be remembered that the coal used in carrying the raw material to the breweries, and the product to the dealer, and the coal used to heat the 980 licensed places in the city, is not included in the above figures.—*The National Advocate.*

WHAT BRITISH LABOR REALLY STANDS FOR.

P. W. WILSON, American correspondent of the radical London *Daily News*, one of the papers commonly called in England the "Cocoa Press," because they are largely owned by the Cadburys, writes as follows to the *New York Tribune*:—

Rightly or wrongly, British labor stands for freedom of conscience and liberty of speech. If a man disagrees with the war he is permitted to say so. We find that our people fight better and work harder when they are encouraged to speak their minds and hear not one side, but all sides. You do not understand us. We do not mind fighting Germans, especially when Germans are up against us three to one. Out of six young men in the houses immediately adjoining my own five are wounded, four are dead, and two were killed after returning to service healed of wounds. We are always ready to fight majorities—with the odds against us. But if you require us to trample down minorities—if that is to be our test of patriotism—if the few and the weak are to be battered into silence, you must seek other allies than the English. We listen to our pacifists because we hold that every British subject of the Crown is entitled to his opinions. That is what we mean by personal liberty. In our Parliament and in our labor congresses pacifists are heard freely. It was so when we fought Napoleon. Fox was instantly up against Pitt. You must take us as we are—those that are left of us.

Possibly you dislike our plunges into socialism. I admit that we have shown considerable economic daring. The British government owns or controls the postoffice, telegraphs, telephones, cables, wireless, railroads, electric supply, tubes, street-cars, coal mines, munition and engineering works, many chemical factories, many shipbuilding plants and nearly all ships, much food supply, tens of thousands of houses and miles on miles of land. Under the stress of war, capital and labor have been fused as in a fiery furnace, and there emerges the warm metal of simple citizenship. If we were to exist we had to be efficient, and the state alone had the power to sweep aside the prejudices and customs, whether of employers or employed. It was socialism that refitted our workshops with the latest American machinery. It was socialism that increased our

output at a time when half our manhood was enlisted for war. And, in Germany, it is socialism—the highly organized state—which is to-day so formidable an engine. You also appear to be evolving social, as distinct from individual, enterprise. The state is, even in America, over-riding private firms—taking up the railroads—and so on. And I would therefore ask you whether you can hope adequately to play the great part in world affairs which now evidently awaits America unless you keep in touch with industrial thought among other nations. You seem to think that socialism is somehow the same thing as pacifism.

A wealth that is not material must replace the material wealth that we have lost or failed either to win or to inherit. This is the wealth that all the world may share at the great labor conferences which so profoundly influence the life and thought of Britain and her immediate neighbors. While your churches invite us, who are grateful visitors, to speak to immense congregations about the war and what the war means, which is indeed a subject worthy of all reverent attention, being nothing less than the crucifixion of humanity on a cross of military despotism—while this is going on in your churches our labor conferences are filled with allusions to the Sermon on the Mount, with hopes of a new kingdom of happiness, a brotherhood of nations, a league of men, determined to enforce peace against all who would break the peace. Hence the war aims of the British Labor Party—strong, far-reaching, broad as the utterances of President Wilson himself. Hence the readiness of our men, be they called patriots or pacifists, to share with your American soldiers the unmarked yet sacred grave in what is now every man's land.

"THE PRO-GERMANISM OF UNIVERSAL MILITARY TRAINING."

From an article by Elmer Willis Serl, editor "In Adam's Garden," Carthage, Mo., sent out by Charles T. Hallinan, of the American Union Against Militarism, Washington, D. C., the following extracts are taken:—

The substantial, burden-bearing, tax-paying population of the United States does not want Universal Military Training. The public knows that Universal Military Training made the outbreak of war in 1914 possible. Germany has had it for decades. It has been her curse. . . . Prussianism is nothing but Universal Military Training, and that is the thing that the United States is giving its best blood to destroy. . . . The real pro-German is he who advocates a Prussian system for the United States; not he who objects to Universal Military Training, as the editor of the *Manufacturer's Record* maintains.

"Unless we can carry a victorious army into Berlin and give to the German people a realizing sense of what war means by having it at home; unless we can completely overthrow Prussianism and destroy the spirit which has created Germany's fighting power, then we shall need the greatest army and the greatest navy which we can produce and we shall need them both for many years to come."

Now, please think of that argument for a moment. It is the best pro-German expression in a periodical in America for many moons. On its face it looks loyal, but there is only one inference to draw, and that is, that America cannot take a victorious army into Berlin. If she can, then she will not need a large army and navy for years to come. *But the editor says we will need them.* He, therefore, is weakening the morale of our present army. By suggesting that we need Universal Military Training he announces his belief in the invincibility of Germany. Yet the editor of the *Manufacturer's Record* is being quoted in all the papers as an authority on Americanism. It is time to think through things instead of accepting such expressions as the editorial referred to above.

Some advocate Universal Military Training because they say it will teach boys to obey. The German system of life is built upon this silly obedience argument. The German obeys his master. He has no freedom of thought.

Compulsory Military Training does not develop obedience. It destroys self-reliance, which is the fundamental of obedience, and places in its stead servility. Because I hate Prussianism I protest against Universal Military training.

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

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Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

RECENT ARRIVALS IN FRANCE.

KENNETH AUGUSTINE BRAY, Geneva, N. Y.
CHASE L. CONOVER, Oskaloosa, Iowa.
HENRY GIDEON KEENEY, Newberg, Oregon.
NELLIE JOYCE, Central City, Nebraska.
OSCAR MARSHBURN, Whittier, Cal.
SYLVESTER L. MARSHBURN, Whittier, Cal.
LOREN L. PEERY, Thorntown, Indiana.
DOROTHY QUIMBY, Leonia, New Jersey.

WILLIAM C. BIDDLE TO REPRESENT THE SERVICE COMMITTEE IN FRANCE.

WILLIAM C. BIDDLE, of New York City, a member of Philadelphia Yearly Meeting (15th and Race Sts.) will sail very soon for France, where he will work in association with Charles Evans in managing the affairs of the American Friends' Reconstruction Unit. The number of Friends in France has doubled since last fall, and the present number of 200 it is hoped will be increased to 400 before next fall. These added numbers have so increased the executive responsibility of our Paris office that another representative has become necessary to relieve Charles Evans of a portion of his increasing burdens. The Friends' Unit of the Red Cross, the American Friends' Service Committee and the Society of Friends at large are to be congratulated upon securing the services of William C. Biddle for this important work.

FRIENDS AND THE WAR CHEST CAMPAIGN.

DURING the week of Fifth month 20th to 27th a campaign for the American Red Cross is to be carried on throughout the United States. In southeastern Pennsylvania (Counties of Philadelphia, Chester, Delaware, Montgomery and Bucks) the Red Cross campaign has been merged into a so-called War Chest for several War-relief organizations, such as the Y. M. C. A., the Y. W. C. A., the Knights of Columbus, the Jewish War Relief Fund, etc. The relation of Friends to the Red Cross Campaign as carried on in New Jersey, Delaware, etc., is described in our Bulletin No. 14, and this statement will be confined to the War Chest Campaign.

All funds go into the War Chest un-earmarked and are later appropriated to the several organizations according to the decision of the War Chest Committee. Friends' War Relief Work is not included among those that will benefit by subscriptions made through War Chest solicitors. This means that subscriptions to

Friends' Relief and Reconstruction Work must be made, as in the past, through Friends' channels—either through the collectors in local Meetings or directly to Charles F. Jenkins. The arrangement made last year whereby subscriptions to Red Cross solicitors could be ear-marked for the Friends' Unit is not possible in this War Chest Campaign, because of its fundamental policy of having no subscriptions ear-marked for any special purpose. We shall report to the War Chest Committee the amount which is raised through Friends' chan-

nels for Friends' War Relief Work, which they can add to the total War Chest fund, as showing the total amount given by the people of Philadelphia and vicinity for war-relief work.

The Friends' Unit, although a Bureau of the Red Cross Civil Affairs Department, must be maintained by the direct contributions of Friends to our Treasury. In order that the splendid work of our young men and women in France, Russia and Italy may have the support which it deserves, this means that Friends should continue their regular contributions through their meetings and should when possible increase them to meet the growing expenses of our expanding Unit.

The Red Cross officials at Washington thoroughly understand the situation and are willing that the Red Cross contributions of Friends should go through our own channels. They are tremendously interested in our work and are as anxious as we that it be maintained at the highest possible efficiency. They have asked us to report to them the total sums we raise from the various parts of the country which will be included in Red Cross official reports.

We would suggest that War Chest solicitors be informed of the arrangement with Red Cross officials at Washington whereby they approve of Red Cross subscriptions largely going through our own channels for the Friends' Unit of the Red Cross. Friends should remember, however, that the War Chest includes other organizations than the Red Cross which Friends may wish to support.

FRIENDS HELP FEED REFUGEES.

BY JOSEPH H. HAINES.

(Joseph Haines was chief of one of our Units in the Aisne before the recent evacuation of that section. He has now been appointed as Assistant to Charles Evans in our Paris office.)

Paris, April 6th, 1918.

MY DEAR FATHER:—I have not written for the last two weeks for I have been working too hard getting the refugees who fled before the German advance fed and have been too tired at night to think of writing.

I wish I could describe the line of march from Roye to Montdidier, but each family, in typical French fashion, was frankly individualistic. There were coops of fowls slung under carts, pigs being carried in carts loaded with bedding. The saving of bed clothes and bedding was perhaps the most general feature of the long cavalcade,—and always old decrepit people nestled among the heap of bed clothes with the youngest of the family near them. How those who didn't have carts managed to push the baby carriages, carry the bundles and herd their large families over the long dusty kilometres I don't know. They kept coming into M. all night.

I don't remember when we began to feed the trains at the station, but it must have been Sunday. We sent down the big cauls (*lessiveuses*), bigger than slop-cauls, of soup, chocolate and *cafe au lait* in an auto, with pitchers and cups, together with bread, and passed with these from car to car, filling cups and handing them in, together with bread, to train after train, with five hundred people each.

When night came we were naturally tired; so tired that I can hardly remember who was there or what we did. All this time others were scouring the country side with automobiles to evacuate threatened villages, and they were often under shell fire. We had to load the trains with old people, women and children, decrepit, sick or dying; and as the platform was low the work of getting them into the carriage was very hard. Everyone was splendid and the only thought was to render service and help in every conceivable way. Of course at the station we had to deal with the very poorest. I mean those who had come away without horses and carts, for those who had these filled the

roads leading away from the town and continued their sad journey on their own resources.

Our work continued on the same lines the next day (Monday) except that we carried one stove down to the station and kept things hot on it there, after cooking in the courtyard of the school. Then the townspeople began to go and our work doubled. Women came staggering down the platform with loads I couldn't carry (and I am stronger and better able to do such things than ever before); children were lost and lost soldiers began to turn up singly and in small bodies. Two came in Monday night having swam a river to get away from "Gerry"—dripping wet and demanding dry clothes: none of course were forthcoming. We worked until after dark, having requisitioned a barrack near the *gare* for permissioinaires. There we made coffee and chocolate and sheltered the *evacues*.

Tuesday came the official order to evacuate the town. We worked very hard all day getting off the townspeople including the nuns and their old and sick patients—a most difficult and trying job.

With waits for the other cars we traveled for about an hour and a half and pulled into St. Just early enough to find people on the street.

On Wednesday we got busy again. Mr. Jackson who had arrived about 3.30 a.m., on account of the Red Cross, bought a stove, charcoal, kitchen utensils and from the supplies of food we brought, and bread the maire gave us we set up another kitchen on the roadside near the town, and had *cafe au lait* for the emigres as they streamed in, and for the soldiers as they streamed out.

Before, I had met with many of our townsfolk who showed the most lively gratitude and confidence in us and seemed cheered and comforted by our presence, to such an extent that I could not think of the loss of our material work that has come, but only of the tremendous gain we have made in friendship and goodwill among a people to whom we cannot even yet speak plainly. There is one thought ingrained in every one of us, and that is that we must go back to help them set their homes in order and begin life anew as soon as we can. If the people back of us in America give us half a chance, we can, when we do so, accomplish, I think, twice the good that we have in the past.

RELIEF WORK AT BAR-LE-DUC.

LETTERS FROM MARGERY SCATTERGOOD.

AN interesting war-zone performance is walking from the Boulevard de la Rochelle to the High town at night when you have forgotten your flash-light. You close the door of 99 behind you with a bang, and for a moment stand bewildered in the pitch blackness. You see not one single thing—everything is a black blank. But—you hear voices, and the scuffle of many feet, which warns you that if you venture two steps from the door, you will immediately be knocked down by the passers-by. Stealthily you grope your way along the walls of the houses, clinging to the shutters and doorposts to be sure you're keeping close. Finally you venture out into the crowd. A row of burning cigarette stumps passes, followed by voices. Bang! You have run into a little boy and nearly knocked him down. How did you know it was a little boy? Because you could faintly distinguish a white collar which came about to your waist. Look out! That must be the curbstone, for the two *poilus* ahead have just fallen down it, amid a flow of strong language. Flash! Someone has turned their electric light right in your face, and you hesitate, absolutely dazzled and bewildered. He passes on and you follow a row of *poilus* up a side street. . . ! "Parblen! Quoi diable—Oh! pardon, mademoiselle!" One of the *poilus* ahead suddenly stopped without the slightest notice, and you, not seeing him at all, walked right into him! And so it goes till you

finally fumbled the keyhole of the Maison Beeselot and swing open the heavy door with a sign of relief.

The above description is not one bit exaggerated. All the incidents did not happen on the same evening, but they all *happened!* I will say this for the French, though, that they are usually much too polite to turn their flashlights into your face, and that rarely happens.

To-day I went to Longueville again to visit some of the refugees from the Verdun district. They were badly off for furniture and housekeeping necessities. The first family I visited had not been able to save anything from their home, and in the three years they have been here they have bought almost nothing, because they were always afraid that they would have to flee again. Then, too, their income was very uncertain, and food so high that they lived from hand to mouth and saved nothing for furniture. They had borrowed a bedstead for monsieur and madame, but the daughter was sleeping on a sort of table with a straw mattress on it, and on top of that two sacks of leaves and a few dirty blankets. They had only three chairs, and the one they offered me nearly fell to pieces when I sat on it.

FROM AN AMERICAN FARM TO A SHATTERED FRENCH VILLAGE.

Much has been written in these columns about the work of our men when they get to France, and about the tasks of organization and financial support in this country. To most Friends, however, the period between the application of a man for service on the Unit and his arrival in France is a closed book. It is a book of many chapters, oft-times of thrilling interest to the man and to us, but not of sufficient *popular* interest, we have felt, to justify publication. We have, however, been asked for the account, and we thus hastily turn over the important pages of this history.

Something of the problems involved will be seen when the reader is told that at least *forty-five documents* mark the trail of each man. Multiply 45 by the 300 men we are expected to send this spring and summer, and we become engulfed in a flood of 13,500 papers. These documents, listed as nearly as possible in chronological order, are as follows:

Letter of inquiry about the work from prospective applicant, 1; our answer with printed information, 2; application 1; medical certificate, 1; letters of recommendation, 3; our acknowledgment of receipt of application, 1; listing of application in card catalogue, 1; digest of qualifications for quick reference by selection committee, 1; notice (telegram or letter) to applicant of appointment, 1; certificates of appointment, 3; affidavits, 2; agreement with conditions of membership to be signed by member, 1; first letter of general instructions, 1; list of equipment, 1; printed instructions as to securing passport, 1; form of application for permit from Draft Board, 1; form of permit, 1; application for passport, 3; birth certificate, 1; our letter to Red Cross stating our appointment, 1; Red Cross letter of appointment (not necessary in future), 1; report from member advising us of success in securing permit and passport, 1; passport, 1; instructions (letter or telegram) to report, 1; final letter of general instructions, 1; orders upon our supplies for equipment, 3; expense account to Philadelphia, 1; letter from member authorizing us to apply for deferred classification, 1; application for *visé* of passport, 2; letter of introduction to French Consul, 1; letter of introduction to French steamship line, 1; letter of introduction to Charles Evans giving digest of qualifications, 1; S. S. ticket, 1; application for *visé* by customs official just before entering boat, 1; total, 45.

For men not of draft age fewer documents are necessary, but on the average the number mentioned above is maintained by the many additional letters that are often necessary.

The first trials and difficulties are usually experienced in connection with the consideration of an applicant by our Selection Committee. On the part of the applicant the delay is required during the

weeks, sometimes months, of the pendency of the application. We have sympathized most keenly with this oft-times heavy demand upon patience. We hope, however, that all the men will attempt to appreciate the nature of our problem—complicated by all the difficulties of carrying on an international *civilian* work in war-time. We must not only develop openings for new men *before* we can make new appointments, but we must adjust our plans to such other agencies as the French Government, the English Friends' expedition, the American Red Cross in France, the American Red Cross in Washington, the State Department, the War Department, etc.

Upon the efficiency and success of our work in France depends *the whole future existence of the Unit*. There is increasing need for the most careful selection, and the Selective Committee, in its long meetings held once a week or oftener, usually has little or no knowledge of the applicants, except that contained on the application papers. Our failure to accept many men is due to the fact that their papers disclose almost nothing about them. In such cases we try to secure additional information, but are not always successful, and at best considerable delay ensues.

The next part of the journey, which may or may not prove rough and rugged, is the securing from the Local Boards of permits for men of military age to leave the country. The rules provide for the issuance of such permits at the discretion of the Local Board. Many Boards are willing to issue permits immediately. Others do so only after the most arduous and careful persuasion. A minority have taken an unalterable position of refusal.

Passport secured, the scene shifts to the steamship line. Berths must be engaged far in advance, and we must guess as accurately as possible the number of passports that will be secured by the time of each boat. As soon as a passport is received in our office, its owner is telegraphed to report at Philadelphia upon a given date—two or three days before the scheduled sailing of the next boat. An increasingly wide variance, however, exists between the scheduled and the actual sailing of a boat. For various reasons long delays sometimes occur, and occasionally at the eleventh hour sailing is cancelled altogether. Once in a while a boat sails exactly as scheduled, and so we cannot safely *count* on delay. These unforeseeable uncertainties have forced some parties to wait in Philadelphia for three weeks or more. Many worse fates, however, can be imagined, and all members of the Unit have thus far found the delays in Philadelphia bearable. We have endeavored to make the time as pleasant and profitable as possible by adding the work of an employment and social bureau to our office routine.

The securing of equipment, typhoid inoculation, passport *visé*, purchase of steamship ticket, embarkation, etc., are routine details that often require the winding and unwinding of much red-tape, but the winding usually proceeds very smoothly.

The journey to France is an uneventful one, since the route is outside the usual zone of submarine operations. The men are met at the French port by one of our agents, who pilots them and their baggage up to Paris. Another indefinite delay until *cartes* (permits) to enter their respective fields of work are secured,—and the story is here taken up by the letters and articles published in these columns each week.

The task of keeping the men in France is another story; for the 100 men of military age who sailed last summer and Fall we have had to handle the matter of their answering the questionnaires. The work of securing time extensions from Draft Boards, forwarding the questionnaires to France, returning them to the Boards, and making the proper claims and affidavit for deferred classification, has been a complicated problem. Ten or twelve documents have had to be handled

for each man, in addition to numerous letters. Each case has had to be handled separately, and most of the cases have presented different problems. This work has thus far been proceeding very satisfactorily.

In connection with our problems, as in so many other matters, we may learn much from English Friends. Our path has been a smooth and comfortable one compared to that which *they* have had to blaze. These very difficulties, however, have contributed much to the remarkable success of their work. All descriptions of their work have made chief reference to the spirit in which it was carried on. This conquering, indomitable, unselfish spirit, that has carried their work to success, was refined and developed partly under the testing pressure of trial and difficulty; such is the record of all real achievement.

It is an experience to be lived and proved, rather than to be much talked about. Many of us are hoping that each new difficulty facing the Society of Friends in these times of world emergency may be only a stepping-stone to wider opportunity and greater achievement.

V. D. N.

RECENT TRIBUTE TO OUR WORKERS.

We pass on to those interested in the Friends' Unit the following rather remarkable tribute which has recently come to our notice:

"We have hitched up our Dispensary with the Quakers who are working in Paris and outside it for refugees in a spirit not equalled on the whole by any group I have seen out here. They work with their hands, build houses, help with the ploughing, do plumbing work when plumbers are unobtainable, sleep in quarters that others find too hard, save money everywhere, and because they know what simple living is are the best of case workers in city charities, never pauperizing, never offending. They work in the true religious spirit, asking no glory and no position, sharing the hardships they alleviate, and earning everywhere such gratitude from the French that the Government has offered to turn over a whole department to them if they will undertake all the work in reconstruction there. Others working here in France have friends and enemies; the Friends have only friends, and I hear only praise of their work, and can give only praise from what I have seen.

"So I was more than delighted to have them move their office and working force bodily into our Dispensary. However dark, crowded or noisy it may get as we go on, I wager the Quakers will never complain. That isn't their way. My, but they are refreshing folks! The English and the American Quakers work together and with the Red Cross admirably."

Much of the above statement sounds almost too good to be true, but it evidently characterizes the spirit which has made the Friends' Unit a success and which causes the Red Cross to want us to send several hundred more men.

WHY MAINTAIN A DISTINCTIVE "FRIENDS' UNIT"?

THE RED CROSS DESIRES IT.

WHEN the American Red Cross Commission arrived in France, in Sixth month, 1917, they found the name "Les Amis," or Quakers, more prominently connected with civilian relief and reconstruction work than any other name. English Friends were "the largest private operators and the pioneers in reconstruction work in the devastated areas," to quote from a Red Cross official report. They had learned how to meet the needs of a situation for which there was no standard or precedent. The Red Cross Commission was interested in the problems of men and money, but their first and chief interest was to learn the "how" of the work to be

done. They realized that for us to go poking our Yankee nose into the intimate sorrows of the French people without a fine, sympathetic understanding of the problem would be an international calamity. It is not surprising then that Homer Folks, Director of the Department of Civil Affairs, thus welcomed the first large group of our Unit:

"The Red Cross looks on the Society of Friends as in a sense its experts leaders. There is no group of people from whom we have already learned so much or from whom we expect to learn so much as the Friends."

The story has already been widely told of how it was the wish of the Red Cross Commission that our Unit become the link between it and the English Friends' Expedition, tapping for the Red Cross the great reservoir of the Friends' experience; how we are seeking to infuse in our American group that high spirit of devoted service which has been the secret of the Friends' success; how the Red Cross has asked us to send more men this spring and summer; how French officials have been asking the Friends' Mission to undertake more and more work—far beyond our present ability in men and money.

Units such as ours derive a great strength from the intimate ties that bind the men together, the smoothly working organization that can thus be developed and the high average standards of devoted service that are produced.

CIRCUMSTANCES HAVE CREATED IT.

It is necessary for us to finance our own Unit in order to control the work and make it a distinctive expression of the service of all Friends in America. The work would lose its important significance if it were only the expression of the service of the few hundred workers who can go abroad; the really important thing is to make the work an expression of the service of the 100,000 Friends who must stay at home and furnish its support.

Our Unit has not created the circumstances which make it necessary; *circumstances* have created it. Opportunity has developed into obligation as the progress of events has carved out for us our distinctive tasks. We cannot justifiably do otherwise than carry on with efficiency and success the great trust that has been committed to our care.

REPORT FOR THE WEEK ENDING FIFTH MONTH 4TH:

Five Years Meeting	\$1946.86
Ohio Yearly Meeting (Damascus)	107.00
Mennonite Relief Commission	4000.00
Green Street Monthly Meeting, Pa.	249.00
Chicago Meeting, Ill.	75.00
Rahway & Plainfield Monthly Meeting, N. J.	186.82
Fellowship of Reconciliation	25.00
Medford Monthly Meeting, N. J.	40.00
Granville Monthly Meeting, N. Y.	25.00
New York Meeting	900.00
Westtown School Boys	46.36
Phila. Yearly Meeting (4th and Arch)	198.50
Wilmington, Del. Meeting	805.25
Woodbury Preparative Meeting, N. J.	35.00
Greene Street Meeting, Pa.	25.00
Valley Meeting, Pa.	29.00
Buckingham Monthly Meeting, Pa.	14.00
Green Plain Meeting, Ohio	110.00
Coal Creek Meeting, Iowa	100.00
Individuals	1036.00

\$9953.79

CHARLES F. JENKINS, Treasurer.

"To sin by silence, when we should protest, makes cowards out of men. The human race has climbed on protest; had no voice been raised against injustice, ignorance and lust, the inquisition yet would serve the law, and guillotines decide our least disputes. The few who dare must speak and speak again to right the wrongs of many."—*Ella Wheeler Wilcox.*

CURRENT EVENTS.

PHILADELPHIA YEARLY MEETING.

THE sessions of this year began on Seventh-day, the 11th, with the Meeting of Ministers and Elders in the morning and afternoon. Then at 3 p.m. came the Fourth General Conference of the Young Friends' Movement.

Social reconstruction following the close of the present world war is the mission of the Young Friends' Movement, according to Vincent D. Nicholson, executive secretary of the American Friends' Service Committee. "A daring faith which will embody a practical application of the spirit of Jesus," he declared, "must be the dominant and actuating power of the crusade to establish a new and just social order on earth. The challenge has been thrown down to us, and we must either accept or reject it. If there be any real reason for the continuance of our movement it must find expression not only in the efficiency it displays in carrying out this great work of social reconstruction, but it must also emphasize the spirit of justice, which is the vitalizing and actuating motive of the Society of Friends, received from Christ himself."

Others who participated in the discussion included Harold Evans, of Twelfth Street Meeting; Janet Payne Whitney, who spoke of the growth of the movement in England and Australia; and Samuel J. Bunting, Jr., who led an open discussion on the topic, "Our Opportunity and How to Meet It."

The afternoon session closed with a short devotional service, following which the new Central Committee of the Young Friends' Movement held an executive session.

In the evening Dr. Henry F. Ward, of Boston University, delivered the fourth William Penn Lecture in Race Street Meeting House. Doctor Ward took for his theme "The Christian Demand for Social Reconstruction."

FIRST-DAY, THE 12TH.

Three meetings were held, about 3000 persons in all being on the grounds in the morning. Autos lined the streets for squares. Although the hour scheduled was 10.30, the Race street house was filled and meeting was in progress before that time. Cherry street also had a large meeting, and the overflow meeting in Central School Building was attended by about 200.

A number of the speakers referred to Mother's Day, and the white carnation was much in evidence.

Mary Bonsall, in breaking the silence in Race street, spoke of her sympathy with the living mothers whose loved ones are in danger.

Edwin J. Durnall, of Swarthmore, spoke of this time as one which tests men's souls, when selfishness must be lived down and one's neighbor must be considered and loved. "This terrible crisis," he said, "has been brought on by the selfish desire of men for power. People are willing to destroy their fellow-men and lose their own souls. Let us not hesitate to serve God by serving our fellow-men."

Dr. O. Edward Janney, of Baltimore,

urged to deeper thinking when faith is shaken and doubts arise. There is need for a reconstruction and re-establishment of the foundation of faith. "The Hebrews spoke of the God of Abraham, Isaac and Jacob," he said, "let us speak of the God of Paul, Fox, Woolman and Wilbur as well. The religion for us is to love God and each other. Until men's hearts get right with God, war will continue. We must endeavor to carry out the Christianity of Christ."

True democracy was the theme of Joel Borton, speaking of its likeness to Christianity. The cause of failure in political life was departing from real democracy, he asserted, saying Jesus was a democrat full of the true spirit of democracy.

Elbert Russell, of Woolman School, said "There are two great questions we must decide to-day. First, the willingness to do the will of God; second, what is the will of God? This is a perplexing question, and different peoples are distinguished by the way they seek to know it. George Fox learned the way to find the will of God was within himself and not through outward channels; also that it was revealed in the normal state of mind; the way is social, in the pooling of inspiration, that each may have the benefit of the best and strongest—in brotherhood; and lastly, it comes by way of Jesus Christ. Do we believe that if we walked by his teaching it would be disastrous? There are those who believe this procedure would destroy instead of save—that his teaching is for the next world, and has no application here. But he walked as a model for all, if we have faith to endure to the end. Jesus put spirit into humanity as leaven is put into the dough to leaven all.

Others who spoke briefly were Nathaniel Richardson, Keziah Wilkins, William Webster, Evan T. Worthington and Caroline J. Worth.

IN CHERRY STREET MEETING HOUSE.

Elwood Roberts queried, "What is acceptable worship?" and replied, "Not hymns, or praise, or form, or flattery. It is to listen to God speak, to be in tune with all that is best in nature and fellowman. It is to co-operate with God. God never works alone. The creation of man would seem to be for the fulfillment of the Creator's divine plan. We are not interested in theological controversies, but in 'Minding the Light,' as revealed within all men. For ten generations members of the Society of Friends have been workers in behalf of humanity, and we should realize that the real triumphs of the world are the triumphs of love and good-will, not hate."

"Do Friends believe in conversion?" was the query propounded by Isaac Wilson in the Cherry Street Meeting. Answering from his own viewpoint, he felt it was sometimes necessary, though it was possible to live so that it is not necessary. "Conversion is a process, not a finished work," he said.

Eleanor Scott Sharpless asked what could be done to serve the world in its great need, and declared that being absolutely true to universal good was the best and truest service. "We are face to face with a problem that cannot be evaded, we cannot stand apart," she

said. "Spiritual forces led to the war, and spiritual forces will end it. The wrong spirit implanted in the minds of people made the war, and it will keep on so long as the resultant fear exists, and only the right spirit can end it."

Sarah T. Linvill queried, "Have we found the heart of Christianity? Has it entered into our life?" She declared real Christianity had not been lived or preached in the fullness of the life of Jesus Christ.

The overflow meeting held in the Central School Auditorium was addressed by Jesse H. Holmes, William MacWatters and Ellis W. Bacon; the prevailing note being the power of ideas and ideals over material things.

YOUNG PEOPLE'S MEETING.

The annual meeting under care of the committee on First-day schools in the afternoon was addressed by George A. Walton on "God and Youth—the Hope of the Future." He spoke of the impossibility of prophesying a child's future by the promise of school life, for the most backward and inconspicuous there may have the most helpful future. "We ripen and get mellow in God's sunshine as do apples." In speaking of the world war, he voiced his regret that "things are not going our way, but we Friends must make a religious answer or none. It was a small group that poisoned the minds of the world's greatest nations. Liberty and human freedom is our goal, but if men are unscrupulous then liberty is unsafe. We cannot make liberty safe without God. When we come to make up what the world has lost in the past years, we must ask the boys and the girls to attempt it, for here with God lies the hope of the future."

The young people's devotional meeting at 4.15 o'clock was large and impressive, the front seats being filled with those in early twenties or younger, and the brief messages from many of them lent encouragement for the future. Among those heard were Donald Kester, Floretta Edsall, Grace Cox, F. P. Supplee, William Paxson, Esther Peters, William T. Cope, Marian Longshore, and Edwin Satterthwaite.

FRIENDS' WORK IN RUSSIA.

LYDIA C. (LEWIS) RICKMAN writes to her mother from Mogotovo, Dec. 10th, 1918:

I have written to Arthur Kellogg offering him some material for the *Survey*, out of what we are collecting here, and have told him to write to thee if he wants any information about the work. I think we are going to get some very interesting, illuminating stuff about people here, both in relation to the war, and as a line on the sort of people that are likely to pour into the United States—after the war. Most every one wants to go to America as soon as the war is over.

I think we have a good case record system worked out and my only regret is that I do not know yazick (language) enough to help in the interviews, and that no one of us knows stenography. If you have any one on the list who can take dictation, do send her along, for she would be invaluable.

As for the cottage, we have had quite a hunt for one, and a disappoint-

ment or two, but hope we shall have one we looked at yesterday very soon. It is impossible here in the house really to get away from the work, and out of the atmosphere of refugees, and besides, we have no real sitting-room. So we are taking a cottage, and putting into it a cleaning-woman and her mother, and we can go there for a rest and change whenever we are free. We are getting another sledge too, and a horse, of which we are to have the use for pleasure on Sundays, and that will help.

So far the winter has been very open, and we have had no cold weather to speak of; and, wonder of wonders! two snowstorms have melted off again. There was a fearful blizzard, but still not awfully cold by the thermometer, for all the wind and snow. We went for a walk just after it was over, and one of the party put his foot through a drift into a stream of slush not frozen over tight, and left his valenka behind. He simply could not get it out, even by putting his hands into the ice up to his elbows, and had to go home in a stocking, and go back in the afternoon to dig it out with a shovel.

It has been warm enough for us to have long walks with comfort, being out of doors four or five hours, on every one of my off days recently. Whether it means a mild winter after last year's bitter one only time will tell, but the transportation problem until the snow does come is great. The mud is almost equal to the spring thaw. I have not yet come to valenkas, though most of the others have. They are too hot for the house, and I find my riding-trousers and galoshes are very comfortable for snow. Of course, valenkas are indispensable for driving or any out-of-doors activities in bitter weather. The Russian peasants always use them even when shoes are obtainable, which they are not now. I am wearing my fur coat whenever I go out, and it is the greatest joy, it is so light and easy to walk in, only I feel much too stylish in it. Even when it is comparatively warm the air is piercing, and the least wind goes through everything.

I now have a sanctum, more or less my own, in the work-room, and as I have had a very good lamp purchased for me, I can now work there in peace in the evenings or any other time I feel inclined. I am to have a table in desk style when the carpenter shop is less busy, but make out fairly well on the big table now, and have a cupboard for my papers and some letter-tray sort of boxes, so it really feels a bit like an office.

I always write once a week (except last week, when the letter did not get done), so thee can tell whether they miss. I still have nothing from thee since you had our cable telling of our INTELLIGENCER six weeks ago.

WORK FOR THE SOLDIERS.

It is a pleasure and a source of inspiration, writes Daniel Batchellor, to attend the Baltimore Monthly Meetings. This is partly due to the resourceful leadership of the Clerk, Henry Sharpless, well seconded by his assistant, and partly to the firm support given by those who have the welfare of the meeting at heart.

The last meeting, on the 8th inst., was of exceptional interest—all the more so because it was so spontaneous.

One of the younger members had just made a plea that Friends might leave behind them the worn-out customs of the past, and take on new modes of religious expression and service better suited to the conditions of our time.

David Matthews then told of the work that he had been doing with the Red Cross to provide some entertainment for the crowds of enlisted men who came into the city on furlough from the encampments. As a general thing they were able to provide for these in different halls, homes and churches. But on Seventh-day nights and on other special occasions when every bed was occupied and men lying thick on the bare floors, they were compelled to turn away hundreds into the streets, where they are a prey to the keepers of saloons and worse resorts.

Could the *Meeting* help them?

The response was instantaneous. There was the large committee room, with the library adjoining. Stored away upstairs were 200 cots. Business men volunteered to take their turn in coming down to stay with the boys at night and several of the women agreed to come and get them a good breakfast in the morning, or to meet them in the library and provide a home atmosphere for them.

A small committee was appointed to lay plans, select helpers and get to work. And this quick action was at a Friends' Meeting!

TEACHERS' SALARIES AND PENSIONS.

ON the invitation of Dr. J. W. Carr, Principal of Friends' Central School, Philadelphia, on April 29th the Committee on Salaries, Tenure, and Pensions of the National Education Association held a very important session in the new library of the school. For the past seven years the committee has been studying the question of salaries, tenure, and pensions. They have frequently met in different parts of the country, and reported from time to time to the N. E. A., but never before did they meet as a body in Philadelphia. The national association of teachers believe that high prices have made a very critical period for education generally, and the members of this association are looking to their committee to make some practical suggestions to help meet the present crisis. The committee did not make public their recommendations, but will do so at the next meeting of the N. E. A. in the coming July at Pittsburgh. The committee was very well entertained at lunch by the Department of Domestic Science at the school.

The committee is as follows:

President D. B. Johnson, Winthrop Normal and Industrial College, Rock Hill, S. C.

President Ernest C. Moore, State Normal School, Los Angeles, Cal.

Professor Harlan Updegraff, Department of Education, University of Pennsylvania, Philadelphia, Pa.

Dr. John W. Carr, Principal Friends' Central School, Philadelphia.

Superintendent Francis G. Blair, De-

partment of Public Instruction, Springfield, Ill.

Mrs. T. J. Forsythe, District Superintendent, New York City, N. Y.

Miss Margaret Haley, Secretary Chicago Teachers' Federation, Chicago, Ill.

James Ferguson, Deputy Superintendent Riverside County Schools, Coachella, California.

President Joseph Swain, Swarthmore College, Swarthmore, Pa.

Dr. George D. Strayer, Professor of Education, Columbia University, and Dr. William C. Bagley, Professor of Education, University of Illinois, were present to confer with the committee on behalf of the committee that has in charge the task of making suggestions to the N. E. A. for the readjustment of education after the war.

JOINT FELLOWSHIP PILGRIMAGE.

THE Joint Fellowship Pilgrimage held at the 15th St. Meeting-house on the 14th of Fourth Month was, according to those who attended, one of the best, if not the best, of the present series. Friends from a number of other Meetings were in attendance, the morning Meeting was inspiring and unusually rich in vocal ministry, and the afternoon session so interesting that it could with difficulty be adjourned.

"The Problems of Education in regard to the Quaker Testimony regarding War and International Relations Generally" was the subject for the afternoon, and will be continued at the Orthodox Meeting-house, 144 East 20th St., on the 12th of Fifth Month.

Bertha T. Ufford read a paper on "Friends and Education," which will be printed in the INTELLIGENCER.

Dr. Maxfield, Psychologist of Newark Schools, said:—

"We have had too much teaching of the kind which looks up verse and text for backing. We tend more and more, for instance, to teach our children that a thing is true because Jesus said so. Yet the Golden Rule was true long before Christ. We are apt to forget that religion goes back to emotional and social reactions. One of the chief of these is fear. Later a refined form of fear developed, which we know as veneration.

"I fear that in the new world-order the word 'religion' may have to be left out, because religion, as too often understood, is too institutional; and in the great social movement the word 'religion' may give it a bad name, although the actual thing may be there.

"It is not good to give children only absolute moral values. In real life we compromise all the time between home and social values, for instance. Then there are all sorts of circumstances to be taken into account. Murder is wrong; but homicide may be accidental.

"Frightfulness of every kind should be removed from all theology. The sooner we cut eternal damnation out of our theology, the sooner we shall get away from it in life. The 'devil' is a negative god, and a hindrance to us in teaching positive good.

We must get away from the tribal, racial, family, or denominational god.

Why teach children that the Indian Great Spirit or god, was not a God?

"Our natural tendencies used to be thought evil. Modern Psychology teaches us that they are neither good nor bad; they are potential. The child's desire to get and hold things may lead to theft or to thrift. The tendency itself is not an evidence of original sin. Some say that doing away with war will destroy virility and strength. Psychology shows the opposite."

FRIENDS IN WAR WORK.

ANNA L. CURTIS, Secretary of New York Monthly Meeting, writes from New York, 4-29-1918:—

I had the pleasure, recently, of visiting the new Cornell Executive Meeting at Ithaca, New York. This small business group of Friends of this branch is a part of a larger group of at least three branches of Friends, the members of which meet together for worship regularly in the most perfect harmony,—a unity of the spirit, if not of doctrines. There could hardly be a better example of the true Quaker spirit of friendliness than seems to be here.

I want to urge upon all Friends who may be in or near Ithaca, even for a short time, to get into touch with this group. I had not realized before that a group of this size, receiving the Friends' papers, would feel out of touch with other Friends. But they do. The majority of Friends, of the Liberal branch at least, are on the Atlantic seaboard, and there is a constant interchange of thought and of visitors back and forth; moreover, in the dailies of the great cities there is, nowadays, much up-to-the-minute information about the work which Friends are doing; other sources of information and inspiration there are, which do not reach the Friends in Ithaca.

And they are all eager to hear and to know,—the latest word from abroad, what this prominent Friend is doing, how other Meetings are forwarding relief work; the relations of Friends with Secretary Baker, the growing harmony between different branches of Friends,—not only the matters that get into our papers, but the smaller items which never get into print, but which gives color and interest and fuller meaning to the matters which are printed.

There is a great work to be done by Friends who are not "ministers,"—yet who are in touch with the currents of work and thought among Friends, in visiting the scattered groups of Friends here and there in the country, and making them feel themselves a part of the current, and not a helpless side-eddy. Scarcely less important than the "vocal ministry in worship" is this lay ministry of encouragement and inspiration to effort.

ANNA L. CURTIS.

At a concert held at the Meeting-house, 144 E. 20th St., on the 26th of 4th Month, which was well attended by all New York Friends, a collection of \$400.00 was taken up for the Armenian and Syrian Relief Fund.

ARDEN PACIFIST ARRESTED.

A NEWS dispatch from Wilmington, Del., says that Frank Stephens, one of the founders of Arden, was arrested on the 6th, by United States Marshal Farry, charged with violating the Federal Espionage Act by making statements in reference to the Liberty Loan to Miss Mabel Van Trump, who, with Mrs. Newton L. Grubb, went to Arden to sell Liberty Bonds.

It is alleged that Stephens told Miss Van Trump that anyone who sold Liberty Bonds was a murderer, because he was sending men across the ocean to be killed, and asserted that "no lady would sell bonds."

Stephens was held under \$5,000 bail for the Federal Court.

Donald Stephens, a son of the accused, is already under bail, under an appeal to a higher court, on a charge of refusing to register for military service.

THREE schools for colored children which have been maintained by Friends in Philadelphia for many years, one of them since about 1808, are being united and reorganized to meet modern needs, says *The American Friend*. The Anthony Benezet school, which is the oldest, and the Joseph Sturge Mission School, in adjoining buildings, are to be used for the new work, in which the Western District Colored School will be merged. On the first floor will be a modern, well-equipped kindergarten, a model kitchen and cooking class room. On the second floor will be a thoroughly up-to-date day nursery, an office, and the auditorium for lectures and for use on Sundays by the mission school. Annie B. Griscom, assisted by a trained dietitian, will help housekeepers plan their budgets, tell them which foods contribute most to health, teach them to buy and prepare food, etc. The work on Sunday will be continued in the Joseph Sturge building as for the past fifty years.

THE report of the Social Order Committee of Philadelphia Yearly Meeting, as printed in *The Friend* (Philadelphia) of April 11, is of very great interest, especially in view of the conference at Woodbrooke, England, upon similar topics. The Philadelphia Committee subdivided last October into a Business Problems Group, Farmers' Group, Household Problems Group, and Property Group, each to associate with itself other Friends and to endeavor to discover right principles of action in the sphere of life especially assigned to it for study. The Farmers' Group has held five meetings, taking up such topics as Neighborly Goodwill, Rural School and Church, etc.; the Household Problems Group has met twice and is planning a conference for all Friends; the Business Problems Group aims to include representatives from business controlled by members of Philadelphia Yearly Meeting, and to consider all relations between employers and employees in industry; the Property Group is considering problems involving the right and responsibility of surplus income. An Extension Committee has carried on educational work on various aspects of the social order through meetings, study groups and special addresses.—*American Friend*.

BIRTHS.

ADD BIRTHS—

SATTERTHWAITE.—At 29 Lehigh Place, Roselle, N. J., to J. Paul and Pauline Eves Satterthwaite, a son, named J. PAUL SATTERTHWAITE, JR.

ENGAGEMENTS.

The engagement of M. CAMILLA ZAVITZ, of Coldstream, Ontario, and JOHN G. BOWMAN, of Stephens City, Virginia, is announced.

DEATHS.

ARNOLD.—CHARLES N., at his home in Poughkeepsie, N. Y., on the morning of Fourth month 19th, in his 80th year. He was a birthright member of the Society of Friends, and probably the best known member of Nine Partners Half-Yearly Meeting at the time of his death.

COMLY.—On Fifth month 8th, at her late residence, 1519 Spruce Street, Phila., EMMA RIDGWAY, widow of Seth I. Comly, and daughter of the late Thomas and Sarah Pancoast Ridgway. A member of Monthly Meeting of Friends held at Race Street.

GRIEST.—At Kennett Square, Pa., on Fifth month 10th, MARY E., wife of H. Howard Griest, in her 49th year.

LAMB.—At the residence of her son, Ridgway H. Lamb, Palmyra, N. J., Fourth month 20th, SARAH R. LAMB, aged 88 years. A member of Mt. Holly Monthly Meeting.

MANNAGEE.—On Fifth month 5th, 1918, at the home of her parents, Ashland, Kentucky, MARY ANNA, daughter of Nathan H and Sarah D. Mannagee, aged 3 years, 10 months and 16 days.

MARSHALL.—At New York, on Fifth month 9th, WILLIAM L. MARSHALL, formerly of Philadelphia, aged 89 years.

PANCOAST.—Near Moorestown, N. J., on Fifth month 10th, NATHAN D. PANCOAST, in his 89th year.

SELLEV.—At Paoli, Pa., on Fifth month 7th, C. VIRGINIA SELLEV, widow of the late Edwin P. Sellev.

THOMPSON.—At New Garden township, on Fifth month 6th, MARTHA M., widow of Samuel H. Thompson, in her 81st year.

WOODMAN.—On Fifth month 11th, at Penn's Park, Pa., MARTHA K., wife of Comly Woodman, aged 76.

WILKINSON.—Near Rushland, Pa., on Fifth month 12th, HANNAH ELIZABETH WILKINSON, wife of Charles T. Wilkinson, aged 73.

YOUNG.—At La Porte, Indiana, Fifth month 3rd, HENRY H. YOUNG, son of Lawrence and Sarah Hull Young, aged 81 years. He was a life-long member of the Society of Friends.

FRIENDS IN OHIO—AN INVITATION.

A VERY cordial invitation is received from the informal group of Friends' meeting in Cincinnati, Ohio, for any Friends in their midst or traveling that way, to meet with them. Meetings are held every First-day at 3 p.m. in Room 3, Norfolk Building, 8th and Elm Streets, Cincinnati, Ohio. Max Maxwell, clerk, 221 McCormick Place, Cincinnati.

COMING EVENTS.

18th—Short Creek Quarterly Meeting, at Concord, O.

18th—Shrewsbury and Plainfield Half-Yearly Meeting, at Manasquan, N. J.

19th—First-day, 2.30 p.m.—A Conference at Stanton, Del., addressed by J. Henry Scattergood on Reconstruction work in France, under charge of Concord Quarterly Meeting's Committee on Philanthropic Labor.

19th—Philadelphia Quarterly Meeting's Visiting Committee will visit Radnor Meeting at 3 p.m.

19th—Cornwall Monthly Meeting at Smith's Clove Meeting, Woodbury Falls, N. Y., at 11.15 a.m. It is hoped to hold regular meetings at Smith's Clove on First-days during the summer months.

19th—Radnor Monthly Meeting will be held Fifth month, 19th. This change of date is made because the regular date fell on the day for holding our regular meeting preceding Yearly Meeting.

20th—Fairfax Quarterly Meeting, at Hopewell, Va.

20th—Easton and Granville Half-Yearly Meeting, at Granville, N. Y.

20th—Fairfax Quarterly Meeting, at Hopewell, near Clearbrook, Va. The regular meeting for Ministry and Counsel will be on Seventh-day afternoon, the 18th, at 3; at 4 a meeting in the interest of First-day School work, at which Margaretta Blackburn, the Field Secretary for Baltimore Yearly Meeting, will be present. First-day meeting for worship, at 11 o'clock, will be attended by Dr. O. Edward Janney and possibly Isaac Wilson. At 2 p.m. the same day, a First-day School Union will be participated in by members of the various schools of the Quarter. On Second-day, after the meeting for worship at 11.00 o'clock, follows the business session of the Quarterly Meeting.

21st—Burlington Quarterly Meeting, at Crosswicks, N. J.

21st—Burlington Quarterly Meeting to be held at Crosswicks, at 10.30 a.m. Automobiles will meet all Friends at the Pennsylvania Railroad Station at Bordentown at 10 o'clock. On account of train service, Friends wishing to attend both meetings will be met at that time.

22nd—Chester Monthly Meeting at Middletown, 2.30 p.m.

22nd—Monthly Meeting of Friends of Philadelphia, at Fifteenth and Race Streets, at 7.30 p.m.

23d—Green Street Monthly Meeting of Friends of Philadelphia at School House Lane, Germantown, at 7.30 p.m.

24th—"An Historical Pageant of the People Called Quakers," at 3.15 p.m., on the grounds of the Crescent Athletic Club, Brooklyn, by the children of the Brooklyn Friends' School. Tickets, \$1.00 for adults, 50 cents for children, may be obtained at the school. In case of storm, the pageant will be postponed to a day to be announced in the Brooklyn *Eagle*. Proceeds for benefit of Friends' Reconstruction Unit.

25th—At Oxford (Pa.), Young Friends' Association, Arabella Carter, J. Harold Watson, Edmund Cocks and Ella R. Bicknell, members of the Sectional Committee of Philadelphia Y. F.

A., expect to attend; also meeting the next morning.

25th—Blue River Quarterly Meeting, Highlands Creek Meeting-house, near Salem, Ind.

25th—Stillwater Half-Yearly Meeting, at Richland, O.

27th—New York Yearly Meeting, at 15th and Rutherford Place, New York City.

27th—Canada Half-Yearly Meeting, at Bloomfield, Ont.

27th—Warrington Quarterly Meeting, at Pipe Creek, Md.

27th—New York Yearly Meeting will be held Fifth month 27th to 30th. "Yearly Meeting First-day" is the 26th, and preparations are now under way for housing the visitors who are expected to attend the sessions. On the evening of Seventh-day, the 25th, a talk on the reconstruction work abroad will be given, illustrated by J. Henry Scattergood's slides. At 2.30 on the 26th the First-day school exercises will be held. The program will follow somewhat the lines of last year, which was thought unusually successful, but will be, it is hoped, better than was that. So far as possible, every school in the Yearly Meeting is to be represented on the program. (See detailed program elsewhere.)

29th—Meeting of Minister and Elders of Bucks Quarter, held at Buckingham, Pa. Conveyance will meet the trolley leaving Newtown at 9.40 on arrival at Bushington.

30th—Bucks Quarterly Meeting at Buckingham, Pa. Conveyances will meet the car leaving Newtown at 9.40 at Bushington. Philadelphia Friends will have to leave Terminal at 7.35 a.m. for Doylestown. Take trolley leaving Doylestown at 9.45 for Bushington. Conveyance will meet trolley; a moderate charge will be made.

SIXTH MONTH.

2d, First-day, 3.00 p.m.—A meeting for divine worship at Friends' Meeting House, Middletown, Del. Co., under care of the Circular Meetings Committee of Concord Quarterly Meeting. A community meeting for everybody and for young and old.

NEW YORK YEARLY MEETING.

As at present arranged, the program for New York Yearly Meeting stands as follows:

SEVENTH-DAY, FIFTH MONTH 25TH.

9.30 a.m.—Board of Managers of Friends' Home Association.

11.00 a.m.—Annual Meeting of Friends' Home Association.

1.30 p.m.—Meeting for Ministry and Counsel.

4 p.m.—First meeting of Nominating Committee.

7.30 p.m.—Illustrated talk on Friends' Relief and Reconstruction work in France, by J. Barnard Walton.

FIRST-DAY, 26TH.

11.00 a.m.—Meetings for Worship in New York and Brooklyn.

2.30 p.m.—First-day School Union Exercises. General Topic, "The Parable of the Sower."

4.00 p.m.—Meeting for Worship.

8.00 p.m.—Address by George A. Walton, "God and Youth,—the Hope of the Future."

SECOND-DAY, 26TH.

9.15 a.m.—Devotional Meeting.

10.00 a.m.—Business Meeting.

1.30 p.m.—Meeting of Philanthropic Labor Committee.

2.00 p.m.—Meeting of Board of Managers of Friends' Home Association. Election of officers.

3.00 p.m.—Business Meeting.

4.30 p.m.—Meeting of the Representative Committee.

8.00 p.m.—Lecture under care of Philanthropic Committee.

THIRD-DAY, 28TH.

9.15 a.m.—Devotional Meeting.

10.00 a.m.—Business Meeting.

2.00 p.m.—Meeting of Committee on Education.

3.00 p.m.—Business Meeting.

8.00 p.m.—Talk on Sewing for Reconstruction work. Entertainment for benefit of New York Vacation Schools.

FOURTH-DAY, 29TH.

10.30 a.m.—Meeting for Worship.

2.30 p.m.—Business Meeting.

7.45 p.m.—Address by Orlando P. Lewis, General Secretary of Prison Association of New York, "Early Prison Reform and the Society of Friends."

FIFTH-DAY, 30TH.

9.15 a.m.—Devotional Meeting.

10.00 a.m.—Business Meeting.

2.30 p.m.—Business Meeting.

ANTICIPATORY NOTES.

Mary H. Whitson hopes to attend, bringing with her samples of the sewing which is being done in Philadelphia for the various nationalities coming under the Friends' Relief work. This work will be on display, for the benefit of all interested.

Short trips, under competent leaders, to near-by places of interest, will be arranged, as last year, in the time between lunch and the afternoon meeting, for Second, Third, and Fourth-days. It is hoped, also, to arrange for one all-afternoon trip for the children to the Bronx Zoological Park.

The First-day School Committee is planning to have every First-day School in the Yearly Meeting represented in the First-day School Exercises on the 26th, either by recitation or by exercises, all carrying out the general topic of "The Parable of the Sower," also the story which will be told. An innovation will be the singing of hymns as part of the exercises.

Those interested in the Vacation Schools of New York and Brooklyn are planning again for a short but "worth-while" entertainment for their benefit during Yearly Meeting week. As the children are to make their manual training and sewing this summer count toward the Friends' Reconstruction work, it is planned to have this entertainment on the same evening, with a talk about the sewing work now being done in Philadelphia for the Service Committee.

MUCH IN LITTLE.—A small boy said of all the things he saw at the circus he liked the little condensed horses best (Shetland ponies).

OFFENSIVE.—A Tammany orator always began his speeches with "Friends and Gentlemen." One of his friends took him aside one day, and said, "Barney, why do you always make that odious distinction?"

FOR SALE OR RENT.

FOR SALE OR RENT—COTTAGE AD-joining Buck Hill Settlement within fifteen minutes walk of the Inn. Three bed rooms, kitchen, living room, two large porches and sleeping porch, one bathroom; also a good sized garden. For further particulars address FRANKLIN PACKER, Newtown, Pa.

FOR RENT—NEAR PORT JEFFER-son, L. I. Cottage, 8 rooms, 2 baths, screen porches, high elevation, shade trees. Fine view of Sound and Bay. Shore front property; one-half hour drive from Camp Upton. E. C. WILLETS, SOMERVILLE, N. J.

FOR RENT—Two pleasantly located furnished or unfurnished rooms for refined ladies, on Washington Ave., Newtown, Pa. All modern improvements. Extensive porch. If desired, kitchen privileges; garage. Very good board opposite. Come and see. X 278, INTELLIGENCER Office.

OFFICES FOR RENT.—At 150 N. 15th St., Philadelphia. On the ground floor, two communicating rooms with running water, for rent as offices. A Friendly interest preferred. Inquire at office, Phila. Y. F. A. Building, 140 N. 15th

FOR RENT—FOR JULY AND AUGUST, house on Upsal Street, between Germantown Ave. and Upsal Station, Penna. R. R. Airy rooms, large porch, shady lawn. Reasonable terms to satisfactory applicants. Phone, evenings, Germantown 4974.

FOR RENT—"SWEET-FERN LODGE" at Buck Hill Falls, from June 15 to September 15, \$450. Five bed rooms, large sleeping porch, bath. A. M. GRAHAME, 7001 Cresheim Road, Germantown, Philadelphia.

FOR RENT—TWO PLEASANTLY LO-cated front rooms; furnished, running water. Men preferred. Apply to owner (Mrs. Laura G. Preston), 1220 Master Street, Philadelphia.

WANTED.

WANTED, PRINCIPAL FOR FRIENDS' Academy, Locust Valley, New York. A member of the Society of Friends who is married much preferred. Principal has a cottage on school grounds. F. E. WILITS, President, Glen Cove, N. Y.

TWO REFINED YOUNG TEACHERS wish positions, June, July and August. Shore or mountains, as tutors, companions or clerks. Would stay evenings with children. Address H 331, INTELLIGENCER Office.

WANTED—BY A MIDDLE-AGED, capable woman, a position as companion or nurse to a lady. Address B 285, INTELLIGENCER Office.

WANTED—POSITION DURING SUM-mer as mother's helper or nurse for invalid by young colored woman, teacher in one of our Southern schools; a good reader. Address M 326, Intelligencer Office.

BOARD WANTED IN REFINED FAMI-ly, on farm, willing to take two weekend boarders. W 332, INTELLIGENCER Office.

BOARDING IN CHEERFUL COUNTRY home, for refined girls, age 3 to 14. Best physical attention and care. \$3.50 to \$5.00 per week. MRS. CROWTHER, Box 183, Hatboro, Pa.

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Light summery colorings, in tweed effects, quarter silk-lined; beautifully tailored and very smart; sizes 34 to 40 chest measure.

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Every Suit in these lots is a wonderful value. An excellent choice of models and full range of sizes. Popular and dependable fabrics, in the season's best colorings.

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The Emery Shirts are so favorably known that to mention them at a special price at once arouses the interest of men. This lot is of the popular woven stripe crepe madras, in a pleasing selection of patterns, a very attractive and durable shirting. At \$1.65 these Shirts will go quickly. Better choose yours to-morrow.

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WASH SATINS are popular for summer also, not only for skirts, waists and dresses, but for underwear also. White and flesh color; 36 inches wide, \$1.50 to \$2.50 a yard.

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In white and ecru; 36 inches wide. For women's waists, dresses and underwear, and men's shirts and pajamas.

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WANTED—COMPANION AND HOUSE-keeper by adult couple on country place, Bucks County, near Philadelphia. Must be capable of managing house and servants, familiar with household duties, sewing, canning, preserving, etc. Protestant, not above 35, in good health; \$40 per month. Needed at once. Permanent place for satisfactory person. Reference required. Address S 336, INTELLIGENCER Office.

PUPIL NURSE WANTED: INSTRU-ction in all departments for men, women and children. Address: CHIEF NURSE, Women's Homeopathic Hospital, 20th and Susquehanna Ave., Phila., Pa.

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WANTED—PRACTICAL NURSE AND companion wants position with nervous, elderly, or semi-invalid; refined, capable and cheerful. B 333, INTELLIGENCER Office.

SOME MOTHER MAY SECURE EX-ceptionally qualified young lady to assume entire charge children. Educated, refined, sweet disposition; loves children. Understands physical care, training of mind, development of character. Experienced secretary, knowledge of shorthand, typewriting. Would combine secretarial duties with those of governess, if desired, or accept position as social secretary. Only those desiring a superior person and willing to pay well for same, answer. Best references. W 334, INTELLIGENCER Office.

Friends' Intelligencer.

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FIFTEENTH AND CHERRY STREETS

FIFTH MONTH 18, 1918



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S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquila J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

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Friends' Intelligencer.

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FIFTEENTH AND CHERRY STREETS

SIXTH MONTH 8, 1918

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PHILADELPHIA, SIXTH MONTH 8, 1918

{ Volume LXXXV
Number 23

PEACE OVER EARTH AGAIN.

BY EDWIN MARKHAM.

"My peace I leave with you."—JESUS.

Rejoice, O world of troubled men;
For peace is coming back again—
Peace to the trenches running red,
Peace to the hosts of the fleeing dead,
Peace to the fields where hatred raves,
Peace to the trodden battle graves.

'Twill be the Peace the Master left
To hush the world of peace bereft—
The peace proclaimed in lyric cries
That night the angels broke the skies.
Again the shell-torn hills will be
All green with barley to the knee;
And little children sport and run
In love once more with earth and sun.
Again in rent and ruined trees
Young leaves will sound like silver seas;
And birds now stunned by the red uproar
Will build in happy boughs once more;
And to the bleak uncounted graves
The grass will run in silken waves;
And a great hush will softly fall
On tortured plain and mountain wall,
Now wild with cries of battling hosts
And curses of the fleeing ghosts.

And men will wonder over it—
This red upflaming of the Pit;
And they will gather as friends and say,
"Come, let us try the Master's way.
Ages we tried the way of swords,
And earth is weary of hostile hordes.
Comrades, read out His words again:
They are the only hope for men!
Love and not hate must come to birth:
Christ and not Cain must rule the earth!"

SEASONS OF THE SOUL.

BY WILLIAM C. ALLEN.

*But yesterday all life in bud was hid;
But yesterday the grass was gray and sere;
To-day the whole world decks itself anew
In all the glorious beauty of the year.*

C. WELSH.

We know that summer follows winter all around the globe. How do we know that summer will succeed winter in our souls? Not only do we draw an analogy from the outward seasons, but we listen to the story of God's people through the ages, and they tell us that ever so has he dealt with those he loves. We remember that since we gave our lives to Christ, to this very present hour, alternating summer and winter has been our portion. We have partaken of the common Christian lot.

Probably we have prayed long for the advent of heavenly warmth into hearts that have seemed desolate and cold. Storms of physical distress or mental agitation may have beaten upon us. The flowers of joy and fruits of service have been denied. Our spiritual faculties have seemed congealed. The skies have not responded to our petitions for light, and we wonder if God's south wind of love shall ever again breathe peace upon us. Thus sometimes do the heavens seem as brass and the earth as bars of steel to the children of the Highest.

Then there will come days when the coldness and hardness vanish. The spiritual chill leaves us. Warm

showers of blessings descend. We see the benign and lofty mountains of God's purposes through the clear atmosphere of his perfect love. Our lives once more bear flowers of righteousness, and we yield ripe fruits of service to his praise. For us

"The flowers appear on the earth;
The time of the singing of birds is come."

Thus the Christian remembers that summer ever draweth nigh. It sometimes may be nearer than he appreciates. The struggle for a livelihood, the fight with temptation, the combat with disease, the wrestling for faith, must some time disappear. All these represent the wintry season, and are transitory. The Infinite Love that permits them will lead his faithful people into a delightful summer elime of fruitage and content.

We always welcome summer as it approaches with the enticing beauty of that time of year. The north wind with its biting cold must cease. The snows and dreary landscapes disappear. The soft winds once more caress mountain and valley with their loving touch. The bravery of a green robe is thrown across the scene. The sun-kissed gardens delight the eye. The broad green fields bow in lowly obeisance to the Supreme Creator of all this fruitfulness and warmth. The blossoming orchards become rich with glorious and golden fruit. Even so, in God's own time—which is always the *best time*—will it be with his faithful children. Summer succeeds winter in their souls.

San Jose, Calif.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF
PHILADELPHIA YEARLY MEETING.

WORSHIP IN THE FIRST-DAY SCHOOL.

BY ELIZABETH W. COLLINS.

THREE distinct aims must be kept in mind by First-day School Superintendents and teachers—*Education, Service, Worship.*

Religious instruction is imparted during the lesson-hour from the Bible as text-book, supplemented by other appropriate material,—the object being to so appeal to the mind and will of the child that he will be led to express in his own life the truths contained in the lessons.

This feature has been recognized as so important that it has claimed well-nigh the whole attention of teachers in the field of religious education.

The study of the Bible, and the adapting of its varied contents to pupils of different ages, is truly a great and absorbing work worthy of our most earnest thought and effort. But the application of the truth taught needs to be directed toward practical ends; wherefore the First-day School must ever be alert in suggesting and providing ways and forms of service which appeal to the changing interests of the growing child. Graded social service as well as graded lessons are the order for this scientific age in which we live.

These two aims, significant as they are, must not blind us to the fact that there is another important goal for the First-day School to keep in view, the crown of all,—*the training of the spirit of worship.*

A place must be given in the order of exercises for the fostering of that elemental emotion present from the beginning of the world in every people and in every individual soul even though it often lies dormant from lack of knowledge of how to put it into outward ex-

pression. Express itself it must in one way or another, for "man is incurably religious." Many are the sincere, often crude forms of primitive worship which we have all known or heard about,—most interesting when we regard them as signs that the soul is seeking to worship its creator.

The opportunity for training into ever purer and worthier forms of worship is afforded in the opening and closing exercises of our religious schools. Too often that opportunity is missed by the superintendent and leaders, who themselves perform the acts of worship while the children look on. Let these golden opportunities be used rather as occasions for *self-expression* on the part of the children.

Reserve in speaking about the deeper feelings of the soul is very common among them. Little by little this can be wisely met and overcome by giving them *responsibility*, both individually and in groups, in the opening and closing exercises.

Two books on this subject have appeared recently, which furnish valuable suggestions along these lines: "The Book of Worship of the Church School," 50 cts.; and "Manual for Training in Worship" (\$1.00), both by Prof. Hugh Hartshorne.

Responsive reading affords an excellent means for superintendent and school to join in worship. Three exercises of such character are offered by the Lansdowne First-day School.

RESPONSIVE READING ON TEMPERANCE.

Supt.—With what does the Apostle Paul class temperance? And what does he say about those who strive for mastery?

School.—"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Every man that striveth for the mastery is temperate in all things."

Supt.—What does the Apostle say about our bodies being temples of God?

School.—"Know ye that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Supt.—What does the Apostle say is the reasonable service for our bodies?

School.—"Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; for the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Spirit."

Supt.—What does the Apostle say about things which may be an offense or a temptation to others?

School.—"All things indeed are pure; but it is evil for that man who eateth with offense. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak."

Supt.—What does the Psalmist say regarding the effects of intemperance?

School.—"Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine."

Supt.—What advice does the Society of Friends give to its members regarding temperance?

All.—It advises them against the manufacture or sale of intoxicating liquors, and of renting their properties or signing licenses for such purposes. It also advises them to avoid the use of intoxicating liquors as a drink, or in the preparation of food, and against the danger of using them even as medicine because of the possibility of acquiring an appetite for them.

RESPONSIVE READING ON WILLIAM PENN.

Supt.—When and by what member of the Society of Friends was the government of Pennsylvania founded?

School.—"It was founded in 1682 by William Penn, who came here from England, bringing with him many other Friends."

Supt.—What was the object of William Penn in obtaining possession of the new country and having Friends settle here?

School.—"His object was to find a place where Friends might be free to live and worship according to the dictates

of their conscience; and with the desire that an example might be set to the nations, believing that here there was room for a 'holy experiment in government.'"

Supt.—Although the land had been given to William Penn by the King of England in payment of a debt, did William Penn think that he had a clear moral title to the property?

School.—"William Penn believed that the Indians should be paid for the land which had been taken from them by force, and accordingly made a payment satisfactory to them."

Supt.—When making the agreement or treaty with the Indians, what did William Penn state would be the policy of Friends toward them?

School.—"He said: 'We use no hostile weapons against our enemies; good faith and good-will towards men are our defences. We believe you will deal kindly and justly by us, as we will deal kindly and justly by you. We meet on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love.'"

Supt.—What is said of the treaty which William Penn made with the Indians at that time?

School.—"It is said that the treaty was 'not sworn to and never broken,' by those who made it, but was written 'like the laws of God in the heart.'"

Supt.—What should be the duty of every true Friend?

School.—"It should be the duty of every true Friend to strive to follow the high example of justice, fair dealing, and regard for the rights of others set by William Penn."

RESPONSIVE READING ON SOWING AND REAPING.

Supt.—Hear ye therefore the parable of the sower.

School.—"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart."

Supt.—This is he which received seed by the wayside.

School.—"But he that received the seed into stony places, the same is he which heareth the word and anon with joy receiveth it."

Supt.—Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word by and by he is offended.

School.—"He also that received seed among the thorns is he that heareth the word."

Supt.—And the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

School.—"But he that receiveth the seed into the good ground is he that heareth the word, and understandeth it."

Supt.—Which also beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty.

All: "A wonderful thing is a seed,

The one thing deathless forever—
Forever old, and forever new,
Utterly faithful and utterly true,
Fickle and faithless never.

"Plant lilies, and lilies will bloom,
Plant roses, and roses will grow;
Plant hate, and hate to life will spring;
Plant love, and love to you will bring—
The fruit of the seed you sow."

"IN a Christian home the discipline of children is not so much a work of exhortation as of *contagion*. The prevailing climate of unaffected idealism strengthens the moral constitution of the child. Thus the Christian family gets its unity and stability, not by outward regulation, but by the natural processes of its inward life. It has its troubles, and they draw hearts together. It has its joys, and they are multiplied by being shared. When, finally, the children of that family grow up to hear of larger truths,—truths of the kingdom and of the Father in heaven, and of the Son for whose return the Father is waiting,—then they interpret these great mysteries of the eternal world, as Jesus prompted them to do, in the language of their own loving and united home."—*Francis Greenwood Peabody*.

May every morning seem to say
"There's something happy on the way,
And God sends love to you."

—VAN DYKE.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SIXTH MONTH 8, 1918

AN ECHO.

LIKE a sweet lingering echo of our recent Yearly Meeting in Philadelphia is this paragraph from the closing minutes of the Women's Meeting:

A spirit of thanksgiving was voiced for the experiences and blessings of this week. Some came with burdened hearts. Life's perplexities surround us, and little things destroy the joy of living. We must not forget that in Divine Power we can rise above trivial things.

The little springs all have their origin in Mother Earth. Just so will we find the source of our strength in the depth of the Heavenly Father's love.

SWARTHMORE AND MILITARY TRAINING.

A FEW weeks ago the following petition, signed by nearly all of the young men undergraduates of Swarthmore College, was presented to the Board of Managers:—

"We, the undersigned, undergraduates of Swarthmore College, believing that it will be for the best interests of the College and the men in the College, do hereby ask that a course in Military Training be established here next year. We believe that the College will be in need of men next year, and that if no military training is offered, the best type of men will go to colleges that are far-sighted and patriotic enough to offer such a course. We also believe that the College owes it to the men who do remain in College to give them a course in Military Training so that they may start military life on an equal basis with men from other colleges."

In reply to the above petition, the following letter has been sent:—

TO THE UNDERGRADUATE MEN OF SWARTHMORE COLLEGE:

Your petition, asking that the Board of Managers establish a course of military training as a part of the College curriculum has received most careful consideration. Your eagerness to serve your country in this hour of its dire necessity has our deep sympathy.

The Society of Friends has always stood loyally behind the Government in every consistent way, and true to this tradition Swarthmore is patriotically doing so to-day in a very large way, through members of her Board, her Faculty, her Alumni and her undergraduates.

Though not strictly a sectarian institution, Swarthmore is a Friends' College, founded by that Society which, for more than 250 years, has consistently testified against war as a method of settling national or international disputes. Its campus, every building upon it, and quite three-fourths of its endowment of \$2,000,000, have been contributed by those in sympathy with that testimony. In view of these facts the Board feels that the introduction of a course in military training would constitute a breach of trust. It further feels that it would be unwise now for this institution to depart from a fundamental principle of the Society, toward the acceptance of which the Board believes the thought of the civilized world is moving.

As this war continues, the call for men of advanced technical training and administrative capacity becomes each day more and more pressing, and after peace is declared, and during the long years of reconstruction, there will be even greater necessity for college trained men. The Board believes that Swarthmore can best serve our country by exerting all its power in aiding young men to attain greater proficiency in work which it is qualified to teach and which is vital in this crisis.

The Board cannot, therefore, see its way clear to grant this petition, but in taking action it does not seek to close the way for those who feel called to military training. Reiterating the pronouncement heretofore made by its Executive Committee, it bids Godspeed to all in the path of their conscientious convictions.

On behalf and by direction of the Board of Managers,

HETTY LIPPINCOTT MILLER, *Secretary.*

May 20, 1918.

It would be hard to find a more impressive statement of the view of Friends than this, that for Swarthmore College to give military training would be a *breach of trust*. It implies full recognition of the truth that Friends' testimony against war is an *essential* element of their faith,—for if God reveals his will to every man, then certainly no government, however constituted, can have authority superior to that will. It was in the firm faith that Swarthmore College would always maintain this vital testimony that most of the money for its foundation and endowment was given; and it is hardly conceivable that its Board of Managers would ever adopt a course that would violate that faith.

At the same time it will be to many of us a great satisfaction that the Board leaves every student absolutely free to follow the leading of his own conscience, even though it leads him to the trenches. Claiming freedom of conscience for ourselves, we can do no less than accord it to others; and in this time of sacrifice, it is a satisfaction that the managers of Swarthmore should bid an earnest Godspeed to all her sons who are doing what they believe to be God's will.

H. F.

NOTE AND COMMENT.

OFFICIAL STATEMENT AS TO CONSCIENTIOUS OBJECTORS.

THE following statement is authorized by the U. S. War Department:

Orders have been issued by the Secretary of War providing for the segregation of conscientious objectors at Fort Leavenworth, Kansas. Men refusing either to perform military service or to accept the alternative of duties classed as non-combatant will be transferred from their present camps after being interrogated personally by a board of inquiry.

The Secretary has appointed as members of this board Major Richard C. Stoddard, of the Judge Advocate's Office, chairman; Federal Judge Julian W. Mack, of Chicago; and Dean H. F. Stone, of the Columbia University Law School, New York.

Special provision is made by which objectors, who are held to be sincere in their attitude, may be furloughed without pay from the Government for agricultural service. These men must agree not to accept for their labor a greater sum than the pay of a private plus subsistence.

Conscientious objectors, though their numbers have been relatively small, have presented a problem to the War Department, and the present instructions are based upon several months of study.

Among some of the objectors an impression prevails that they may in the near future be discharged from military service and relieved from responsibility to the Government as a result of their attitude. Such is not the fact, and under no circumstances will this action be taken in the case of men otherwise competent to perform military service. Their rights of individual conscience will be respected, but in justice to the soldiers who are willing and anxious to risk their lives in defense of the right, men refusing to perform any service whatever under the provisions of the Selective

Service Act cannot expect to avoid the responsibility for an attitude which is shared by only an extremely small proportion of their fellow-countrymen, much less expect to receive any privileges not accorded to others.

The Selective Service Act makes provision for the assignment to non-combatant military service of members of religious bodies opposed in principle to war. In certain instances the church in question specifies that obedience to any military order, whether given by a company commander or by a surgeon in the hospital, involved a departure from the tenets of the church, and in many cases individual objectors have stated that the same conclusion prevents their accepting the alternative of non-combatant service offered by the terms of the Presidential Order of March 20. For this reason the new instructions have been drawn in such a way as to provide the greatest generosity of treatment to the men whose sincerity is proved, while keeping the strictest check against giving an opportunity to the slacker or malingerer.

The text of the order issued by the Secretary of War follows:

I.

The Secretary of War directs that instructions substantially as follows be sent to all commanding officers concerned:

1. By the terms of the Presidential Order of March 20, 1918, men reporting at the training camps under the provisions of the Selective Service Law who profess conscientious scruples against warfare are given an opportunity to select forms of service designated by the President to be non-combatant in character. By direction of the Secretary of War dated April 22, 1918, instructions were issued by this office, April 27, 1918, to try by court-martial those declining to accept such non-combatant service; (a) whose attitude in camp is defiant; (b) whose sincerity is questioned; (c) who are active in propaganda.

2. All other men professing conscientious objections, now segregated in posts and camps, *i. e.*, those who, while themselves refusing to obey military instructions on the ground of conscientious scruples, religious or other, have given no other cause of criticism in their conduct, and all who have been or may be acquitted by courts-martial shall be transferred, upon orders issued by this office to camp and other commanders to Fort Leavenworth, Kansas. The Commanding Officer, Fort Leavenworth, will keep these men segregated, but not under arrest, pending further instructions from this office.

3. The same procedure shall be carried out as promptly as possible in the cases of men professing similar scruples who may report at posts or camps in the future.

4. Under no circumstances will conscientious objectors otherwise qualified to perform military duty be discharged from their responsibilities under the Selective Service Law, but the Secretary of War has constituted a Board of Inquiry, composed of a representative from the Judge Advocate's office (Major Richard C. Stoddard), Chairman; Judge Julian W. Mack, of the Federal Court, and Dean H. F. Stone, of the Columbia University Law School. It will be the duty of this board to interrogate personally each man so transferred. Such men as may be determined by this board to be sincere in their attitude and desirous of serving their country in any way within the limits of their conscientious scruples may be furloughed by the commanding officer, Fort Leavenworth, without pay, for agricultural service, upon the voluntary application of the soldier, under the authority contained in the Act of Congress of March 16, 1918, and the provisions of General Order 31, 1918, provision being made:—

(1) That monthly report as to the industry of each person so furloughed shall be received from disinterested sources, and that the furlough shall terminate automatically upon receipt of report that he is not working to the best of his ability; and

(2) That no person shall be recommended for such furlough who does not voluntarily agree that he shall receive for his labor an amount no greater than a private's pay, plus an estimated sum for subsistence if such be not provided by the employer. It is suggested that any additional amount which may be offered for the service of such men be contributed to the Red Cross.

5. In exceptional cases the Board may recommend furlough for service in France in the Friends' Reconstruction Unit.

6. If there shall be any instances in which the findings of courts-martial at camps or posts in cases involving conscientious objectors shall be disapproved by the Secretary of War, the men concerned shall also be transferred to Fort Leavenworth, and similarly examined and reported upon by the Board of Inquiry.

7. Any man who is not recommended for furlough by this Board or who being offered such furlough shall refuse to accept it, or whose furlough shall be terminated for the reasons indicated above, or for other reasons deemed sufficient by the Secretary of War, shall be required to perform such non-combatant service as may be assigned to him and shall be held strictly accountable under the articles of War for the proper performance of such service to soldiers employed in that status. In the event of disobedience of such laws or failure to perform such service, the offender shall be tried by court-martial, and if found guilty and sentenced to confinement, shall be detained in the Disciplinary Barracks for the term of his sentence.

8. Pending the final decision in each case as to the disposition of these men, the directions as to their treatment issued from time to time by order of the Secretary of War remain in force. These may be summarized as follows:

As a matter of public health every man in camp, entirely apart from his military status, shall be expected to keep himself and his belongings and surroundings clean, and his body in good condition through appropriate exercise. Men declining to perform military duties shall be expected to prepare their own food.

If, however, any drafted man, upon his arrival at camp, either through the presentation of a certificate from his Local Board, or by written statement addressed by himself to the commanding officer, shall record himself as a conscientious objector, he shall not against his will be required to wear a uniform or to bear arms; nor, if, pending the final decision as to his status he shall decline to perform, under military directions, duties which he states to be contrary to the dictates of his conscience, shall he receive punitive treatment for such conduct.

No man who fails to report at camp, in accordance with the instructions of his Local Board, or who, having reported, fails to make clear upon his arrival his decision to be regarded as a conscientious objector, is entitled to the treatment outlined above.

In the assignment of any soldier to duty, combatant or non-combatant, the War Department recognizes no distinction between service in the United States and service abroad.

II.

That the Commanding General, Central Department, be instructed to advise the commanding officer, Fort Leavenworth, Kansas, in accordance with the foregoing, and direct him to take the necessary action for the reception and segregation of these men, and to co-operate with the Board of Inquiry in disposing of their cases.

WHAT IS A PACIFIST?

A WELL-KNOWN lawyer of Philadelphia wrote to Mrs. Edwin C. Grice a letter, which, with her reply, is printed below. A friend of Mrs. Grice, who is also a reader of the INTELLIGENCER, obtained her permission to print the two letters.

My dear Mrs. Grice:—

Some one has circulated the report that you are a pacifist, in the sense in which that word is now being used in the present war crisis. May I be authorized to enter a denial?

To this letter Mrs. Grice replied:—

My dear Mr. ———:—

In reply to yours of the 4th inst., you do not make clear the sense in which you use the term Pacifist.

If you class it with traitors and slackers, then I am sure I am not a pacifist. At the risk of appearing self-adulatory, I point you to my service of the past eight months on the "War Work Council," to the Hostess Houses that that group is equipping and maintaining in every large cantonment in the country; to the days, yes, and nights, of weeks this summer given to the work of the "Patriotic League" in the county surrounding Camp Dix, with the hope that through

my feeble efforts moral conditions might be made a little better for "our boys."

If, on the other hand, you interpret the meaning of the term as one who accepts without emasculation the command of Jesus Christ to forgive and love one's enemies rather than to hate and kill them, and believes that that command rests upon a nation as well as upon the individual, then I am a pacifist.

If you interpret it to mean one who hates war and all that makes for war, one who believes that war is futile as a final settler of disputes, is economically as well as morally foolish, then I am a pacifist.

If you interpret it to mean one who would refuse to kill another, because God Almighty has commanded "Thou shalt not," who would rather suffer death than take life, then I am a pacifist.

I am a member of the Pennsylvania Arbitration and Peace Society, a body of honorable men and women who for the time being have called off all meetings as unfitting in this hour of stress (with which action I am in hearty accord).

I am also a member of the Woman's Peace Party, a group of splendid representative women, many of them of national reputation, with records of large service rendered their country. The main object of this body is the looking forward to the constructive policies of after-war work.

Again, I am a member of the "Fellowship of Reconciliation," a group drawn from many religious bodies, with the words of Scripture for their motto—"God in Christ—who has given unto us the ministry of reconciliation." This group stands for the manifestation of Love—Divine Love—as the great solvent of human difficulties, political, industrial, social. It is high ground, as high as the teaching of Jesus himself.

I have written thus at length because I have accepted your letter as the enquiry of a friend, and not as a bit of presumption, which on first reading it seemed to be. I wish you would do me and the tenets for which I stand the justice to answer the next critic by *reading* him what I have written.

In closing let me, add this statement. My time, my powers, all that I have, are at the service of the Government in the rendering of those duties for which my conscience finds a religious sanction. There are many such duties to be performed in this awful crisis,—wounds to bind, little children to care for, girls to safeguard, boys to courage, the hungry to feed, desolated homes to direct and cheer.

If the doing of this kind of work makes one a pacifist, God grant I may ever be able to sign myself such.

Faithfully yours,

MARY V. GRICE.

PROHIBITION ITEMS.

From the National Advocate.

ABOUT forty saloons have been required to close on account of making the Mare Island training camp dry.

By a Senate vote of its Legislature, Rhode Island refused to ratify the Federal Prohibition Amendment—20 to 18.

The last wet Saturday in Indianapolis, says the *Enquirer*, saw thirteen arrests for drunkenness, and the first dry Saturday saw only two.

Two hundred and fifty-seven bars in the residential districts of Houston, Tex., have been closed by a referendum vote there. The punishment was brought on by the liquor-sellers themselves.

The Texas Legislature passed a bill creating dry zones of all territory within ten miles of army camps, and a dispatch from Austin said that the State would become practically dry a result of it.

It was announced on April 12th that four towns in the vicinity of Camp Upton, L. I., had been barred from visits by the camp soldiers because of alleged vice and liquor conditions.

Gov. Goodrich, of Indiana, who had consented to preside over a meeting in Indianapolis to be addressed by Mr. Bryan on behalf of prohibition, was threatened with bodily injury if he so presided.

Nebraska banks report an increase of \$50,000,000 in deposits under prohibition; an increase in loans and discounts of \$38,000,000, and over 33 per cent. increase in the cash reserve. The total number of banks in the State has grown from 846 to 930 during the past year.

FRIENDS AND EDUCATION.

THE following paper by Bertha T. Ufford was read at the New York Pilgrimage Fourth month 14th, 1918:

The problem of the education of the young is one of increasing difficulty. It is plainly seen, in the light of the present war, that our past system of education has not produced satisfactory results. Both parents and teachers are earnestly seeking for more light on this most difficult question.

So much depends upon the home environment of the child that the school finds it hard to make much headway, particularly the day school, where the home influence is negative or positively harmful. Cannot parents be educated to some extent? In many schools there are now Parents' Associations, and at the meetings of these Associations the right kind of lectures and discussions help somewhat to make parents realize more fully their responsibilities. I know psychology is against any person over thirty-five learning much of anything, but there are parents under thirty-five for whom there is still hope.

To the parent who realizes the necessity of watching each little leaf of character, that it may in fold in the right way, every day brings an opportunity. In these early years it is largely determined whether the grown man or woman is to be a snob or a true democrat, a fighter for his own selfish ends, or a fighter for the common good, a conscientious objector to war in all its forms, or a person of expediency.

The child can be taught from earliest infancy, by a word here and there, to hate evil and not the person who does the evil; to look for the good in every one, to be interested in all peoples, and to know how much alike human beings are, of whatever race or religion.

Schoolmasters and mistresses are everywhere discussing the question of what are the important subjects to teach boys and girls up to college age. That there must be a readjustment of college curriculums in order that there may be one of school curriculums, seems evident.

Our Friends' Schools and colleges, at the close of the war, will be in a position to lead the way, and their aims in the secondary schools should be:

1st. Through the teaching of history and civil government to lay a broad foundation of internationalism and world citizenship.

This has been done to some extent in the past, but it must be intensified in the future. More time must be allowed in the class-room for discussion of the philosophy of history, and this cannot be done, if above the teacher's head is dangling the sword of college entrance requirements and of the very limited time allotted her for cramming the pupil's head with facts and dates to meet that examination. Is it any wonder that after years of such a system the world can blow up at the touch of a match?

When I was ready for my college entrance examination in English History I knew every important date and the fact connected with it, from the time the Romans left Britain down to the present day. No parrot could have excelled me in the glibness with which I could reel off that information. For this and more of the same kind I paid dearly in nervous strength and memory exhaustion, and of what earthly use was it? Practically the only date I remember now is 1066. I realize that other people have better memories than that. Our teacher had absolutely no time to go into the philosophy of history, to trace the causes and results of human actions. I am thankful to say that great changes have taken place in the teaching of history in our secondary schools since that time, but there is still much room for improvement. The teacher of American History for the fifth

grade at the Horace Mann School apologized to me the other day for trying to teach those children of about ten years something about the Constitution of the United States.

She said: "I know they will not remember much about it, but they may at least know, when they are older, that there is a Constitution, and this is the only chance in their school life to teach them anything about it."

A fine commentary on our educational system! It is true, not only of the Constitution, but of many other important subjects.

2nd. Some time should be given in the secondary schools to the teaching of economics, in order to show the need for a reconstruction of our industrial system.

3rd. Some time should also be given to elementary sociology, to show the need for a reconstruction of the social order.

4th. And most important of all, there should be co-operation among parents, First-day school teachers and secondary schools to make the religion of the spirit a more vital influence in the lives of our children.

It is through such teachings as these that future wars are to be avoided. Not until we think of the whole world as one nation, not until we have industrial co-operation instead of the present competitive system, not until the social order is so changed that capital ceases to exploit labor and labor ceases to exploit capital, that extremes of wealth and poverty disappear and opportunity is given for each one to develop the talents he possesses for the good of the whole,—not until then shall wars cease.

Are we, as a Society, equal to the tasks? Are our children to receive the training which will make them efficient in bringing about the new world order? If so, both parents and teachers must approach the task with open minds, willing to abide by the results.

I said to a friend recently that the absolutists among the Friends accept the teachings of Jesus on the subject of war, but many of them failed to accept them on the subject of property,—that until we did so, we cannot logically refuse to bear arms. "But," he said, "I do not agree with thee. His teachings on property would lead to Socialism, and I could not stand for that."

If we are afraid of what the teachings of Jesus will lead us into, let us abandon them, and be honest enough to call ourselves pagans or sun-worshippers or anything but Christians. Otherwise, let us face things squarely and be ready to lead our children wherever truth shows the way.

I do not believe for a moment that the teachings of Jesus would lead to what we now understand as Socialism. They would lead, no doubt, to much that Socialism stands for, but it would be something much broader and fuller and richer than Socialism, because the social web would be shot through with the love which means true brotherhood.

Our schools and colleges should change their curriculums sufficiently to allow time to inculcate into the minds of our children during their high-school years this spirit of true democracy, which is no other than the love which is greatest of all.

So many of the young people of our country do not go to college, so many do not even enter high school, that it is very necessary they should receive this training while in school. It is amazing how much even the child mind can grasp of social justice, political honesty, and martyrdom in a good cause, if put before them in the right way.

There is no truer saying to-day than "The old order changeth." It is changing before our very eyes, and unless we change it, and adjust our educational ideals to it, we shall be left as driftwood on the shore.

AMERICAN FRIENDS' SERVICE COMMITTEE.

PREPARING FOR PEACE.

BY T. EDMUND HARVEY.

It is not easy for us now, with the difficulties of the present hour calling clamorously for solution, to find time to think out the position which will confront our work when the war is over. Yet it would be a pity for peace to find us unprepared for its problems, though it may well be that for the great majority of people the old excuse with which we have been familiar for these three years and more may come readily in a new form—"*Que voulez-vous? C'est la paix.*"

The nature of our work must to some extent change when peace returns; we shall have to deal not only with the returning soldiers, but with returning officials; whatever else is burnt, the red-tape factories will not have been destroyed, though let us hope that a wise and strong *sous-prefet* may limit their activities, at least, in one *arrondissement*. Much will doubtless depend on the arrangements made by the Government for demobilization and for the employment of discharged soldiers. It is probable that a large amount of labor may be available on account of the vast area of industrial France, which has been wrecked by the war. Factories have been destroyed which it will take years to rebuild, and meanwhile their former work-people must be earning their living; rebuilding will go on for many years. Is it possible that we might look to a rebirth of something of the old, co-operative guild spirit amongst the craft of the building trade, so that groups of builders might work together in fellowship, passing from place to place as did the Guild of Comma-cine masons in Italy in the Middle Ages, and with a like pride and joy in their workmanship?

But how shall we be able to continue our own work when our members are free to return to their own places? Many will have strong claims elsewhere upon them, and will feel that their duty lies in their own land. Yet surely many will want to continue in the work of the Mission if it should be economically practicable. Ought it not to be possible for funds to be raised to provide an honest living wage for every such worker who, after the war, desires to dedicate a portion of his life freely to this service of humanity? In this way we may hope that at least a large nucleus of our tried workers might continue to give themselves to the work and to train other volunteers who would surely join them.

The work of reconstruction will appeal to two sets of men, differing sometimes more in the circumstance of their lot than in spirit. The first are now in the army seeing all too closely the tragic evil of warfare and longing to be building up rather than destroying. Some of the noblest and finest of the citizens of the future are there; they are already turning eagerly in search of another way of life, and some of them see it before them when the longed-for dawn of peace comes. They will surely be twice welcome comrades in our work of rebuilding the waste places. The second group are those who have been kept back from service such as ours by very different lot; some by prison walls, some by duty calling them to service at home, as urgent as ours though less attractive. Yet a third source of recruits will be in the schools and colleges of Friends and elsewhere amongst others who share our view of life; possibly not a few amongst these may be able to spend a year or two in the free service of needy humanity with our fellowship in France as the completion of their course of training. It will be a new and wider university of life, with no entrance examination to debar any who has the right spirit of service from entering in.

But, after all, will France want such volunteers? When peace comes will there not be Frenchmen enough, eager and willing to undertake the various works of reconstruction which will be needed? Doubtless this may be true of the larger tasks and the fields which will at once bring a quick return for the money and brains spent upon them. But we are in France to serve, and there is always room for the spirit of service. There will remain, if we leave to others the places in the sun, the quiet corners where there is no profit to be made but simply human needs to be met, homes and lives to be set up again.

In this respect the district west of Verdun, which has been assigned to us, offers special advantages. The soil is not rich; it was but sparsely populated before the war; there are no big local industries, there was nothing to attract those in haste to be rich. But the rough land has often been in the old days a good nurse of men, and here on these breezy uplands of ancient Lorraine we may help to build again the home life of a kindly people, who shall be better neighbors to each other than of old, and better citizens of the world, if into their lives shall pass something of the spirit of co-operative service which our Mission has tried to make its own.

VISITING OUR WORKERS.

A Visit to Chalons, Vitry-le-Francois, Sermaize-les-Baines, Bettancourt-la-Longue, Charmont and Bar-le-Duc.

CHARLES EVANS writes from the field to Vincent D. Nicholson as follows:

DEAR FRIEND:—On the 24th I joined Wilfred Shewell at the Maternite at Chalons, where we were most kindly received by Miss E. M. Pye. For some time we have felt a certain indefinite anxiety for the safety of our groups in the "Zone des Armees," and we had proposed to each other a trip down the line in order to learn their status more accurately.

The population at Chalons has shrunk notably, and for some days after its attack the inhabitants in many cases carried bedding and mattresses to the fields or woods, where they preferred to spend the night. The destruction is very easily seen, but, fortunately, did not come very near the hospital. One house was completely destroyed, diagonally across the street from that occupied by our relief workers, with, unfortunately, the loss of about forty lives.

Work is proceeding at the hospital precisely as though nothing had happened, and the poise of the staff is truly admirable. The stress of the times has only increased the need of the work there, and after full conference it is thought wisest not to make any move now, though plans to be employed in an emergency have been formed. In the exodus above mentioned one mother pushed her two weeks' old child for 80 kilometres, accomplishing the distance in about two and a half days. We spent the night at Chalons and went by car to Vitry-le-Francois the next morning with Dr. Heard. Nearly forty patients were waiting for her clinic, and we were agreeably impressed by the energy and happy dispositions of the workers, Miss Iredale, Miss Lownsbury, and Miss McMurtrie. They evidently have their work well in hand.

Incidentally, under Miss Iredale's orders W. Shewell and self, with assistance from others, were impressed as stretcher-bearers, and carried an ill woman nearly a mile from a hospital to her home. We were so glad to have been asked. Time there was too short to visit the school, where in early days of the war the Friends had their workshop, and where a large number of huts were constructed.

The meeting between the schoolmaster and his wife and W. Shewell was cordial and delightful to see. We went on in the late afternoon to Sermaize, and were

soon in the midst of a group of Friends. Incidentally the conditions about the Source are vastly improved by a new system of drainage, which will alter conditions, both inside and outside the premises occupied.

A hasty visit to the Chateau Hospital in the evening allowed us to see the new lighting system in operation. Except for storage batteries, the work is about complete, and reflects the greatest credit on Leslie C. Heath, C. T. Whitney and Alan Smith, who are chiefly responsible for its development. The consumption of "essence" is about 3 litres per diem. Words do not describe the improvement in cheer, efficiency and safety which the change has made.

On Friday we again visited the hospital, and were shown the whole establishment. Privileges of attending during important operations, visiting the various wards inspecting the dressings of various surgical cases, of enjoying a substantial lunch, and working at the wood-pile, were all offered and enjoyed as we found ourselves able. In the afternoon we much enjoyed the rare privilege of a walk to the woods, south of Sermaize. It was astonishing to me to see the extent of the ground overturned by wild boars, who come from the woods at night and literally upturn acres of ground.

Fruit blossoms and black thorn were charming, and many flowers new to Americans frequently caught our attention. It was a great privilege to be away for a time from shells, air raids, and the sense of unavoidable tension which the offensive of the last five weeks has brought over every thinking person.

On returning to the hospital we found that Dr. Babbitt had gotten through with his day's operations, and he then took us to Bettancourt.

Before passing from the hospital it would be unfair not to say that it probably represents the high-water mark of our endeavor here.

Everywhere a spirit of cheerful, intelligent, co-operation is noticeable, and it is absolutely astonishing that so much can be done and has been done in a comparatively small chateau.

The new barracks we are to build will increase the capacity, but, also, I fear, throw a heavier strain on Dr. Babbitt. It is necessary not only that we keep Dr. Packer, but that we at once provide an assistant or associate surgeon. Three times the number of patients that can be accommodated are anxious to enter; only cases certainly operable are admitted.

We found a very delightful and congenial circle at Bettancourt. Excellent work is being done, and its field of usefulness will be extended by the presence of Dr. Outland. Miss Edith Coale has drawn all to her by the efficiency of her work and her charm of manner. We could speak also of the English members of this group in similar terms, but refrain, as their names are not known to you.

There was just time for a hasty trip on foot to Charmont, where several old people from the Bar-le-Duc district are under the care of Miss Frances C. Ferris. She was at the time absent on a short vacation. Her work is isolated, and calls for courage and considerable devotion, both of which she cheerfully supplies.

Returning to Sermaize, we were pleased to find that all our horses from the Aisne-Somme district had arrived in good condition, and the American boys, Binford and Macy, who had come the long journey with the horses, and, though tired and dirty, were still in excellent spirits.

We can certainly be proud of our lads, who very often perform tasks of similar devotion, but which do not come to our notice. In passing I may mention four men, two Burdsalls, Vlaskamp, and Wetherald, who were on a short vacation. They arrived, their train being late, at Besancon at about midnight. They then walked twenty-five kilometres to Ornans, getting in at 4 a.m., turned in for a nap, but were up and at it at the regular shop hours next day.

Saturday morning we visited Bar-le-Duc, and were very kindly shown chief matters of interest by Miss Sophia M. Fry and Miss Rachel F. Alexander. Although the population has been reduced, many women now come in from neighboring villages to obtain embroidery work, and to attend the clinics of Dr. Earp, and for the other matters, relief and sale of furniture, which are parts of the work of that equipe.

S. M. Fry is much pleased to note that relief clothing from America has at last been landed, and she will inform Rebecca Carter as to general reception, etc., as soon as it reaches her warehouse.

The evening was very pleasantly spent again at Sermaize, where the group was so large that the evening meal had to be divided into two sections. After a social gathering we had the usual opportunities to discuss the varied topics of interest, state of work, aspirations, disappointments, vacations, permits, etc., which make up the problems in our workers' lives. Many of the difficulties are really occasioned by the intensity of interest which the workers feel, and their trouble in giving, or getting for them, an adequate expression.

Joseph H. Haines having just completed a week's trip to Dole and Ornans, in which he was accompanied by L. Ralston Thomas, and W. Shewell and I having had our visit to the Marne and Meuse, we feel, on putting our notes together, that in the main there is a pretty good "state of society." CHARLES EVANS.

MOVING A HOSPITAL TO THE SOUTH OF FRANCE.

In a home letter, Frances C. Ferris writes from The Maternity, Chalons-sur-Marne, April 2d, 1918:

More has happened in the last twenty-four hours than happened in the last four months. Chronologically they are as follows: first Miss Fry and Miss Powick came up Good Friday morning to spend Easter. Second, Saturday in a pouring rain Miss Jean Alexander appeared on a bicycle, and then things began to move rapidly.

(Next day, on the train, en route to Cannes, on the Mediterranean.)

Miss Jean and Miss Rachel had gotten back the Tuesday previous. Miss Jean, as I said, came plowing perseveringly up through the mud to Charmont to bring word that Rachel wanted to go and help evacuate Chalons. So that precipitated a crisis. Neither her nor Miss Jean's carnets (permits to travel) were in order to travel, so some one else must go. Miss Todd's and my carnets were in order. Hence, at crack of dawn next day, Miss Fry and Miss Todd left in the auto for Chalons; I to stay on a day or two longer to settle up monthly accounts and hand over affairs to Miss Jean, then to follow by way of Vitry, where Miss Powick was to take me in the Hup (automobile). Whereupon the Hup lay down and died, and after a hectic day I had to wade through seas of mud to catch the afternoon train to Chalons.

I found things extremely calm. There had been no more bombardment for three or four nights. Miss Fry and Miss Todd had had practically little to do. The only thing that was on foot was the evacuation of the Asile or workhouse, one building of which is given over to the Friends' maternity hospital. They are not evacuating that, but the poor old people are being taken out of the other building and sent south to Cannes, to an empty hotel on the coast. It isn't so much on account of the danger at Chalons as to make room for military operations, hospitals, barracks, etc.

The director had asked Miss Pye to send some nurses for the trip, but as she could spare none, she had asked Miss Fry for one or two of her workers. Miss Fry named me and Miss Todd. When I arrived and heard

all this I was simply stunned, for I had nothing more suitable for the fashionable resort of Cannes, the Palm Beach of France, than a gray cotton dress. I had, of course, brought no trunk on a bicycle, and my knapsack was filled with a mass of papers forgotten by another of the party, also some nice warm woolly things for sleeping in caves. However, I wasn't to be balked of a trip like that for mere habiliments, and of course said I'd go like a shot. So I spent one night up at the Maternity, and at last had the experience of the bombardment. It lasted only about an hour, and only about a dozen bombs were dropped; and as the Maternity is more than a mile from the center of the town, we were not close enough to make it extremely dangerous. Happily there is no cave, so I didn't have to pile out and go into a cave, as I evidently should have had to do if there had been one. Miss Fry hates the bombardments, which of course is most natural, since she has been through so many; but I should much rather be comfortably bombed in bed than stifled and frozen in a cave.

However, there was no such alternative the other night, so I lay and watched the flashes from the depths of my downy couch, and actually almost went to sleep before the last of it was over. I am afraid I don't rise to the occasion when sensations are required of me.

At six o'clock next day we got off, it having taken most the whole day to load on the poor old decrepit, half-imbecile people. It was a pitiful sight to see them being shoved in on stretchers or hauled up the terribly steep steps of these cars into the little narrow crowded compartments, where they must stay for two solid days and nights before they arrive at Cannes. However, when Miss Todd and I made a visit to them this morning they seemed most cheerful and gay, and I really think a lot of them are having the time of their lives. A journey like this isn't an every-day event to them.

To our great dismay we discovered that the train has no communicating corridor, so that there is no possibility of going from one coach to another. We are in a compartment in the one first-class carriage there is, along with the director of the Asile and the *medecin-chef* of the train. It is a hospital train, used for transporting wounded, and is outfitted with a doctor, a pharmacist, a dispensary, and a complete staff of orderlies and nurses, one for each coach, so that what we are for we cannot possibly find out. So here we are.

We are a party of three men, Parvin Russell, Mr. Jenkins, a brother of Mrs. Maxfield's, and Dr. Carver, Miss Todd, Mrs. Clark, an American nurse from the Maternity, and myself, having a rather sad but most interesting trip to the Riviera and back. The American Red Cross pays our return fare by way of Paris to Chalons, and Miss Fry says we must stay a couple of days at Cannes to recuperate. Then she has given me permission to go to Troyes if they have room for me. All of which will just about fill up the three weeks allotted for my vacation. Charmont will be simply lovely too, by that time, with all the orchards in bloom, and the wisteria arch over the garden gate a triumphal arch of bloom for our return.

We are approaching Lyons now, traveling slowly through the lovely valley of the Saone. It is all in bloom already. I only hope Charmont is far enough north to *keep* for our return.

I haven't had letters for a long time, and during the worst of the Chalons bombardment we got no mail at all, not even newspapers, as our post comes by way of Chalons. Now that the full moon is over, things will straighten out, perhaps. When I get back to Paris, I shall try to trace my letters and papers.

Here comes Lyons, and I must post this here. Will write again from Cannes. FRANCES.

CURRENT EVENTS.

NEW YORK YEARLY MEETING.

(Report continued from last week.)

At the Second-day afternoon session the report of the Joint Committee on Affiliated Service for the two New York Yearly Meetings was presented. The committee recommended the appointment of a Joint Service Committee to work in the interests of the American Friends' Service Committee; the appointment of a Joint Committee to forward the present movements for the abolition of the liquor traffic in our Nation and State; and the appointment of a Joint Committee on Social Service (in community work); and the continuation of the work of the Committee on Affiliated Service. The work in Social Service was referred to the Philanthropic and Advancement Committees "to work along lines in closer co-operation with the other branch of the Society, as way may open."

THIRD-DAY, THE 28TH.

A minute was read from Baltimore Yearly Meeting, urging that we "consecrate ourselves to a great campaign for the conservation of good-will and brotherhood in our stricken social order."

The Advancement Committee reported that eighteen appointed meetings were held during the summer and fall of 1917. In most of the places visited, no regular meeting is held. The group-meeting at Newark has become a Monthly Meeting. Other small groups of Friends show strength and development. Ministering Friends and members of the Committee have visited practically all the Half-Yearly, Quarterly and First-day Meetings belonging to this Yearly Meeting. "These visits, whether made officially or unofficially, have always helped to stimulate the feeling of comradeship and interest."

It was decided to send a letter of love and interest to "those of our members who, in obedience to their consciences, are making great sacrifices, either in the service of their country," or in prison (This letter was presented and approved later in the Meeting).

The Minutes of the Meeting for Ministry and Counsel gave encouragement for the state of the ministry in the Yearly Meeting.

The reports from the various subordinate Meetings of the Yearly Meeting showed universal interest in, and devoted work in behalf of the Friends' Service Committee. A growing spirit of sympathetic tolerance for honest belief and conscientious service, no matter in what line, is manifest. Every report shows an optimism and a forward look distinctly different from reports of a few years ago.

The Committee on Education reported having assisted five young Friends in the last year, one going to Swarthmore, one to Woolman School, and three to George School.

FOURTH-DAY, THE 29TH.

The Philanthropic Committee reported much work done in the temperance movement by Friends. Many members are active in W. C. T. U.,

Anti-Saloon League, etc. Friends have been instrumental in bringing about "dry" victories in several towns in New York. Some members have published articles on the destruction of food in making alcoholic liquors. The evils of the use of tobacco have been presented in some of the First-day Schools, and at after-Meeting classes. Playground work was continued last summer at Flushing, Brooklyn, and New York.

All but a few of the smaller Meetings have done some work for the Southern Schools since last Yearly Meeting. Money has been sent by a number of the Meetings. Flushing and Brooklyn First-day Schools are paying for the tuition of several children. Friends at Easton sent tools to Laing School, and Purchase sent maps and charts.

The Committee spoke of the work of the Live-Oak School for Colored Children, at Baton Rouge, La. A member of New York Meeting teaches in this school, which is struggling desperately for existence.

The Meeting, as usual, appropriated \$150 each for Laing and Schofield Schools. Friends were asked to contribute to the work of the Live-Oak School, and about \$35 was collected at the time. More will, doubtless, be sent by individuals.

The Joint Committee on Peace of the two Yearly Meetings reported that its chief activity during the year, as a committee, had resulted in the appointment of the Joint Service Committee of the two Meetings. It urged action looking toward the Peace conference of all Friends called by London Yearly Meeting at the close of the war.

"The inquiries as to the position of Friends, the appreciation of their stand, and the generally expressed demand that this present war shall be a war to end war, offer hope for the future. Let us highly resolve that those who die for that cause shall not have died in vain.

"We should work and pray that the peace that will come at the end of this war will be founded upon righteousness, justice and brotherhood among the nations, and will include the destruction of militarism and its ideals, so that no nation will again attempt, nor desire to gain unjust and selfish advantage over any other by militaristic methods, and that competent means will be established so that international disputes will be settled by conciliation, negotiation, or by a world court, by law and order.

"In the meantime, in the presence of war, we have the duty and opportunity suggested by Lincoln, 'to bind up the nation's wounds, to do all which may achieve and cherish a just and lasting peace among themselves and with all nations.'

"To attain these ends we believe all Friends should be ready to assist their Government and fellow-men in any work in which they can conscientiously serve."

The new Peace Committee, appointed for the ensuing three years, was asked to give especial attention to the work of preparing themselves and others for the coming Conference of all Friends in London.

The Joint Service Committee, rep-

resenting Friends of both branches in New York, has undertaken three lines of work,—canning and drying, sewing and knitting, securing contributions and pledges. A number of canning centers were established. Sewing work has been done in 29 centers, besides work done by isolated individuals. Up to April 1st, 1918, the Committee reported the shipping of 5,294 garments; 151 pieces were made by the Junior Sewing Service of Plainfield, which was organized in memory of D. Arthur Compton. In money, this Yearly Meeting has sent in \$47,099.10.

FIFTH-DAY, THE 30TH.

The Committee on Isolated Friends reported that it had extended its activities this year to cover all young people of the Society who had entered the service of the country, in any capacity whatever. It was encouraged to continue in this service.

The Committee appointed last year to consider the advisability of continuing the Quarterly, Half-Yearly and Yearly Meetings for Ministry and Counsel, reported that the need for such organizations in the Monthly Meetings was as vital as ever, and that, in the present day, the purpose of the "Meeting for Ministry and Counsel" can best be accomplished by placing it in charge of committees appointed by the several Monthly Meetings, the reports of which committees shall be incorporated in the Monthly Meetings' reports to the Quarterly Meetings on the state of the Society. This report was approved, and the Committee was directed to suggest the necessary alterations in the Discipline.

The First-day School Committee reported that last summer it sent the books of the old circulating libraries of the First-day Schools to the Schofield, Laing, and Live-Oak Schools, and the Ivis Community Center, Kentucky, fifty books each.

(Further Notes next week.)

CORRECTIONS FOR SEWERS AND KNITTERS.

THE suggestion to make sweaters by casting on 88 stitches was wrongly written inches in the INTELLIGENCER of Fifth month 25th. There is continued need to emphasize the statement that the body part must not be too short (not less than 23 inches, and some desire 25 inches). The sleeves should measure 18 inches before the ribbed cuffs begin. Some of the Unit men are asking for ribbed necks on the sweaters.

Much to our surprise we find that our stock of mufflers is exhausted. The men gladly include in their outfit a knit cap, trench cap or one similar to those knit so numerous last fall. A good cap is made by casting on 90 stitches on 4 needles, ribbing for three inches, then knitting plain till the cap measures 8 inches, and narrowing off like the toe of a stocking. One well shaped cap is taken off thus: narrow every 7 stitches, knit 7 rows; narrow every 6 stitches, knit 6 rows; narrow every 5 stitches, knit 5 rows, etc., till few stitches remain, and these can be woven together.

In a conversation with Florence Barrow, an English Friend who has been working among the refugees in

Russia, and is now on her way to England, several items of interest were impressed. Babies need few garments, but yard-square blankets; there are as many boys to be clothed as girls; boys' trousers should come to the ankle; they wear the shirt outside of the trousers, with belt about the waist; the shirts open at the side of the neck, rather than in front; the choker collar should be fully an inch wide, or wider, when finished. Our patterns 21 and 22, especially the latter, should be considerably narrower and rather longer. Unbleached muslin is a favorite material.

The woman's chemise, pattern 20, may be entirely of unbleached muslin. The neck should be cut higher than our pattern indicates, and most of them narrower in shoulder and sleeves. Cutters should make them to fit a medium-sized woman. Blouse pattern No. 14 is probably large enough for most women. Many prefer the choker collar to one that lies down.

Cutters should use judgment with patterns 10 and 12, that the chemises be not unduly wide in proportion to their length. Aprons are not much worn by children in Russia. Material should be made into dresses, and these should be long in proportion to waist. Our pattern 4, one of the most suitable for any country, should be less wide in the waist, and a little higher in the neck. Pattern 2 should be wider in skirt and longer in sleeves.

In general, Florence Barrow was delighted with our garments, and earnestly wishes we might see the great need for them and the satisfaction and comfort they bring to the wearers.

MARY H. WHITSON.

YOUNG FRIENDS IN SERVICE.

THE "Calendar" of Philadelphia Young Friends' Association gives the following list of "Our Friends in the Service," which includes both military service and Reconstruction work. The list is of course very incomplete:

In France (Military) First Lieutenant Thomas H. Griest, Co. D, 1st Tel. Battalion, Signal Corps, U. S. R.; Corporal Jacob S. Henszey, Co. C, 19th Railway Engineers.

In France (Reconstruction Unit), Dr. Jesse E. Packer, Carleton E. Sager, F. Furman Betts, William Canby Chambers, Arthur Collins, Jr., William Waldo Hayes, Ellwood Griest, E. Carlton MacDowell, William Webb Price, Frances Canby Ferris.

In Russia, Lydia C. Lewis.

In America, First Lieutenant Walter M. Conard, O. R. C.; Maurice P. Webb, Aviation Corps; Rudolph J. Suplee, Co. 6, 154th Dept. Brig., Camp Meade, Md.

A NEWS dispatch from Camp Dix says that among the men who have won promotion is Corporal Benjamin Satterthwaite, of Trenton, who has been made a sergeant. Satterthwaite has the distinction of being the only conscientious objector in the division who has been given a promotion in rank. He is a member of the Society of Friends. On enlisting he expressed a willingness to do duty in any capacity, but objected to carrying a gun, no matter what the danger. He was made a regimental mail orderly, and the efficiency he has displayed in improving the mail service has won him two promotions.

DR. LOUIS N. ROBINSON, professor of economics at Swarthmore College, has been appointed chief probation officer of the Municipal Court of Philadelphia by President Judge Charles L. Brown. He succeeds Mrs. Jane Deeter Rippin, who resigned in March. Dr. Robinson will begin his new duties June 15. He was born in Tunkhannock, Pa., in 1880, and graduated from Swarthmore in 1905. He took post-graduate work at Cornell, where he obtained his degree of doctor of philosophy in 1911. He became assistant instructor in economics at Swarthmore in 1908, assistant professor in 1910 and professor in 1913. Governor Tener appointed him secretary of the State Penal Commission in 1913. Dr. Robinson is a strong advocate of prison reform. In an editorial the *Public Ledger* says that the appointment "is as far removed as possible from partisan politics as could well be imagined. His selection will give new encouragement to those who hope that in the reorganization and reformation which the Municipal Court must undergo if it is to gain the respect and confidence of the community and rise to the full measure of its opportunity for social service, the good in its organization will not be uprooted with the evil elements which now retard its progress."

FOR FRIENDS ENTERING COLLEGE.

YOUNG Friends who are expecting to enter college next fall are requested to send their names to the Advancement Committee, 140 North 15th Street, Philadelphia, Pa.

There are several colleges where there is a small group of Friends which would like to get in touch with new students who may be entering in the fall. These groups can frequently be of service in finding lodging accommodations, and in welcoming the new student to the college town, as well as to the meetings of the Friendly group, if any are held.

FRIENDS' LIBRARY.

THE library at Fifteenth and Cherry, Philadelphia, will be closed from Sixth month 30th, until Ninth month 2nd. Books issued on or after Sixth month 15th will be due in 9th month.

Since Ninth month 1917, we have bought forty new books. Most of these have been mentioned from time to time in the INTELLIGENCER.

In addition, we have received forty-six books as gifts. Only a few of these can be mentioned by title here. Groszmann's, "The Exceptional Child," presented by Anna Janney Lippincott, is a real authority in its line of thought. Among the thirty volumes donated by Henry Ferris, we note especially: Rufus Jones; "St. Paul, the Hero," Jenkin Lloyd Jones; "Love for the Battle-Torn Peoples." Bowen: "Safe-guards for City Youths." Dilnot: "Lloyd George, the Man and his Story." Also "The Freedom of the Churches," and "Papers on Inter-Racial Problems." The last two are very interesting symposia.

Not long ago, John Russell Hayes visited the library, and delighted us by the gift of autographed copies of several of his own works.

M. ANNIE ARCHER.

DEATHS.

HOOVER.—At her home near Pennville, Ind., on Fifth month 28th, 1918, HANNAH A., daughter of Joseph and Sabina (Grisell) Wilson, aged 75 years. She was united in marriage to David F. Hoover Fourth month 7th, 1864. To them there were born eleven children, four having preceded her to the spiritual realm. Hannah Hoover was a woman of unusual character, quiet and unassuming, gentle, noble and kind-hearted. She loved God and humanity, and was especially fond of children. She loved company and particularly her relatives. She believed in Quakerism and lived close to its principles. Our Society has lost a useful and valued member, and the community a strong uplifting influence.

BORTON.—At Moorestown, N. J., on Fifth month 31st, JOHN STOKES BORTON, aged 79 years.

CHAMBERS.—At London Grove township, on Fifth month 29th, EDWIN CHAMBERS, in the 72nd year of his age.

ELLIS.—At Philadelphia, on Sixth month 1st, JAMES J., husband of Ellen Ellis (née Hill), aged 59 years.

MITCHELL.—On Fifth month 17th, ADA BEGLEY, wife of Allen R. Mitchell. She was the daughter of the late Thomas and Sarah Begley, of Philadelphia. She was interested in philanthropic movements, active in Friends' reconstruction, and Red Cross work; a member of the W. C. T. U., and interested in charities and educational work of all kind. She is survived by her husband and two children, Allen R. Mitchell, Jr., of Germantown, and Edith M. Morgan, wife of Edward B. Morgan, of Langhorne.

SHELDON.—At her home in Farmington, N. Y., First-day, Fifth month 26th, HULDAH ANN SHELDON, widow of Gardner L. Sheldon, and daughter of the late Edward and Harriet Herendeen, aged 88 years; a lifelong member of Farmington Executive Meeting of Friends. She was a granddaughter of Welcome Herendeen, the first native white child born in the town of Farmington. She leaves one son and several grandchildren.

BIRTHS.

CLOUD.—At Kennett Square, Pa., on Fifth month 26th, to Willard and Mabel Keenan Cloud, a daughter, named DOROTHEA.

GLOVER.—At William, Ontario, on Fifth month 7th, 1918, to Rena Marsh and Edward Hardcastle Glover, twin sons, who are named CLIVE EDWARD and FLOYD MARSH.

HUNT.—At Haverford, Pa., Fifth month 26th, to George Abbott Hunt, Jr., and Harriet Boyd Hunt, twin daughters, named ELIZABETH LONGSTRETH and ANITA ABBOTT.

WEBER.—At Winterbourne, Ontario, Canada, on Fifth month 5th 1918, to Florence Hamacher and Milton Weber, a son, NORMAN HAMACHER.

WILSON.—To Herman E. and Ethel Shotwell Wilson, of Elderton, Ontario, on Fifth month 28th, a daughter, named ALICE ADELIA.

MARRIAGES.

CLARK-STABLER.—On Fifth month 30th, at Swarthmore, ELEANOR P. STABLER, of Swarthmore, and WILLIAM A. CLARK, of Elizabeth, N. J.

FIELD-FREEMAN.—At Glen Ridge, N. J., on Seventh-day, Fifth month 18th, HENRY CROMWELL, son of Adelaide H. and the late Henry Field, and HELEN WHITING, daughter of Clarence and Mary Freeman.

SATTERTHWAITE-ATKINSON.—At Camp Dix, Wrightstown, N. J., in the presence of the Regimental Chaplain, on Fifth month 15th, BENJAMIN SATTERTHWAITE and SARA A. ATKINSON, of Trenton, N. J. Both are members of Chesterfield Monthly Meeting.

MARTHA M. THOMPSON.

EIGHTY years of a well-ordered life means much to any community. New Garden, Pa., has been enriched by such a life in Martha Moore Thompson. Samuel Thompson (just four years her senior) made no mistake when he saw in the very young life the promise of a most devoted wife and mother for his home. Quiet and unassuming, she was yet bravely strong in her faithfulness to any clear duty. Close in our kinship and comradeship through all the years since our early childhood, her only weak trait that memory can recall was a lack of confidence in her own real ability to speak in public those things that her sweet spirit and splendid judgment could have given with profit to all. This loss to the community and to the meeting we felt, but always we could feel great compensation come from her unswerving fidelity to all that goes to make daily living measure up to the highest ideals of a truly Christian life.

No words of "detraction" were ever heard from Martha's lips, and the impress of her life and example is felt, and not alone, by her children and grandchildren who are still here to call her blessed.

E. M. P.

COMING EVENTS.

8th—P. Y. F. A. Walk and Picnic. Guides will conduct a party from 69th street Terminal for short walk along Darby Creek, leaving at 2.30 p.m. Box Supper.

8th—Burlington First-day School Union will be held at Old Springfield, near Jacksonville, N. J., on Seventh-day at 10.30 a.m. The train arriving at 9 o'clock will be met at Columbus, N. J. Friends are requested to bring a box lunch. Coffee will be furnished on the grounds. Afternoon session, at 1.30.

8th-10th—Baltimore Quarterly Meeting will be held at Sandy Spring, Md. First-day Meeting will convene at 11 a.m. Lodging and entertainment will be arranged for Friends desiring to attend by communicating with Sarah T. M. Adams, Ashton, Md.

9th—Pilgrimage under New York Joint Fellowship Committee, at Plainfield, N. J. Topics: "Our almost unique corporate testimony, and our weakness in upholding it. How can we hold the doctrine of the Inward Light and the freedom of the individual conscience, and yet have a corporate testimony? How far is our weak-

ness traceable to faulty organization? Problems of reception, dissociation, and birthright membership."

9th—A meeting will be held under the care of Gwynedd Monthly Meeting, in the Providence Friends' Meeting House, First-day afternoon, at 3 p.m.

9th—Arabella Carter and Sarah W. Knight expect to attend Kennett Meeting in the morning and Meeting at Unionville at 2.30 p.m.

9th to 13th—Genesee Yearly Meeting at Toronto, Ont., in Foresters Hall, 22 College Street.

First-day, the 9th, 11.00 a.m., Friends' Meeting for Worship. 3.00 p.m., "Friends' Association" Auditorium, 22 College Street. Harry Perkins, Chairman. Address by A. W. Mance, on "The Social and Economic Trend." Paper by Prof. Rebecca T. Osler, on "The Relation of Religion and Quakerism to Social and Economic Science." 7.00 p.m., Meeting for Worship. 8.00 p.m., Dr. A. D. Watson, on "What Is Religion and Its Place in the Future." Rabbi Jacobs, on "The Contribution of Judaism." Kartar Sing, on "The Religious Contribution of India." Felix A. Belcher, on "The Value of Quakerism to the Religion of the Future."

Second-day, the 10th, 10.00 a.m. and 2.30 p.m., business sessions. 8.00 p.m., "The Place of Religion—(a) "In the Home and School," by Ada M. Courtice; (b) "In Business, Politics and Statesmanship," by Prof. B. C. Sissons, of Victoria College. "The Stewardship of Talent, Nature and Spiritual Life," by Ernest E. Firth. Chairman, Dr. John A. Oille.

Third-day, the 11th, 10.00 a.m., business session. 3.00 p.m., meeting of Philanthropic Committee.

Fourth-day, the 12th, 10.00 a.m., Committee meetings. 11.00 a.m., Public Meeting for Worship. 2.00 p.m., Committee Meetings and Recreation. 8.00 p.m., Business session.

Fifth-day, the 13th, 10.00 a.m., Closing session. Report of Finance Committee, Committee on Exercises, Epistle Committee, etc.

NOTE.—Commodious and convenient residence headquarters have been secured temporarily at 96 College Street for Social, Committee, and lodging purposes (Lodging, 75c to \$1.00 each per day). It is expected to complete arrangements for breakfast and luncheon thereat. Visitors without location arranged are advised to come direct to above address, opposite the new General Hospital. Transfer to "Carlton" or "College" trolley cars, which pass the door, and get off at Elizabeth Street.

WANTED.

WANTED—POSITION DURING SUMMER as mother's helper or nurse for invalid by young colored woman, teacher in one of our Southern schools; a good reader. Address M 326, Intelligencer Office.

WANTED—BOY OF TEN WANTS home in the country for summer. Willing to do any kind of work. Address MRS. PAUL M. PEARSON, Swarthmore, Pa.

WANTED—BY MIDDLE-AGED, SETTLED woman, a position as companion or aid to elderly lady. Address M 7, INTELLIGENCER Office.

WANTED—A MOTHER'S HELPER TO assist with the care of three children. Ages 9½, 7, 2½ years. Phone Riverton 3R or address, Box 205, Riverton, N. J. town, Pa.

FOR SALE OR RENT.

FOR SALE OR RENT—COTTAGE ADJOINING Buck Hill Settlement within fifteen minutes walk of the Inn. Three bed rooms, kitchen, living room, two large porches and sleeping porch, one bathroom; also a good sized garden. For further particulars address FRANKLIN PACKER, Newtown, Pa.

OFFICES FOR RENT.—At 150 N. 15th St., Philadelphia. On the ground floor, two communicating rooms with running water, for rent as offices. A Friendly interest preferred. Inquire at once, Phila. Y. F. A. Building, 140 N. 15th

FOR RENT—FOR JULY AND AUGUST, house on Upsal Street, between Germantown Ave. and Upsal Station, Penna. R. R. Airy rooms, large porch, shady lawn. Reasonable terms to satisfactory applicants. Phone, evenings, Germantown 4974.

FOR RENT—"SWEET-FERN LODGE" at Buck Hill Falls, from June 15 to September 15, \$450. Five bed rooms, large sleeping porch, bath. A. M. GRAHAME, 7001 Cresheim Road, Germantown, Philadelphia.

"GREY ROCK," A SUMMER HOME IN the quiet section of the Thousand Islands, fully equipped for housekeeping, may be rented for the summer. Address EDWARD B. RAWSON, 1809 I St., N.W. Washington, D. C.

FOR SALE—ONE BOND OF PHILADELPHIA Young Friends' Association 5%—\$500. Address K 342, INTELLIGENCER Office.

FOR RENT—"SAGASTU WEEKU" at Buck Hill Falls, near tennis courts. Large living room, open fireplace, butler's pantry, kitchen and laundry on first floor. Seven bed rooms, two baths, large outdoor sleeping room on second floor. Large bed room and trunk room on third floor. Electric throughout house. Spencer hot water heater; radiators in all rooms. MRS. J. R. B. MOORE, Langhorne, Pa.

FOR SALE—SWARTHMORE HOME at a pre-war price. Beautiful old fashioned home in heart of town. Acre of ground; high dry location; garden; plenty of fruit trees; 1000 feet of piazza; sleeping-porch; solarium, 15 rooms; every modern convenience. Owner's family grown up. House too large. For terms address 805 Flanders Building, Phila., Pa.

FOR RENT—ONE OR TWO ROOMS with bath and use of kitchen. married couple preferred. Address MRS. PAUL M. PEARSON, Swarthmore, Pa.

FOR RENT—SECOND FLOOR ROOMS, furnished; suitable for light house-keeping; all conveniences. ANNIE F. AMBLER, Plymouth Meeting, Pa.

FOR RENT—SWARTHMORE, PA. FURNISHED house with porch, side yard, garden. Seven rooms and bath. IDA P. STABLER.

FOR RENT—2ND FLOOR ROOMS, furnished; suitable for light house-keeping; all conveniences. Annie F. Ambler, Plymouth Meeting, Pa.

FOR RENT—FURNISHED OR UNFURNISHED, third floor apartment of three rooms and bath, in West Philadelphia; convenient to train and trolley. Telephone Belmont 1600.

WANTED.

WANTED—A POSITION AS COMPANION; care of invalid, or housekeeper. Address E 55, East Stewart Ave., Lansdowne, Pa.

WANTED—A MOTHER'S HELPER for part time each week. In August and September for full time at Buck Hill Falls. MRS. S. L. COXE, 865 Wynnewood Road, Phila. Phone Belmont 1836 W.

WANTED—A YOUNG WOMAN, Friend preferred, to assist with care of children, aged 3 to 10. Apply stating age and reference, to MRS. ARTHUR C. JACKSON, 6445 Greene Street, Germantown, Pa.

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THIS is the most important economy event in the history of this Store, which means the most notable in the history of this city. We have larger stocks than in former Anniversary Sales, notwithstanding the growing scarcity of merchandise in many lines. While we were buying for this Sale, some stores were waiting for lower prices, only to find they had to pay higher prices. For many months, we have been preparing for this annual event—always the greatest Special Sale of the year in Philadelphia, and in this GOLDEN YEAR much more advantageous to our customers than in former years.

This celebration of this Store's fifty years of uninterrupted progress from a very small corner shop to one of the half-dozen largest mercantile establishments in America, will prove to be a memorable occasion for TENS OF THOUSANDS OF DISCRIMINATING SHOPPERS. It will pay to come a hundred miles to take advantage of—

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Difficult as it now is to secure merchandise in very large quantities, we have, by skillful planning months before the Sale, not only gathered large lots, but at very decisive concessions in price from our good friends the manufacturers. In hundreds of cases the manufacturer has shared his profits with us and we share our profits with the public. Therefore, you will readily understand how and why, in the face of higher cost of production, we have hundreds of thousands of dollars' worth of seasonable and standard goods at FAR BELOW PRESENT MARKET VALUE.

Summer Apparel, Vacation Supplies, All Things for Personal Use, Home Furnishings, Scores of Remarkable Values in Every Department

Among the many important purchases and accumulations of goods for this wonderful Sale, all to be sold at LESS THAN REGULAR PRICES, are 5,000 Women's Silk and Cotton Summer Dresses; 38,000 Women's Silk and Cotton Waists; 1,200 Women's Summer Coats; 4,000 Summer Dress Skirts; 3,000 pairs of Corsets (more to come), thousands of Muslin Undergarments; hundreds of Trimmed Hats and hundreds of Untrimmed Hats; 75,000 yards of Silk; 105,000 yards of white and colored Cotton Dress Goods; 12,000 yards of Woolen Dress Goods; 14,000 yards of Embroidery; 10,000 pieces of Women's Neckwear.

FOR MEN we have, at special Sale prices, 4,000 Spring and Summer Suits, also 1500 tropical two-piece Suits; 3,000 pairs of Trousers; about 36,000 Shirts; 6,500 Straw and Panama Hats; about 20,000 Neckties of various kinds, and large quantities of Belts, Suspenders, Pajamas and other furnishings.

Of knitted Underwear for men, women and children, to be sold at special Anniversary Sale prices, we have more than 100,000 garments, and nearly 100,000 pairs of Hosiery. Of Shoes in the Sale there are 9,500 pairs; of Gloves, 27,000 pairs.

In the Sale are hundreds of Rugs under price; thousands of Table Cloths and Napkins; Upholstery goods and Curtain materials; 36,000 Sheets and Pillow Cases; 3,000 Bed Spreads; a large lot of "1847" Rogers Bros. Silverware at half price. Thousands of Books at fractional prices. A remarkable lot of 200 Bicycles and 300 Baby Coaches and Go-Carts under price.

But there are equally attractive values in ALL DEPARTMENTS, though not all in such large quantities: Women's Suits, Misses' and Girls' Apparel, Infants' Wear, Petticoats, House Dresses, Handkerchiefs, Hand Bags, Traveling Bags, Trunks, Toilet Preparations, Fans, Belts, Jewelry, Watches and Clocks, Stationery, Umbrellas and Parasols, Candies.

Furniture, Metal Bedsteads and Bedding, Davenport Beds, Pictures, Lamps, Mirrors, Wall Paper, Toys, Games, Sporting Goods, Hammocks, Refrigerators, Housefurnishings, Sewing Machines, Art Needlework, Dinner Sets, miscellaneous China, Cut Glass, Photographic Supplies, Pianos, Player-Pianos, Premier Phonographs.

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so. Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee:
S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquila J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

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The equipment consists of large flat trays for drying vegetables; large metal cans for putting down bulky vegetables like cabbage; and stone crocks. Also an electric fan.

It would seem that some Friends' community might make profitable use of this equipment this summer, benefiting by the experience of last year. If so, the Service Committee will be glad to place the equipment at their service.

Communicate with MARY H. WHITSON, 140 North 15th Street, Philadelphia, Pa.

FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, SIXTH MONTH 29, 1918

Volume LXXV
Number 26

TEMPLES.

He needs no temples for his prayer
Who had the temple of the air.
He needs no altar at whose feet
To kneel who hath the open road
Where man his very God may meet,
Bearing like man life's common load
Of sweetness and of song and care;
For love makes temples everywhere,
And little places sweet for prayer,
That have in them the quiet mood
Of peace and simple brotherhood,
And courage, patience and delight
In living true and acting right;
Of thinking sweet and helping on
The fellow-pilgrims of the day
Who seek the temples of the dawn
And find God home where'er they pray.

—Folger M'Kinsey, in the Baltimore Sun.

OUR FUTURE—AND VERDUN'S.

Our work is born of the long tradition of self-sacrifice and service which has inspired the Society of Friends in the past. The men and women who came to France in 1914 were animated by the same deep desire to render free service to the civilian population in the war-devastated regions which had inspired the relief expedition in the Franco-German war of 1870.

Their aid did not consist alone in the giving of material things; more important than such gifts was the sympathy, the personal influence, the love they were able to bring into the life of the village folk in the dark and difficult first days of the war.

The inspiring idea behind their work was that of voluntary service in the interest of the civilian population, carried out in contact with the people on the spot, and in the widest spirit of fellowship. On these foundations the present activity of the Mission has been built up.

The amount and importance of our work have increased from year to year; the arrival of our American comrades has enabled it to be extended and intensified. More than three hundred men and women are at work in hospitals and workshops, farm centers and building-groups, engaged upon reconstructive work in France in the midst of the most devastating war in history—that in itself is inspiring!

The very existence of such an organization imposes upon each of us a great responsibility. We are living through difficult times. Never has the temptation been greater than it is to-day to leave the work to which we have set our hands, to bring some temporary amelioration in the lives of those whose suffering seems to us, as indeed it is, so immediate and urgent. We have each of us felt the appeal made to our deepest feelings by the recent movement of emigres. It is easy to realize how difficult it must have been for many of our comrades to continue the hum-drum work of the day at such a time.

In addition to the work already undertaken, the Mission will probably in the near future accept the responsibility of a large piece of reconstructive work near Verdun, in the Meuse. This will inevitably make a heavy call upon the resources of all branches of our work. Conditions in the new district are being investigated, inquiries made, and plans drawn up which will enable the Executive Committee and the workers in the field to form definite ideas upon the extent and nature of the work. The sooner such preliminary work can be concluded, and a clear statement of our future responsibilities laid before all workers, the better.

The Verdun work makes a deep appeal to all of us. We have been invited to undertake, not a piece of mere relief work, but the reconstruction of the social fabric of many villages. There will be a wide scope for building, relief, agricultural and medical work; while the organization of co-operative concerns, agricultural and industrial, in conjunction with the peasants, the workers and the French authorities, will open up a new sphere of activity to our workers.

Our future work can thus be concentrated; it can be thought out and planned, after consultation with the best counsellors available, inside and outside the Mission; it can embrace all branches of the work; and afford an opportunity to our workers to help develop amongst the people themselves a kindlier spirit of mutual aid—Edward West would call it the Co-operative Spirit—in which to face the future.

May we not hope, too, that the friendships and sympathy built up between our men and women—British and American—and the French people with whom they will work, will live on after the war is over, and form a living bond of understanding and fellowship between the three peoples. We sometimes attach too little im-



THE VIEW
FROM THE
REAR OF THE
BUILDING
WHERE THE
MEN LIVE.

ORNANS, IN THE PICTURE AT THE LEFT, IS A BEAUTIFUL VILLAGE IN THE JURA MOUNTAINS OF FRANCE, NEAR THE SWISS BORDER, WHERE THE MAKING OF PORTABLE HOUSES IS CARRIED ON BY FRIENDS.

portance to our daily and personal contact with the people amongst whom we live; it is a factor of great importance.

Then, in conclusion, it would be interesting to know what proportion of workers, some perhaps as a result of their experience abroad, feel a desire to undertake social work at home, in England or America, in the future. What can we do to help each other, and to forward the work we have so much at heart? The Association of Workers may be able to help us in this matter.

Certainly there will be a wide-felt need for, and a new and quickened interest in, all forms of social service when peace is restored. The experience, sympathy, adaptability, and wider outlook on many aspects of life, gained by our comrades in their service in France, Holland, Russia or Serbia, will be an invaluable contribution to the cause of Social Reconstruction at home.

RICHARD CLEMENTS.

HOLY THURSDAY, 1918.

It was Holy Thursday,—a bleak, cold, March day, with the waves rolling in sullenly on the Essex coast, and the far distant sound of guns coming from time to time to recall the tragedy that was taking place in France at this most tragic Easter-tide. Here in England men and boys were being hurriedly drafted off at a few hours' notice to fill the gaps those guns were making. And down by the shore, another small side episode in the great drama—an episode perhaps more significant than might appear—was taking place. It was merely a hastily summoned court-martial, in a derelict "retreat," once sacred to holiday-makers, with deserted booths and a spiral railway, round which the March wind cut with a knife edge.

There were groups of men in khaki, and one prisoner in civilian dress. There had been a time when he, too, had worn khaki, with the Red Cross armband, and his bearing was no less soldierly than the rest. Now he was called on for the fourth time, after many months already spent in prison, to witness to his loyalty to the Leader who had called him to the more difficult task.

The President of the Court, a man notoriously harsh and unsympathetic, was an officer of the prisoner's own battalion, and the latter gently questioned whether, according to Army regulations, he could legally try him. This was arbitrarily over-ruled, and the trial proceeded. A large group of officers were present, learning how to conduct a court-martial. Perhaps they learned other lessons too.

Except for the rasping voice of the president, the taking of evidence, and the quiet statements by the prisoner, a hush almost like that of a Friends' meeting was over the room. The sergeant who had to report the disobeying of the "legal order" was almost pathetically insistent on the words "With no disrespect to you," and "I am sorry to give trouble," which had been used by the prisoner, when he refused to put on uniform.

The moment in the dreary official proceedings came when the accused was asked if he had anything to say in mitigation, and there were those in the room whose thoughts went to another trial, two thousand years ago. Disjointed phrases came into the mind—"If my kingdom were of this world, then would my servants fight,"—"Thou couldst have no power at all against me, except it were given thee from above," and again, "He saved others, himself he cannot save."

The prisoner's firm quiet voice broke the silence:

"Towards the close of my third imprisonment, I thought out a careful defence in anticipation of the present court-martial. On the day of discharge, when returning under escort to the battalion, I heard of the awful struggle which has just broken out with fresh intensity in France. Words seem a mockery at such a time, and I have therefore determined not to detain the Court with a detailed explanation of my own case. There is hardly a moment when my thoughts are not with the men in France, eager to help the wounded by immediate human touch with their suffering. This I was privileged to do during nineteen months spent at the front with the Friends' Ambulance Unit, from October, 1914, to May, 1916, while it was still possible to give voluntary service. At times the impulse to return to this work becomes almost irresistible. May God steady me, and keep me faithful to a call I have heard above the roar of the guns.

"In the feverish activity of my hands, I might help to

save a fraction of the present human wreckage: that would be for me no sacrifice. It costs far more to spend mind and spirit, if need be, in the silence of a prison cell, in passionate witness for the great Truths of Peace. That is the call I hear. I believe that only spiritual influence will avail to free the world at last from war; to save our soldiers' little ones, and confused struggling humanity itself, from all that men and women are suffering now. I honor those who, in loyalty to conscience, have gone out to fight. In a crisis like the present, it would be unbecoming to elaborate the convictions that have led me to a course so different. To-day a man must act. I believe, with the strength of my whole being, that, standing here I am enlisted in *active service* as a soldier of Jesus Christ, who bids every man be true to the sense of duty that is laid upon his soul."

The proceedings were closed, and the prisoner and his escort filed out into the daylight.

Two days later there was a further scene in the strange drama. Wearing the "Mons 1914" ribbon, awarded for courageous and devoted service to the wounded, the prisoner was "read out" in the presence of what remained of the battalion. "Two years hard labor, commuted to eighteen months."

Lord Justice Fry said recently that he had never sentenced any criminal to a longer period of hard labor than eighteen months. He considered that this was the limit of endurance, and that anything longer would make a man a physical and mental wreck.

On Easter morning the prisoner wrote these words from his guard-room cell: "The Crucified Christ arises. Crucified earth will rise to newness of life after this dark hour of agony. Let us greet the day with the passionate fervour of hopefulness that inspired the disciples after their moment of terror, and drove them forth in power to win a world."—*Friends' Fellowship Papers*.

SPIRITUAL AND PRACTICAL.

THE letter from the Young Friends' Movement to our recent Yearly Meeting in Philadelphia called forth very live response. It was thought that this movement is a realization of the need of our Society for greater spiritual depth. "We question whether we as a Society need to become increasingly *broad-minded*, for in too great broad-mindedness there is danger of spreading out into shallow waters; but we need to be fair-minded in order to exercise judgment without prejudice; we need to be *open-minded*, in order to receive the truth and to hold it."

This is the same question that is raised by Horace G. Alexander, secretary of the Young Friends' Committee of London Yearly Meeting, as printed in *Friends' Fellowship Papers* for May:

"How can we keep the right relation between spiritual force and practical activity both in our own life and in the life of the religious Society to which we belong? This is no mere academic question. The war, especially, has brought to light the existence (which must not be either exaggerated or neglected) of two extremes: those who emphasize the practical and seem to regard with impatience opportunities for spiritual intercourse both with our fellow men and with God; and on the other hand, those who are so absorbed in religious exercises that they are often unable to help the less religiously minded as much as they would like."

In the same illuminating article, entitled "Spiritual Growth and Practical Activities," A. Neave Brayshaw says:—

The performance of good works should not be accepted as a reason, even in the guise of humility, for giving up the spiritual quest. For it is, after all, spiritual healing that the world needs, and it is to the hurt of his own soul that anyone makes up his mind to cease from all reaching out after qualification for this particular service, however excellent the service which in other ways he is rendering. There is a continual drift towards shallowness, or, changing the metaphor, an ever present temptation to put up more machinery than our central power can properly drive. It is even possible that in this time of war there are some who allow their keen activity in plans for reconstruction or for relief of suffering to serve as an excuse for shirking hard thinking concerning our Christian message and testi-

mony. From Dorchester Prison Wilfrid Littleboy writes to me:—

"The need which keeps impressing itself on my mind . . . is for a union of social, economic and industrial ideas and spiritual values. The former is bound to exercise a great influence on life in the future, and if it is to be without spiritual life, the outlook is indeed black. Neither will the two running on parallel lines meet the case, they must be co-ordinated, run in double harness. . . . Tell any of my friends that I am full of hope and happiness and I am engaged in storing up momentum for the coming times."

The danger to which our Society is continually exposed is not that of dreamy contemplativeness or, even, of indolence, but of good people having their time so filled up with good works that they forget the spiritual beginning and end. They bring help to many, they gain respect for themselves and for Quakerism in their town or village; there is no good work which has not their assistance. And the challenge may be thrown down to me, "If these people are, as you say, good, and are doing good work, what more do you want?"

In "Nobler Cares," George Hare Leonard makes answer:—

"It has often been known in our time that in the multitude of philanthropies God Himself has faded out of men's lives. And so not only do they never grow themselves to the full stature of a perfect man in Christ Jesus, but they fail those whom they have made their friends just when their need is greatest. They will do anything for them but the highest thing of all."

These people are so busy, they have the happiness of seeing (fairly soon) the good fruits of their labours, they rejoice in the thanks and encouragement which they receive, and there seems so little reason why they should concern themselves with that which they think to be dreamy and unpractical, perhaps, even, sentimental, involving, as it might do in their case a turping aside from "getting something done." But for a long time I have been watching the effect of this attitude of mind. Almost without exception, all these of whom I am speaking are doing their good things because they have had a spiritual start or push-off into life; it is this, although they may not realize it, that has given them the will and the capacity to do good, but they are using up their spiritual capital and not leaving any to those who come after them. Or they are like slip-carriages which have been given a start and which certainly, as far as they themselves are concerned, go to where they are wanted to go (and, like slip-carriages, they are, as a rule, eminently judicious in that they are never likely to go too far); but they are getting no fresh power of their own, and they give no one else a start. This is the reason why there is among us much of what I call "unreproductive goodness," i.e., goodness which does not seem to propagate itself and spring afresh in others. Thus it comes about that whole meetings which a generation ago were powerful have faded out or are now fading out. And in the town there are members of the younger generation bearing honoured Quaker names who are wholly indifferent to their splendid spiritual ancestry and are not living worthily of it. The accumulated stock of family goodness appears to have been used up. This is the reason why, amid all the pressure of good work that has to be done, we cannot afford to neglect the life of prayer and of worship in public and in the home, the life which *openly* and *avowedly* stands on the side of God from whom all good comes.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

AN EFFICIENCY TEST.

SINCE there seems to be a wide-spread feeling that something needs to be done to induce our children and younger Friends to attend our meetings for worship, the following "efficiency test" for parents may help us to find the root of the trouble.

The idea of the test will be recognized as adapted from a contemporary weekly.

1. Is it clear in your own mind how you expect your children to use the Meeting hour?

2. Have you ever definitely talked the matter over with them?

3. Are the things you expect them to think about in Meeting discussed before or afterwards in the home?

4. Would a statement of just how *you* use the Meeting hour be helpful to them or creditable to yourself?

5. Does your attitude in Meeting and do your comments about it inspire in your children a feeling of reverence for it?

6. Do they see any evidence that you are benefited by going to Meeting?

7. Has your attitude toward Meeting attendance led them to feel that it is more important even than "company to dinner"?

8. Do your children ever have occasion to note that an excuse sufficient to keep you from Meeting would not keep you from a social engagement?

9. In getting ready for Meeting are they more impressed with the necessity for having loving hearts or pretty clothes?

10. Do you have daily family readings from the Bible or elsewhere?

11. Which is more popular in your home, the Sunday paper or the Bible?

12. Is it fair to let your children grow up without forming the meeting-going habit?

13. Would you at home, even as a punishment, require them to sit quiet for an hour without providing something for them to do?

14. Is it fair to force them to go to Meeting with little probability that they will be interested or benefited?

15. Do you realize that this very important problem is for you to solve?

EXPERT TEACHERS ONLY.

EXPERT teachers only is the rule followed in the Union School of Religion, which is the Sunday-school of Union Theological Seminary in New York City. No others are given classes, and a small sum is paid to those willing to enlist as responsible leaders. A waiting list of forty children shows the eagerness with which the privileges of the school are desired. The system under which the school is conducted forbids the reception of more members than can be suitably cared for and trained in Bible study. There are seventeen officers and teachers in the school, and of these nine are regular teachers in public schools, the others being chosen from students and alumni in the seminary. This accounts for the "educational" trend of all instruction and study in the school. There is none of the old-fashioned provision for "passing the time away" to be found in some so-called Bible schools. Pupils come there to study, and the teachers see that they do it.

Every Sunday morning at 9.30, eighty boys and as many girls assemble in the building at Broadway and 120th Street, and a rather unique feature of this school is that all remove their wraps, which are hung on racks till the close of the session. A processional and a recessional mark their going to and from the classrooms, and the twenty minutes devoted to opening exercises are the only part of the time spent together as a school. The finely equipped classrooms claim them on the twenty-first minute, and they do not re-assemble for any closing exercises. Each pupil pays one dollar a year toward defraying the expenses of this equipment, and they choose besides to be very generous in the matter of outside helping. One class helps Dr. Grenfell's mission, and another helps the famine sufferers in Japan and China. This school is an experiment worth watching.—*From The Pilgrim Teacher.*

"O God, we thank thee for this universe, our great home. We praise thee for the arching sky, the driving clouds and the constellations on high, for the salt sea and the everlasting hills. We thank thee for our senses, by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the spring-time. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing, when even the thornbush by the wayside is aflame with the glory of God."—NEW VENTURES OF FAITH.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL FAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SIXTH MONTH 29, 1918

"THE CONFERENCE OF ALL FRIENDS."

ONE of the important events of "Yearly-Meeting week" that were crowded out at the time was the meeting of the "commissions" that are preparing for the proposed Conference of all Friends after the war. The purpose of this Conference is stated as follows:—

To consider and re-state the testimony of the Society of Friends regarding war and international relations generally; to discuss the bearing of this testimony upon the existing international position, and upon other aspects of life, individual and social, and to consider methods for the preparation of the Society to uphold this testimony, and for the delivery of the message in all the world.

It has been said that this is the only instance of a church deliberately preparing to reconsider and re-state its fundamental doctrines, in the light of modern conditions, to which they are to be adapted. The searching nature of the investigation may be seen by the following extracts from the revised program of the Conference.

After considering (1) "The Exact Character and Fundamental Basis of the Testimony," and (2) "The Implication of the Testimony in the Life of the Nation and in International Relations," each of which subjects is assigned to a commission, a third commission has to consider "The Implication of the Testimony in Personal Life and in Society," covering "Modern business methods, including competition; the wage system; capitalism and war; luxury and personal expenditure; responsibilities of citizenship; and how is the individual affected as to character and outlook?" Equally thoroughgoing is the work of the other three commissions, which cover the problems of education, of the life of the Society, and methods of propaganda. No doubt it is the searching nature of the investigation which has led to the pregnant conclusion thus briefly stated,—

"Our witness effectual only through a consecrated life."

W. Blair Neatby, who recently visited Friends in America, is acting as Secretary to the English Commissions, and L. Hollingsworth Wood, 20 Nassau Street, New York, as Secretary to the American Committee.

For practical work the following suggestions are made:—

Quarterly Meetings should arrange discussions of a preliminary character, study groups should meet in Particular Meetings, and individual Friends should be encouraged to read and study. Study Notes with a short Bibliography are being prepared, and application for information may be made to the Secretary. The results of such study should be sent to him when valuable points emerge, or when definite agreement is reached on vexed questions. In this way the whole Society can actively co-operate in preparing for the Conference. Still more important is the preparation by prayer and the spirit of expectant faith, which may be quickened and find expression in specially arranged devotional gatherings in different localities.

If, as is often said, we shall have a new world after the war, there is good reason to hope that we shall have also a new Society of Friends based on a clearer understanding of the "new commandment which Jesus gave to his disciples in the upper room. 11. F.

NOTE AND COMMENT.

A LEAGUE OF REASON.

It is refreshing indeed to find occasionally a sane and liberal utterance where one would never look for it. The Sunday newspapers are not as a rule given to pacifistic articles, and yet the following extracts are taken from an article by Jerome K. Jerome, in the magazine section of the Philadelphia Sunday Press:—

There are two hopeful things about this war. The one is that it is going to end. Sooner or later the dove will return with the olive leaf in her mouth. God will have caused a wind of reason to pass over the earth and the waters of anger and hatred shall be assuaged. Not all the Northcliffes and Reventlows in Europe can eliminate that fact. They can delay the end, but it will come. To-day the many-headed howl at those who would hasten peace. To-morrow the curses will be for those who have prolonged the war.

The other is that there is going to be no "crushing victory" on either side. It would almost seem as if a far-seeing Providence had arranged that the forces should be evenly balanced as to preclude this possibility. Any "crushing victory" would make militarism triumphant through the world for the next century. It would prove its value and re-establish its prestige as the most efficacious arbiter of human affairs. A general draw will expose its futility and overwhelm it with the execrations of the people. . . .

No nation containing the seeds of life ever has been crushed. Wounded and enraged, it but creeps away to feed upon its bitterness and work out its revenge. After three hundred years the Balkan States turn and rend their persecutor. Israel, two thousand years after the destruction of the Temple, has grown into a world-wide Power. The Jena of yesterday becomes the Sedan of to-day, and the "peace" of 1870 lets loose the deluge of 1914.

If our rulers could be taken and forcibly instructed in history they would stand aghast at their own folly. That knockout blow, if it were to be delivered, would send all Europe into training for a still more frightful war. As it is, the nations, finding the sword has accomplished nothing, will be in the mood to listen to other counsels. . . .

On the use that Reason makes of its opportunity during the years immediately following the war, and before the world has had time to forget, will depend the fate of mankind for the next half dozen generations.

A league of all the nations to enforce a universal peace is a fine idea. One day it will be reached and our children will look back with pitying wonder to an age when civilized man allowed himself in all supreme matters to be ruled by the law of the jungle. But the ape and tiger will not be driven forth without a struggle. The war will have to be abandoned by the nations till the instinctive belief in war as a God-ordained institution shall have been rooted out of the individual man. War will yield to the same force that, working through its silence, unseen processes, has conquered its twin sister, Superstition; and only to that force—to the gradual rise of Reason.

If the thinking men and women of all nations work together for peace, that League of Nations will be accomplished; but not else. They can form an International that shall need no passports. Their appeals will be beyond reach of any censor. Even the *Daily Telegraph* admits that in the enemy countries there is a great and growing party of peace, convinced that all victories of violence are but the defeats of humanity. It may have found its voice somewhat late. The reproach is not confined to the Central Powers. I see no reason for doubting the sincerity of a convert who has been converted for his folly by four years' contemplation of its disastrous results. There are those among them who from the beginning never bowed the knee to Baal.

I would appeal to the thinking men and women in the Allied countries to help to create throughout the world a mentality that shall render war impossible. I trust that after this foul orgy of blood and mud we shall not again be pestered with a plague of silly poems and stories glorifying war; that our boys and girls will not again, as in the past, be fed upon books and pictures designed to increase the appetite of the natural man for slaughter. I do not think I am giving to my own profession undue importance by expressing the conviction that, since the

advent of the printing press the world's lust of warfare has been chiefly fostered by the writers of fiction. If that is to continue, we can say good-bye to any dream of lasting peace. Unless, after this war, the writers of all countries, aided in a lesser degree by the musicians and the painters, submit themselves to a self-denying ordinance, the next generation will most assuredly grow up hungry and thirsting for the taste of war. I was brought up as a youngster on Erckmann-Chatrion and Alexander Dumas, with tales of the border feuds and the joyous days of the Round Table; and I can remember how my schoolboy blood leaped with delight when I heard that Prussia had declared war on France; and how I hoped that one day, not far removed, my own dear country would call me to battle. On Sunday I did lip-service to peace, but in my heart of hearts I deemed it the prayer of a coward. You cannot play the Devil's music forever and not expect the young men to dance to the tune. . . .

There are signs that the warning is not unheeded. Dear ladies who have probably never seen anything more gruesome than the convalescent ward of a base hospital are already writing the romantic history of happy warriors in the trenches. Elderly gentlemen of a religious turn of mind are extolling the battlefield as the only deathbed worthy of a Christian. The Old Testament is being ransacked—not in vain, and not for the first time in history—for passages calculated to inflame the passion of mankind, the Bishops are busy extracting from the story of Christ's life arguments against the conscientious objectors. The old heaven is threatening to permeate us anew. Even Mr. Wells, carried away apparently by enthusiasm for all things military, imagines his new god as a gentleman in shining armor. It seems somewhat out of date. Why not a tin helmet and a gas mask? One foresees the uses to which Mr. Wells' god is likely to be put in the Prussian unter-schule of the near future or in the village board school on Trafalgar Day; how that shining armor will look large, and how very small the god within will be allowed to sing. The God that will one day banish war I see clad in less martial array. I see Him crowned, but not with the helmet of the Caesars.

That war will continue to afford material to the writer of the future is to be expected. There is tenderness and pity and courage to be drawn from it. But I would have it relegated to the catalogue of crimes. Lust and debauchery no self-respecting writer dares now to present in attractive colors. And lust and debauchery are going out of fashion.

The desire of man heart towards war will wither as Reason slowly grows. A grim responsibility will rest upon those who, for purposes of profit or popularity, persist in playing upon his bestial instincts. So long as we condemn war only with our lips, while worshiping it secretly in our hearts, the foul thing will be scotched only to raise again its head with the coming of each generation. Nature is kind. Her green covers up the desolation and the sound of mourning yields to the voices of the living. It is a man who cannot leave forgotten the memory of blood. I remember seeking the battlefields of Leipzig. Fields and gardens had obliterated it. "What a pity," said a lady of the party. "They might at least have reserved a portion, just as a memento." The wind of Reason will one day blow strong, driving before it the evil vapors of war. It is for the thinkers of the world, its writers and its artists and its dreamers, to feel the first faint stirring of its breath upon their souls.

THE BEST RELIGION.

In an address delivered by Rev. George Willis Cooke on the occasion of his 70th birthday before the Free Religious Association of Boston, he said:—

I have come to think that until there appears a religion which can make all its followers good in their lives and daily conduct, no religion has a right to lord it over others with its claims of divine truth and revelation. Can there be any other test than the test of human goodness? Revelation is that which reveals life in its highest measure, and since no religion does that for all its followers, it cannot be assumed, it seems to me, that any religion is infallible. Even the very lowest religions produce men and women who are possessed of the noblest virtues. Therefore, so far, they have the merits of those which are the highest.

DAVID STARR JORDAN, in an article in the *Public*, entitled "Freedom in War Time," reminds his readers of Lord Courtney's saying that "war-time is the opportunity of fools," and says further that "if every foolish word in war-time were punished we should have to recall our armies, we should all be in jail at home. . . . Discord cannot be put down by fines and imprisonment. It is disarmed by frankness, friendship and conciliation, and only through these can we find the final victory in this war, a democratic peace."

"THE CRIMES OF '73."—Cornell University was recently requested by its graduating class of the year 1873 to cancel the honorary degree granted years ago to David Starr Jordan, because of his alleged pacifism. Thus, says the *American Friend*, would we see this great standard-bearer of Christian idealism pilloried along with Bernstorff and sundry Prussian intriguers. For the Cornell product in general we cannot speak, but the University is not happy in its class of '73.

Nebraska's Legislature adjourned its special "war" session without considering the Federal Prohibition Amendment and under a resolution not to consider it. Hence, it must come up at the regular session next winter.

A fight in an Oakland, Cal., cafe began when ten Germans toasted the Kaiser's health and two Americans disapproved. Then the proprietor had to show why his place should not be deprived of its license.

THE OPEN FORUM.

THE DECISION OF SWARTHMORE COLLEGE.

I WANT to express my hearty approval of the position taken by the Board of Swarthmore College, in its reply to the request of the undergraduates to have a department of military training as part of its curriculum.

Military training in a Friends' school! O shades of Fox, Penn, and Barclay! How inconsistent, how absurd the thought! How untrue would the college be to the principles avowed and sustained by those who so freely contributed of their means to the building of this college, that through its teachings might be perpetuated and disseminated the peace principles held by Friends. The more I think of it, the greater seems the irony of it.

Holden, Illinois.

ELIZABETH H. COALE.

THE TRUE GROUND OF OUR PEACE TESTIMONY.

I WAS deeply grieved on reading T. S. Kendardine's contribution in the "Open Forum" recently, as such sayings by our members are now printed in the daily papers to convince the world that Friends now have no just right to the exemptions given them by law.

I read with deep interest the petition of Swarthmore students to have military training in the College, also the Board's reply. I am sorry that the refusal was based on the plea that it "would be a breach of trust to grant it, instead of on the conviction that all wars are wrong, and that Friends cannot compromise with wrong, no matter what the outcome. They must do right, and leave results with God. Talking afterwards with a Civil War Veteran, one who joined Friends after he returned from the war, I asked him what he thought of the attitude of some Friends towards war, who even go as far as to say that we honor our members who go to the trenches feeling it to be their duty. He replied, "I too once felt it my duty, and the memory of it is the saddest part of my life, as I afterwards saw that I was not led by the Inward Light or Christ-spirit, but by the outward, such as patriotism, hatred of the slave holders, applause of my associates, and all the influence used then as now to make young men think it their duty to go. It grieves me now to see or hear that any of our members uphold war, or the part they once took in it, as I believe all wars to be at variance with Christ's teachings, which we as Friends profess to follow."

This was encouraging to me, as he knew war by experience, and I pass it on to help others.

Pasadena, Cal.

CATHARINE D. LIGHTNER.

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

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PURPOSE OF FRIENDS' MISSION IN FRANCE.

(A Minute of the French Field Committee resulting from a desire of some members of the Unit for such an official expression.)

"The desire of the Society of Friends to relieve the sufferings of civil populations in time of war has found frequent practical expression in the past; and it was in accord with our traditions that a concern was laid before the Meeting for Sufferings of London Yearly Meeting in the early days of the war that an expedition should be sent to France for this purpose. The way was opened by the French Government, largely because of its remembrance of the work done by Friends during the Franco-Prussian War in 1870-'71, when the red-and-black star was first worn by our workers.

"The misery and devastation caused by the present war call for the strongest and most self-sacrificing efforts which we can put forward to mitigate it, and the object of the Mission is to bring relief and succor to the populations, especially of the invaded areas, as far as we can reach them.

"This work is a natural outcome of the Peace Testimony of our Society, and we desire that our service shall be a positive expression of that spirit which takes away the occasion of all wars."

RECENT ARRIVALS IN FRANCE.

MARION S. COMLY, Chester Heights, Pa.
 HILDA P. HOLME, Baltimore, Md.
 MARION S. NORTON, Washington, D. C.
 ARTHUR D. DILLER, Elida, Ohio.
 EUGENE ALVIN DUNGAN, Oskaloosa, Iowa.
 FRED A. DUSHANE, Lawrence, Mass.
 MAURICE H. GIFFORD, Lindsay, Cal.
 OLIN C. HADLEY, Turner, Oregon.
 HARRY H. HAWORTH, Newberg, Oregon.
 VIRGIL V. HINSHAW, Newburg, Oregon.
 HARVEY G. MACK, Philadelphia, Pa.
 JAMES A. NORTON, Washington, D. C.
 RAYMOND V. WOOD, Lawrence, Mass.
 ROY C. WOODS, Oskaloosa, Iowa.
 L. GRISWOLD WILLIAMS, New London, Conn.

THE HOLE IN THE WALL AT EVERS.

BY HOWARD W. ELKINTON.

"Ed," I said, with some mustadiness, "I do believe the place has shrunk!" Ed was not very comforting, partly because he was in a hurry to get back, and partly because there was no room to discharge the load.

Indeed, the house was a most discouraging sight; dirty straw strewn about the floor, a great table covered with the same filthy stuff, inches of dirt on the floor, and everywhere the untidiness that soldiers leave behind them. I knew the place was to be tiny, but somehow it was not as large as that. Generous measurement would not allow more than fifteen feet to the interior length, nor more than ten to the width. Inside its four walls we were to arrange a dining-room, sitting-room and bed-room for four persons! Our future, viewed from the threshold of the only door, on that drizzling afternoon, looked very unattractive.

But if you could see the interior of the Hole-in-the-Wall as I write, you might almost discredit this story. You would point to the reassuring and well-loaded

shelves, groaning under pots, pans and provisions. You might remark upon the row of books in one corner, commenting upon such titles as "ABC and XYZ of Bee Culture," "The Chemistry of the Farm," "Freckles," and "You Never Can Tell." You might wonder at the *armoire* (cupboard), fairly bulging with household requisites. The blackened beams and the pictures on the wall give no hint of the dirt and degeneracy of former days.

I managed to clear the place the first week. The straw went at once,—literally kicked out, because there was not sufficient space to wield a pitchfork. Then followed a good brushing with a stiff brush, in the hope of dislodging loose dirt and co-tenants from floor and ceiling. When I pushed through the door a great table, a kind of combination of bench left by the soldiers, there was just enough room for our belongings to be wedged in. But it became necessary to disturb their rest at once—for the white-washing.

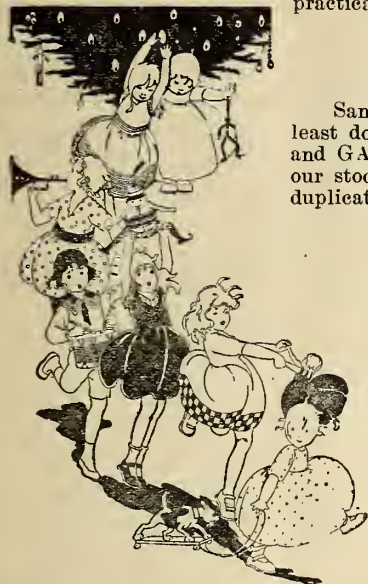
By a series of delicate manœuvres I was able to worm my way to the side wall and give it a dashing coat of whitewash, strongly impregnated with disinfectant. The one wall done, all the *meubles* had to right-about-face and retreat eighteen inches in order to make possible the washing of the other wall. When the ends of the room were to be done, I almost despaired of so shuffling our goods as to give the necessary 18 inches for swinging the brush. The appearance of my own person and the generous splashes that missed the mark and alighted on chairs, mattresses, and the floor, were sad commentaries on my efforts. The sight quite dampened any enthusiasm for doing the ceiling. But gripping my weapon firmly between the teeth, I finally found a point of vantage flat on the back, balanced on one side by a prospective bed and on the other by the wardrobe, where huge drops of wash blithely dripped down my arm, and splashes leaped with almost Satanic accuracy straight for eyes and mouth. But the smart of the wash was not as keen as the remarks passed by Mademoiselle Phillis that evening. She innocently asked if I had been white-washing. I assented. She congratulated me upon my success, suggesting that an artist could not have printed my face with more fetching accuracy.

The interior received its finishing touches by the end of the first week, when the meagre household furnishings were moved in for the last time. The stove found its niche; with a brace of stout shelves beside it, it promised much. A cupboard was hung shortly after sunrise one morning, while the chairs were shuffled about as if they belonged to the tables. Presto! There was no more to be done below-stairs, but a loft (attic) of the same floor dimensions as the room beneath came with the house; but the roof, unfortunately, smote one across the shoulders. The only thing that could possibly be done there with any comfort was sleeping.

The grounds about the Chateau de Cremeuse, which form part of the *Maire* garden, did not come in for so much attention as the "flats" or ruins. There was a rabbit-hutch to be built and a garden square to be dug. But the grounds about the ancient ruins of Mr. Dronet's house came in for considerable reduction. The yawning mouth of the cave seemed hungry for rubble; and the great piles of rubbish, broken tiles, crumbled walls, and the debris of a destroyed house made excellent diet for it. We commenced bravely on a Friday, three of us digging with pick and shovel. By Saturday we had unearthed a fine brick floor. By Monday night another tile floor was unearthed. Each day brought forth a harvest of odd articles buried in the downfall. Door-hinges were a specialty; parts of lamps, long stretches of chain, almost all the utensils of a French chimney place were there, from the great claw that swings the tea kettle to the little toasting wire that supports *pain grille* in the making. We discovered

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- Dolls' 75c. White Enameled High Chairs—now 50c.
- Children's \$6.00 Red Automobiles—now \$5.00
- \$6.00 and \$6.50 Sender Cars—now \$5.00 and \$5.50
- Dolls' \$8.00 Carriages—\$6.90
- \$2.50 Mechanical Trains—\$2.15
- 10c Track—50c a dozen pieces
- \$8.00 Galloping Horses—\$6.75
- \$2.50 Toddle Bikes—\$1.00
- \$3.00 Toy Pianos—\$2.15

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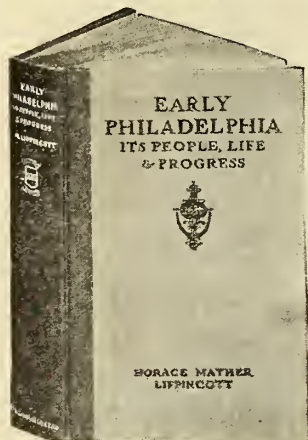
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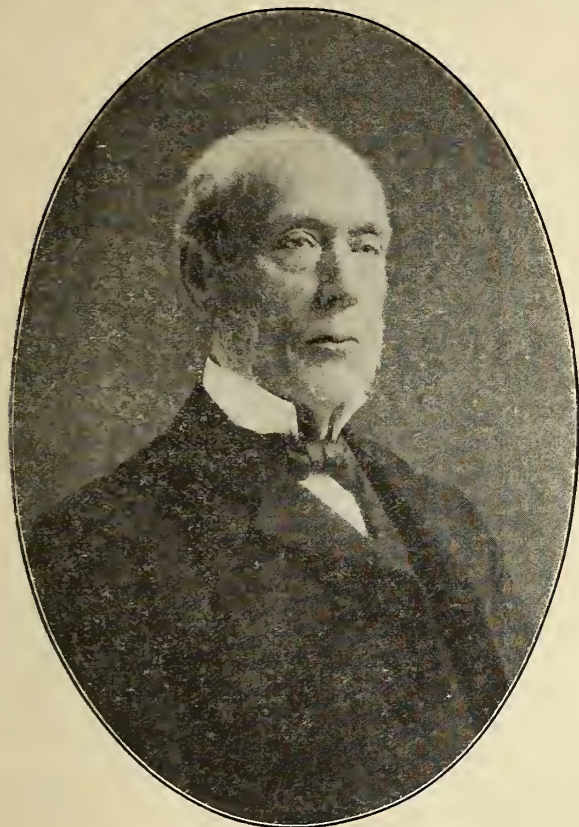
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The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, TWELFTH MONTH 15, 1917

{ Volume LXXIV
Number 50



ISAAC SHARP.

A PERSONAL sketch of this well-known and widely-beloved English Friend, with a portrait, was printed in the INTELLIGENCER of Eighth month 25th, 1917, only a few weeks before his death. The portrait, which is said to be an excellent one, is here reprinted, with the following personal tribute from James Holden, of Wanstead, England, which was Isaac Sharp's own meeting. It is taken from the London *Friend*.

Isaac Sharp was known by all, and knew nearly every member and attender by name. He was rarely absent either from business meetings or meetings for worship. Ever ready to be of service, he found nothing too great or too small, too difficult or too unpleasant; and he was so tactful, so courteous, so dignified and had such a sense of humor withal, that everyone loved him. His spirit seems still to pervade the meeting, and we can hardly realize that he is gone. His unaffected sincerity was plain to all. He had a word of welcome for any stranger, either before or after meeting. His memory was so good, that if a second visit was paid, even after a long interval, he had no difficulty in recalling the former visit. His breadth of sympathy and wide tolerance were combined with a sense of fitness to the occasion. When a stranger interrupted the meeting by calling the principles of Friends in question, he said quietly: "May I remind my friend that though we welcome the public to our meetings, this is a meeting for worship, not for discussion? If he desires discussion, it must be on a suitable occasion. It cannot be permitted in a meeting for worship. I must ask our friend to sit down."

To a Wanstead Friend who had mentioned evolution when visiting a country meeting, and had afterwards been reproved for unscriptural doctrine, he said: "Such a meeting may well languish. Where the ministry is *censored*, there can be but little spiritual life."

His own vocal offerings, which were neither seldom nor frequent, but always acceptable, were characterized by much simplicity and clearness. They were rich in teaching, full of spiritual glow, and always afforded food for reflection.

Speaking of the story of the creation in Genesis, he said: "The story is told in fuller detail on the pages of the rocks, where it has been written by the finger of God. If there is any discrepancy between the records, we must accept the testimony of geology as the more reliable."

He spoke of creeds as not necessarily separating Christians. He had no faith in the realization of such a unity of the churches, as some are anticipating. Idiosyncrasy or association may favor this church polity or that, and gather Christians into various groups; but this need not interfere with the essential unity which ought to obtain in spite of diversity in detail. The churches are all one in Christ, one flock, though folded variously.

He held strong views on the recording of ministers. It may have had its use in the past, but he could not see any advantage in maintaining it. In the diversity of gifts, a silent member, full of sympathy and helpful service, was not the inferior of a vocal member, though the latter, being "recorded," was practically labelled as more valuable, and placed upon a sort of pedestal: who makes the one to differ from the other, and what has either that he has not received?

He attached great importance to punctuality in attendance at meeting, and set an excellent example in this respect. "We gather," he said, "at an agreed time, for the united worship of God. But unity is delayed and marred by inability to settle down, in consequence of interruptions; and ten minutes of the time nominally given to fellowship and worship is wasted. It would be disrespectful to a friend. Why show the disrespect to our Heavenly Father?"

He seemed specially attached to the evening meeting, which was begun shortly after he came to Wanstead. It was always a comparatively small gathering, but we used to feel that in some way we came a little nearer to the heart of God. Many of the evening meetings are remembered as very precious and helpful times.

Isaac and Isabella Sharp were very hospitable. Visitors were often taken home from meeting, and Sunday afternoon tea was a recognized occasion of preparedness for visits from members and attenders, who in this way, from being comparative strangers, became better acquainted with one another. The talk on such occasions was always bright and lively, and full of delightful reminiscences. Some while after tea the host would slip out without saying farewell, so that therē might be no feeling on the part of the guests that they were expected to attend evening meeting. I must not forget to add that our Friend made a point of being present, whenever possible, at weddings and funerals, especially in the case of poorer members.

The following description and tribute from William C. Allen, now of San Jose, Cal., are so graphic and so ex-

pressive of the love which so many felt for Isaac Sharp, that they are reprinted now:

Years ago I became acquainted with Isaac Sharp. Since then I have, whether in England or not, heard from him once a year. Sometimes, after forming a friendship, I will annually post to my new-found friend a motto calendar. The biggest and busiest men often send letters of thanks after receiving them. So has it been with our friend. He always has forwarded such warm letters of appreciation as to make me wish that a year might speed away in order that I might again hear from him. This politeness and thoroughness is typical of Isaac Sharp.

Do you want to see him? I speak in the present tense, although his resignation of the secretaryship of London Yearly Meeting would seem to constitute a valid reason for referring to him in the past tense. But he is not a past tense man. He belongs to the present and future.

You go down into the east end of London, in the heart of its marvelous street traffic, where big vehicles, motor buses, motor cars and swarms of people block the way. You dodge into the Friends' headquarters at 136 Bishopsgate, and hurry through the dark tunnel leading to the meeting-rooms in the rear. You suddenly whisk to the right through a narrow door into an office, heaped full of all sorts of booklets and leaflets, and ask for Isaac Sharp. His lieutenant invites you into the inner office, and there, behind a big roll-top desk piled high with papers and correspondence, is the object of your search. You love him at once.

Isaac Sharp is of medium height, stocky build and has a florid complexion. He greets you with a genial smile. Time has robbed him of much of his grey, curly hair. He looks a typical Englishman. He has a rich, cheery voice. "Oh," he will say, "I have a letter for thee," and quickly fishes it out. He is an alert man of business. What a generous soul he has! It radiates through his eyes—it is detected in his words of sympathy and cheer. You are confident that you are in the presence of a Friend who knows how to deal with men and who keeps in touch with God. And so you are.

When attending Yearly Meeting you discover that Isaac Sharp is the busiest of Friends. During the sessions of that body he sits at a modest desk right under the high desk of the clerk just behind him. But it is in his office that the real labor is performed. Here at all seasons of the year he keeps in touch with Friendly activities. Committees seem to come and go and organize at his beck and call. London Yearly Meeting is too democratic an organization to have any one man or woman control it—its work and opinions are too extended and varied for that—but our Friend has for long years very often been its spokesman; and a most efficient one he has been. Visiting Friends find in him a guide, philosopher and friend. He plans trips, gives information and directs their questioning steps.

One side of his character is to be approached with tender regard for his most sacred feelings. It is reference to the fact that in his youth he gave himself to his Lord and has ever since found great peace and happiness in the service of the King. We are sure that he knows what holy communion is and that he must often be found at the place of prayer. He enjoys the fruits of the spirit—love, joy, peace.

And now as this "brother beloved" lays down his church burdens, many of us on both sides of the Atlantic will miss him at his post. We pray that he may long remain with us. We pray that his last days may be his best days, and that in God's own time he may pass through the heavenly portals into the endless service and celestial joy.

THE LIMITATIONS OF "FORCE."

"MATERIAL possessions can be taken by force and enjoyed by the robber. Spiritual possessions cannot be taken in this way. You may kill an artist or a thinker, but you cannot acquire his art or his thought. You may put a man to death because he loves his fellow-men, but you will not by so doing acquire the love which made his happiness. Force is impotent in such matters; it is only as regards material goods that it is effective. For this reason the men who believe in force are the men whose thoughts and desires are preoccupied with material goods."—*Bertrand Russell*.

THE BRIDGE-BUILDER.

AN old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him,
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow-pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at even-tide?"

The builder lifted his old gray head.
"Good friend, in the path I have come," he said,
"There followeth after me to-day

A youth, whose feet must pass this way;
This chasm that has been naught to me,
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."

THE FIVE-YEARS MEETING AT RICHMOND, IND.

[This Meeting, held from the 16th to 23d ult., was attended by fraternal delegates from London Yearly Meeting—A. Kemp Brown and W. Blair Neatby. The former traveled to Richmond from Philadelphia in company with Rufus M. Jones, Henry J. Cadbury, Allen C. Thomas, James Wood and others who were attending the Meeting. The following notes are from the journal letter of Alfred Kemp Brown, and published in *The Friend* (London)]:

THE building in which the Five-Years Meeting is held is in East Main Street. It is one of five meeting-houses in Richmond, four of which are Orthodox and one Hicksite. The large room is oblong in shape, the platform being in the centre of one of the long sides, and I suppose the whole building could be made to contain 1,000 persons. About 600, including visitors (the public was freely admitted) were present; in the evenings perhaps 700. Visitors sat at the back or in the gallery, the longitudinal section nearest the platform was reserved for the delegations, who sat in groups under the sign of their respective Yearly Meetings.

There were three clerks; often the presiding clerk was called chairman—Robert E. Pretlow, pastor at Seattle; the others were reading clerk, Levi Pennington, president of Pacific College, Oregon, and Mary Mills, presiding clerk of Wilmington Yearly Meeting, recording clerk. All decisions were arrived at by vote, the clerk's almost invariable formula being, "You have heard the resolution; is there any discussion? If not, those who approve say Aye; contrary, contrary sign. It is so ordered." Those who wished to speak called out, "Clerk, please" (as I did myself once), or "Chair, please." There was, however, very little discussion, and as the clerk himself stated: "There is absolutely no limitation to the length of time occupied by a speaker," and so it was. But for the 1922 Meeting it is arranged that there shall be only fifteen minutes for the opener, and five for everyone afterwards. Instead of debating any doubtful point, they referred it to the over-worked Business Committee, and invariably accepted its recommendations. Far from being a democracy, the Five-Years Meeting is an oligarchy! To the English fraternal delegates was assigned the seat of honor behind the clerks' desk, and with us sat the missionaries. We thus had a splendid view of the whole meeting, though we missed seeing the faces of those who spoke from the platform.

On the galleries were hung three huge placards; to the left, "Jesus Christ can meet the world's need whenever the church is willing to carry him to the world." On the gallery in front of us: "Go ye therefore and make disciples of all the nations, and lo! I am with you always." To the right: "While multitudes pour out their lives to destroy life, shall not Friends consecrate their lives to the saving

of life?" The hours were 9.30 to 12.30, 3 to 5.30, 7.30 to 9.30. The intervals were thus distinctly longer than at home, but, of course, there were not a few committees held between times, and the hard-worked Business Committee can have had little rest.

On First-day, Joseph Elkinton, W. B. Neatby, Henry J. Cadbury and I attended the Hicksite meeting in Eleventh Street. An "Orthodox" pastor occupied some considerable time, and there was little silence, but on the whole we had a very good and helpful time.

I cannot at present send an account of the Five-Years Meeting, but I may say that the most important result of the Meeting is that in the view of several American Friends of weight and judgment it has evidenced a decided spiritual growth since that of 1912 and a still larger advance towards genuine Quakerism over the Meeting of 1907. I feel that the outlook for the future is distinctly hopeful, and the main forces are working along converging lines of unity.

MAURICE L. ROWNTREE—CONSCIENTIOUS OBJECTOR.

MANY readers will doubtless recall very kindly this genial English Friend who made himself so pleasantly a part of the George School Summer School in 1913, so willingly a part equally of all things serious and jolly—one whom to know was never to forget.

His life surroundings have now changed—his indomitable love of right never!

The following extracts from *Messenger of Peace* are taken from the book, "I Appeal Unto Cæsar":

Mr. Rowntree is a Quaker, aged thirty-five, the son of the late Joshua Rowntree, M.P.

After taking his degree at Oxford he gave himself to the study of social subjects, and accepted the post of lecturer to the Swarthmore Settlement in Leeds, a college for men and women who desire to continue their education at evening classes. Latterly in addition to lecturing, he gave some time to helping at a temperance cafe recently opened in a very poor district in Leeds.

The Local Tribunal gave him twenty-one days in which to find work of national importance, but as his own work was not considered to come under this heading he was unable to accept the conditions. His case was dismissed by the Appeal Tribunal in spite of protests from two members of the Tribunal who testified to the value of his work. He was arrested, sentenced by court-martial to two years' hard labor, commuted to 112 days, and taken to Wormwood Scrubs. He is now serving his second court-martial sentence of two years' hard labor.

He was vice-president of the Scarborough Free Church Council, who, on March 16th, 1917, unanimously adopted the following resolution:

"That this Free Church Council strongly protests against the severe sentence of two years' hard labor passed upon one of our vice-presidents, Maurice Rowntree, whose sincerity in taking the stand he has taken as a conscientious objector no one doubts who has been associated with him as we have in religious life and work, and that a letter be sent to the Premier, emphatically stating our views upon this matter."

The following extract from his statement at the Police Court shows his point of view:

"He thought that he was called upon, with what effort and strength he had, to work with a view to a different order of life, and a different way of settling disputes altogether. In doing that he thought it became of international importance, affecting every nation, and first of all, his own. He held in detestation the infamous actions of Germany. He wished them to be quite clear about that. But he thought war would never bring peace, except the peace of death."

Literary Notes

EARLY PHILADELPHIA: ITS PEOPLE, LIFE AND PROGRESS. By Horace Mather Lippincott. (Philadelphia, J. B. Lippincott Co.)

This handsome volume, amply illustrated, brings before the reader the authentic atmosphere of the older Philadelphia, reciting the history of many of her institutions and customs from old times down to the present.

The author has reconstructed for us a colonial city. We see what it was like; we see its people and move among them with absorbed interest, often with amusement—and generally with admiration. We understand better than ever before why our country is what it is. If we are justly proud of American capacity and enterprise to-day, we shall be no less so of Benjamin Franklin, that "myriad-minded man" who had his finger in almost every good work and improvement of his time, and of scores of others who helped in the building of the American Republic.

It will also be a surprise to many to learn how full was the lighter side of life—our ancestors were very human! Even the Quaker element was fond of the good things of life, and never showed the unbending sternness of New England; while the followers of the Church of England, then as now, realized that while they hoped later to see a better world, for the present they were living here.

How sympathetically, how affectionately the author speaks of the Quaker influence in the community, let these extracts show:

"Simplicity, dignity, and reserve are still the characteristics of Philadelphia, and something of the old Quaker directness, the robust candour not easily subdued, is still to be found here. There is still the decorum which prevents the jostling of her sister cities, which stills the cries of triumph amid the hustle for existence. Noise and excitement do not disturb her mental balance nor crowd out an appreciation of names and things still honoured."

The early Friends, writes the author, "were radicals and revolutionists in thought, but they did not resist authority, and were bound by rules of conduct. They were not militant, and suffered rather than resist or disturb law and order, believing in the final supremacy of moral and intellectual forces. Peaceful, careful, thrifty and dependable, they and their colony soon grew wealthy."

While recognizing and commending the recent revival of Friendly interests and propaganda, Horace Lippincott does not hesitate to point out the defects of our qualities, as when he describes business meetings as having "settled into a tyrannous rule of a few ancient Friends with little else to do. The official meetings are still carried on in this way, and take on the character of a hereditary secret society, . . . interesting only as a quaint survival of seventeenth century customs."

The author's appreciative powers as a painter of word-portraits are shown in this picture of William Penn,— "a religious face, but not that of the hard ecclesiastic or the sour Puritan. A gentle, sympathetic, heroic soul looks out from the eyes"; and in this picture of Franklin,— "In Philadelphia, "he seems to be at one's elbow or gazing steadfastly, calmly and half humorously into one's eyes at every turn." J. B. H.

SONGS FOR A LITTLE HOUSE. By Christopher Morley. (George H. Doran Co.)

Quaint and intimate verses, of this flavor:

WASHING THE DISHES.

When we on simple rations sup
How easy is the washing up!
But heavy feeding complicates
The task by soiling many plates.

And though I grant that I have prayed
That we might find a serving-maid,
I'd scullion all my days, I think,
To see Her smile across the sink!

I wash, She wipes. In water hot
I souse each dish and pan and pot;
While Taffy mutters, purrs, and begs,
And rubs himself against my legs.

The man who never in his life
Has washed the dishes with his wife
Or polished up the silver plate—
He still is largely celibate.

Oue warning: there is certain ware
That must be handled with all care:
The Lord Himself will give you up
If you should drop a willow cup!

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul. While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TWELFTH MONTH 15, 1917

A "CENSORED" MINISTRY.

A RECENT tribute to Isaac Sharp tells of a Friend who in a visit to a country meeting had spoken of evolution, and been reproved for "unscriptural doctrine;" upon which Isaac Sharp remarked, "Such a meeting may well languish. Where the ministry is *censored*, there can be but little spiritual life."

Friends in America have sad cause to realize the truth of this remark. To-day one of the greatest needs of our Society is that of the spoken word in our meetings for worship. For lack of it many of our meetings have become so small and uninteresting that it is difficult to maintain them at all, and in not a few cases the reason is simply that vocal ministry has been "censored" out of existence.

And not merely is it the *speaking* which is censored, but the efforts of some Friends to *promote* speaking, and to invite speakers to visit their meetings.

Not very long ago a well-known woman Friend who rarely came to meeting was invited by another to come oftener. "Oh," she replied, "there is hardly ever any speaking in our meeting, and I can attend a *silent* meeting just as well at home."

"Well," her friend replied, "some of us are now trying to provide for more speaking in our meetings. For the next few weeks we have invited several ministers and persons who often speak to attend, and if thee comes thee will probably not find them all silent meetings."

"Indeed!" said the Friend who so disliked silent meetings, "so then you are adopting a *pastoral* system, are you? Does thee think that is *Friendly*?"

Is it not easy to imagine the effect of such criticism upon the future life and interest of that meeting?

I wonder how many Friends remember Harriet Beecher Stowe's "Little Foxes," that admirable book in which she preaches against the *smaller* sins, "the *little* foxes, that spoil the vines—for our vines have tender grapes." Her seven "little foxes" are Fault-finding, Irritability, Repression, Persistence, Intolerance, Discourtesy, and Exactness; but the two now especially in mind are Fault-finding and Repression, for it is these which can and do only too often kill out life and *expression* in our meetings.

What is usually needed by persons, especially young persons, who speak in our meetings, is encouragement—for it is not easy for them to speak; but what they are too apt to receive is *discouragement*—the impulse is checked, the spirit quenched, by thoughtless and careless "censoring."

Let us all try to help, not hinder.

H. F.

Wouldst thou know what true peace and quiet mean; wouldst thou find a refuge from the noises and clamors of the multitude; wouldst thou enjoy at once society and solitude; wouldst thou possess the depth of thy own spirit in stillness: come with me into a Quakers' Meeting.

—CHARLES LAMB.

Note and Comment

A "C.O.'S" DEFENSE.

THE following letter by J. Howard Branson, of Lansdowne, Pa., is printed in the Philadelphia *Evening Ledger*:

Beyond a shadow of a doubt Germany is the worst international brigand the world has ever seen. To-day she stands justly condemned by all civilized nations; the world is almost united in its effort to defeat her by means of war. If there was ever a just war, if there was ever a war prompted by high idealism and unselfish purpose, this is such a war.

Nevertheless, we have in our midst a group of men and women who absolutely refuse to aid in the prosecution of this war. It is incumbent upon this group to show cause why its members should not be regarded as a menace as serious to the nation as Germany herself. I am one of that group, and I ask you to permit me to explain why I am a pacifist and conscientious objector in wartime, and why I cannot aid in this war.

I am not ignorant of the crimes Germany has committed. I neither deny them nor see any legitimate reason for doubting the reports circulated concerning them. To attempt to defend them is absurd. I have the greatest admiration for the men who conscientiously feel that the only way to restrain Germany is to wage war upon her. When I see these men who have joined the army, men who are willing to make the supreme sacrifice that an ideal of world-peace, freedom and democracy may be realized, I cannot but admire them. Yet I cannot join them, because I feel that the method they have adopted can never bring about the result they seek. In fact, I think that war must indefinitely postpone the realization of world democracy rather than usher it in. Such a world order must rest upon mutual understanding and good-will. War does not create either understanding or good-will. The problem is, how can these forces be brought to bear upon the present situation?

For years the German people have been taught that the other European nations threatened their very existence, and the people doubtless believe this. Strange as it seems to us, the German people think they are fighting a defensive war. Strange as it seems to them, we think we are fighting a defensive war. In this war both peoples see a justification for their belief.

Our problem then is simply this—to convince the German people that we do not wish them ill, and to convince ourselves that the German people are not fighting for the pure love of carnage. This can be done only by creating some basis for mutual understanding. There is, I think, only one way by which such an understanding can be created, and that is by doing something that will convince the German people of our unselfish motives. The German people will judge of our motives by our actions, not by our words. They will judge us exactly as we judge them. To wage war upon them will not convince them that we desire for them equal opportunity for national development. We must adopt a method that will advertise the motives which animate us, and point to the ends we see.

I do not now and never have advocated an active obstructionist propaganda. That is a method which I must condemn as much as I do war itself. It creates neither understanding nor sympathy between the contending factions. Nevertheless, when I am told that now the question must be fought out, I cannot but believe that eventually the problem must be *thought* out, and until then it will not be solved. Serious international problems cannot be properly considered in time of war. Does war aid in dispassionate thinking on international problems?

I believe that we can never hope for a solution of inter-

national problems except by negotiation after some bonds of sympathy have been found or created. These negotiations must result in the establishment of some degree of voluntary co-operation among the nations. The very nature of war makes it ineffective in the establishment of voluntary co-operation. This sort of co-operation is a matter of will, and war is ineffective when used to coerce the will. It may gain an apparent, but not a real, victory. We must win Germany to our ideals, not force her to adopt the forms in which we clothe them while rejecting the spirit which gives them life.

I am told that this is unpractical. I deny it. The test of practicality is practice. In fact, every ideal is made practical by practicing it. Until an effort has been made to put an ideal into practice, and that effort has failed, there is no justification in the charge that the ideal is unpractical. All progress is made in the face of the self-styled practical man. For my part, I feel that there is nothing so unpractical as war, simply because it does not result in voluntary co-operation between contending parties.

Feeling as I do, I cannot aid in the prosecution of any war, regardless of the motives assigned as justification for it. I must remain a pacifist in wartime, because I feel that in pacifism alone a true solution of this problem is to be found.

Could I with clear conscience aid in a policy which I feel must delay the realization of our bright ideals?

SQUARING OURSELVES WITH THE PUBLIC.

UNDER this title, Walter C. Woodward, acting editor of *The American Friend*, answers a criticism recently made concerning the failure (?) of the Five-Years Meeting to square itself with the public when it had such an opportunity at its Quinquennial at Richmond, Ind.

We extract the following:

He (the critic) referred, of course, to our attitude toward the war, and his remarks were quoted by the Friend to the writer with more or less of approval with the admonition that "that's what other business men are saying." . . .

It is laudable to wish to stand well with the public, of which we are a part. But when it comes to "squaring ourselves," let us understand what is implied. It means that we adjust and mold our whole being to some measure or standard.

We must always square ourselves with some such standard. The eternal question of life itself is indeed a question of standards. The Society of Friends, as represented in the Five-Years Meeting, had, perforce, to square itself. But with what? With a shifting and uncertain public sentiment, which was one thing yesterday, another to-day, and which may easily be another to-morrow? or with the eternal verities themselves in which rests "the church's one foundation"? The answer could not have been other than it was.

But who, it may be asked, have the right to speak as to what are Friends' principles? A careful reading of the notable Message of the Five-Years Meeting makes idle such a query. "For two hundred and fifty years," it reads, "our Society, through peril and suffering, has made a valiant effort to carry the Christian way of life into practice, and to make a holy experiment in the application of the gospel of love. *During all this time* Friends have held, alike in times of strife and in times of peace, religious principles which forbid engaging in war. *It is because of our consistent fidelity to these principles that the government has given recognition in the selective draft law to our religious convictions.*" This, succinctly expressed, is the fact of history on the tenet of Quakerism on peace and war. After all, then, would we have squared ourselves with the government in not squaring ourselves with the very fundamental principle for which it has recognized us?

It is urged that as Friends have advanced from many of their positions of the past—as they no longer require marriage within the church, as they now put no ban on music, as they no longer affect a peculiar dress—may they not likewise have outgrown their uncompromising position on war? The obvious fallacy here was exposed the other Sunday before a Friends' congregation, when a speaker, in an impassioned plea for a

very worthy cause in connection with the war, called upon "this grand old church, which has stood for so much in the past, to cast aside the old custom and join in this war for the cause of liberty." The speaker, in his use of the word "custom," unconsciously disclosed the looseness of thinking concerning Friends' position, and which obtains with some of our own members. Customs may be sloughed off, and advantageously, but when *principle* is lost, all is lost. What, it may be pertinently asked, has made it "the grand old church," worthy of eulogy by a non-member? Certainly something more than faithful adherence to customs.

It seems far beside the point to maintain that many members do not hold with the church in its pronouncement, and that their dictum is equally authoritative, or should be. This is true in so far as it means that as Friends' cardinal doctrine is the sovereignty of the individual conscience, the church does not presume to dictate to its members. But it is an entirely different thing to maintain that their opinions, contrary to the whole history and polity of the Church, are to be so seriously weighed in voicing its expression. Is it not significant to note, too, that with very little exception, those who are most actively engaged in the work and mission of the Church, those who have drunk deepest at its fount, are true to its historic faith? Quoting from the Message again, "In every war-crisis, some of our members have gone along with the prevailing trend and method, but the body itself in its meeting capacity has remained through all the years unswervingly true to the spiritual ideal. We have always been and still are a loyal, patriotic people, true to the ideals of citizenship, contributing in all possible ways to the promotion of stable and efficient government; and ready to take our full share in the labors, efforts, dangers and perils involved in the maintenance of true democracy. But we cannot surrender the central faith by which we live. We cannot accept Christ's teaching in theory and deny it in life and action." In other words, if Quakerism is not a message of peace and good-will under all circumstances it is naught but a name.

We agree with the business man who was the occasion of this editorial—we did have a splendid opportunity to square ourselves with the public. We dissent from him in his contention that we didn't embrace that opportunity. Doubtless we did not square ourselves with the public in its present distraught state of mind. But as sure as "truth crushed to earth shall rise again," they who square themselves with principle will likewise square themselves with the enlightened conscience of the world. "The eternal years of God are hers."

w. c. w.

C.O.'S AT CAMP DEVENS.

REV. A. J. MUSTE, of the Central Congregational Church, Newtonville, Mass., sends the following additional report on the conscientious objectors at Ayer (Camp Devens), Mass.:

In company with Mrs. Anna N. Davis, of Brookline, Mass., and Rev. Harold Stratton, of Harvard Congregational Church, Dorchester, Mass., I made my fourth trip to Camp Devens on November 26th, 1917. On arriving at the door of the room where the C.O.s, together with a number of alien enemies, are quartered, we found a sign stating, "No visitors allowed in 2d Separate Co. without special permit." A soldier informed us that the Lieutenant could be along in about ten minutes. While we were waiting, one of the C.O.s I had previously met, Gerald De Cessa, came out. Presently several others appeared. Among them were three I had not previously met and whose names are not in our records:

Maurice Paris, from Boston, a Socialist, who had donned the uniform, but was seriously thinking of taking it off again. I think he is sincere. Has served time in the guard-house for refusal to drill, etc. Not so refined as other C.O.s I have met.

Charles Teague, a Friend, who in contradistinction from other Friends at Camp, has declined to put on the uniform or accept alternative service. He is from New Hampshire, and a splendid type of fellow.

George Zaginailo, a Russian, who has taken out his first papers here. Is a Stundist, i.e., Russian Baptist. Was a lay preacher for one year in Russia, and for five years in Connecticut. Real excellent letters he has written to the

President and his Draft Board, of which he has promised to send me copies. Zaginailo refuses to take his pay from the military authorities.

(I have been told by Y. M. C. A. men that there are at least two Friends in Camp Devens who hand over their pay to the Y. M. C. A., refusing to use it for themselves.)

In addition, we have had a letter from Louis Gurdus, now a member of Separate Co. No. 2, who calls himself a radical and humanitarian.

The most interesting new development in connection with the men in this company is that a number of them who have been helping in the canteen, having been promised that they would get an occasional leave to go home in return for this service, have gone on strike since the leave has not as a matter of fact been given them. For the rest, they report that they are comfortable and well treated. Raymond Grushko has consented to work in the hospital, and is there now. The men report that Krivoy has been sentenced to six months in the guard-house, and believe that he is in the guard-house of the 304th Regiment. I had no opportunity to investigate this case further, but will attempt to do so soon.

When the Lieutenant above mentioned appeared on the scene, he told us very decisively that no one was allowed to visit in the room where the C.O.s were quartered. He said permits to do so might possibly be obtained at the brigade headquarters. As we had no need of them that day, we did not attempt to get them. The Lieutenant made no objection to our talking with the C.O.s in the hall, and did not attempt to listen. I do not know whether all this indicates an attempt to hold C.O.s *incommunicado*, or whether it is the alien enemies the authorities do not want visited.

Eric Platin, a splendid type of C.O., who refused to take his physical examination, and was finally arrested and taken to Fort Banks a couple of weeks ago, was transferred a few days since to Devens. I found he was enrolled with Co. 26, Battalion 7, Depot Brigade. We tried to interview him, but he was out.

The Civil Liberties Bureau ought to consider the case of Tony Petroszki, of Norwich, Conn., a Russian who has been sentenced to twenty years in the Federal Penitentiary for failure to report and go to Ayer when summoned by his Draft Board. The men in the 2d Separate Co. seem to respect Petroszki, though he does not claim to be a C.O. Grushko was his interpreter at court-martial, and De Cessa told me that Grushko had told him that the lawyer assigned to defend Petroszki really *prosecuted* him! In any event, twenty years seems an outrageous sentence, and an investigation ought to be made.

THE OBSTACLE TO TEMPERANCE SUCCESS.

At the recent Diamond Jubilee of the Sons of Temperance, Hon. J. B. Lewis, after giving the history of temperance reform up to the 60's, said:

But all this miracle of reality and prospect was crucified in the Golgotha of the Civil War. There the clock of the temperance reform was turned backward for more than half a century. Then it was that the United States entered into its immoral partnership in the liquor traffic, a partnership which has poured millions of dollars into the treasury of the Government, and which exists to this day. And it is this partnership and its financial profit, more than anything else, that year after year have retarded and defeated the advance of the forces of temperance.

FIRST-DAY SCHOOLS should inspire attenders with a desire to do something for their communities. It is doubtful whether, as they are at present organized, they can undertake real community service. That is best done through organizations for the purpose, which are constantly seeking recruits from those who have felt the call to service.—*First-day School Bulletin.*

THE BRAVEST OF THE BRAVE.

BY JOAQUIN MILLER.

WHO was the bravest of the brave,
The bravest hero ever born?
'Twas one who dared a felon's grave
Who dared to bear the scorn of scorn.
Nay, more than this—when sword was drawn,
And vengeance waited but his word,
He looked with pitying eyes upon
The scene, and said, "Put up thy sword!"
Could but one king be found to-day
As brave to do, as brave to say!

"Put up thy sword" into the sheath!
"Put up thy sword," "Put up thy sword!"
By Cedron's brook thus spake beneath
The olive-trees our King and Lord,
Spake calm and kinglike. Sword and stave
And torch and stormy men of death
Made clamor. Yet he spoke not, save
With loving word and patient breath,
"Put up thy sword" into the sheath!
The peaceful olive boughs beneath.

Ye Christian kings, in Christ's dear name,
I charge you, live no more this lie.
"Put up thy sword!" The time they came
To bind and lead him forth to die,
"Put up thy sword!" All did he dare!
Behold, this was His last command!
Yet ye dare cry to Christ in prayer,
With red and reeking sword in hand!

O God, but for one gallant czar,
One valiant king, one fearless queen,
Yea, there would be an end of war,
If but one could be heard or seen
To follow Christ; to bravely cry
"Put up thy sword!" "Put up thy sword!"
And let us dare to live and die
As did command our King and Lord;
With sword commanded to its sheath
The blessed olive-boughs beneath!

QUAKERS DRIVE OUT PACIFIST.

THESE are parlous days for pacifists, says the *New York Evening Mail*. Look at Arthur Hoopes, secretary-treasurer of the Coatesville, Pa., Trust Company. Mr. Hoopes is a conscientious objector. He objected to everything America has done in connection with the war.

Various young men became peevisish, and determined to call on Mr. Hoopes and make him salute the flag. Thereupon the Mayor advised Mr. Hoopes to leave town.

If a pacifist cannot live in peace in Coatesville, where can he find a haven? There never was a town with such a record for pacifism.

Long before the Declaration of Independence two Quakers fared forth to Coatesville and established there by the riverside an iron mill. Their name was Worth. For more than 150 years that plant has been in continuous operation. The Worths through all the generations in America have been Orthodox Quakers. They observed every Quaker custom most religiously.

In all the century and a half the Worth family never would make a piece of iron or steel that was to be used as a deadly weapon. They would make no cannon or parts of cannon for the government. They would make no bayonets, no knives or pistols, or parts of knives or pistols. They wanted nothing to do with blood-letting. . . .

There is in Coatesville the Lukens Steel Company. It is Quaker, hat, coat, boot and breeches. It has been an institution in Coatesville for 140-odd years. But it isn't so orthodox as Worth Brothers & Co.

In view of all this, what must we think of Mr. Hoopes? When a conscientious objector has to take to the tall timber to escape from a people with such a record of peace, what can a poor pacifist do?

Current Events

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

RUSSIA—THE HOMES THAT ARE GONE

ONE of our workers writes, whilst on holiday in a neighboring district:

"Few, indeed, are the refugees from the West whose mode of life was not considerably above that of the poor districts of Samara, in which they are sorry enough to find themselves now. Our visit here has helped us to realize their former prosperity in vivid distinction to their present plight.

"A woman will weep despairingly as she tells you of the home that is gone—even if she is one of the lucky ones to whom 'God gave an easy road,' and who lost no children on that long wandering flight. Her little hut contains no relic now of all that wealth of work, in the fields or in the cottage, at the loom or the needle.

"The future, too, looks empty. 'Who can give it us back again?' Even now, probably, few of them realize the desolation they are to find. They are eager to get 'home,' watchful for any opportunity. 'In our land the people live better; they are good people'—how often this is reiterated! To one who has seen the condition of those lands at the present time, how pathetic this must sound—villages non-existent, occasionally lonely wrecked brick stoves rising high out of a flat confusion—these may alone mark where a home had been.

HANDS THAT HUNG IDLE.

"Such a reminder is good for us, and we are no longer impatient if a woman is sometimes querulous. We may feed and house some of them, and to a certain extent clothe them—is that really so very much? We give them a wage and encourage them to work; the wage is little enough, although most of them are thrifty to save what they can. But the work—that is the thing that is really helping these people.

"What could they do? In the long winter there is no work for the men or boys. In their own land they might often employ themselves with the timber—cutting and stocking it on the river banks ready for the summer floats. But here the country is held more severely in the grip of the frost, and men and boys must lie on their big brick stoves and wait. Even the schools are closed to many of the children—no room for them. The women were in a like condition, with no looms or spinning wheels, no materials and no money to buy them. Add to it their lack of warm clothing, often almost a complete lack. In summer what improvement is there? The comfort of warmth and fresh air, at least, and in the forest districts work for able-bodied men and boys. But on the steppe? Short employment for a few at the sowing and harvesting, and for the majority fitful odd jobs, often at a rate of pay which one could only admire them for refusing. They were prosperous peasants before; this was degradation. Robbed of all they had worked so long to gain, was it unnatural if now they expected to receive?

"So the expedition has been able to give them work, clothing and shelter,

but above all work. Once again they are peasants, the women busy at spinning wheel, loom or needle. Even very little girls can knit, girls who had had to beg. The boys have been difficult to include in our industries—their proper work is on the land.

LOOKS AND WORDS OF GRATITUDE.

"Such is a faint picture of those the committee are helping. Would that we could picture for you those looks and whispered words of gratitude as we have handed the bundles of clothing to a mother. Clothing means very, very much to her family, and now it can scarcely be bought here, even had she the money to buy it. Then, too, the brightened faces of the women as they work; and the faces of many children whom you have helped to free from that terrible, wistful look that comes from semi-starvation or disease. They are the faces of happier children, able again to enjoy their childhood—unconscious of a past or a future. It is work that is well rewarded.

"And if sometimes you may find them ungrateful, and incline to judge them harshly by their prosperous Sunday clothes, let a child remind you of their story—the hope with which they started out, trusting in a speedy return; the growing despair as their possessions went from them, or their children fell sick and died (he knows many such who died by the way, or in those great Refuges in Tashkend). And he will tell you all the tale simply and straightforwardly, with a child's philosophy and a touch of adventure about it. He is full, too, of fresh hope, for he is a child still. You will realize how much is due to him, and how very little indeed you are giving back, or can give back."

HAPPY DAYS AT MOGOTOVO HOUSE.

Another worker writes:

"Mogotovo House makes a splendid place for our refugee orphans. The long passages, large rooms and staircase form a 'happy hunting-ground,' which they never tire of running up and down, and the whole house echoes with their laughter and cries of glee. The garden also is full of them, and the acme of merriment seems to be to be singing at the top of your voice on the topmost twig of the highest tree, which is preferably swinging with the wind. Everywhere a worker goes he is accompanied by at least four children, all trying to hold on at once; and when the destination is reached leave is taken with a polite 'Till we meet again.'

AN OASIS OF REST.

"Mercifully, perhaps, there is an unobtrusive back staircase with a door opposite the kitchen, leading to four small rooms, of which one is the workers' sitting-room and dining-room. Here, and here only, there is quiet; no refugee has yet penetrated to it except the little girls who lay and clear the table. It is a homely, cheerful room, with two windows with deep sills and plants on them; a spare bed is arranged to form a couch, English papers lie about, and pictures of English countryside adorn the walls.

DISCIPLINE AND RESPONSIBILITY.

"The boys are made responsible for each other in Scout fashion, one big boy

for five smaller ones perhaps, and it is only necessary to ask these head boys if the others are washed, or in bed, or have finished their job, etc. This, too, is an education for these Russian boys, who do not usually meet with law and order until they reach the age of military service. The Russian peasant does not rule his child, or expect obedience; unlike us, he seems to think youth is the time for freedom, and that circumstances teach wisdom fast enough. Unfortunately a sick child will sometimes lose its life through 'not wanting' to take its medicine, or be treated in hospital."

HAROLD J. MORLAND,
A. RUTH FRY.

LETTERS FROM RECONSTRUCTION WORKERS.

THE American Friends' Service Committee feels that nothing it can publish will be of more interest than extracts from letters from our workers abroad. Through the variety of interpretation which these men and women give, we are able to better visualize the unprecedented conditions to which the Society of Friends has been called to minister.

E. Carleton MacDowell writes from Friends' Mission at Grunzy, October 28th:

DEAR QUAKERISM CLASS—collectively and individually: Somewhat over six months ago—and it seems very clear to me now—we were all stirred by the question, 'What shall we do?' Now that the "doing" is actually in progress, I feel like sending you greetings, and making some account of myself, for it is clear that we are still united in our desire to do our parts, and that circumstances have largely determined the channels for this service. So it is with no sense of addressing "stay-at-homes" that I write—merely to tell a little of a story that already has many interesting (to us) chapters.

1. Of Haverford you have all heard. Our doings were well related in numerous places—but those days of easy living and calm, smooth sailing now seem far, far away in time as well as space. We had good times; we were conscious of ourselves as a unit; we were constantly aware of an organization of rules, of penalties, of high calls of regular work—but there was almost no time to get acquainted with fellows outside the eight men in your own squad.

2. Shipboard. Here again we were made conscious of the machinery of organization—typed sheets of the daily program would be circulated like menus—and like some menus, they were so crowded that we seldom had time to enjoy the dinner, or the quiet rest of sailing, in this case. But on shipboard we did get acquainted—those fifty of us who came in the *Rochambeau*—and that made us realize how we'd not been really acquainted at Haverford. It was a splendid trip, and many of us were wishing we'd be a few days late in order to have more time on the sea. But when we were not even allowed to sing, in the danger-zone, we were glad enough to find ourselves between low grape-covered shores one early dawn, and to see the ships and color—the many colors, so bright and gay, after our days of blue and gray—and our first French villages,

and long lines of poplars, and the characteristic church steeples.

3. Bordeaux we took by storm, departing within three hours after our arrival. One of the dramatic experiences that have added spice to our lives was this unexpected night-trip to Paris. We had looked longingly toward a good rest in Bordeaux, and instead we sped to Paris variously draped about the floors, aisles, baggage-racks, and a few lucky ones on the benches of two third-class coaches, comforted by a package under each man's arm—a package containing three hard-tack, a can of deviled something, and a bottle of some carbonated stuff. But it was so novel that even at the time it was fun, and the two soldiers who were in with us were interesting company. One of them, on finding us to be Americans, started around *kissing* every one!

4. It would be hard for you to fully realize the satisfaction and joy we felt upon reaching Paris and finding that group of English Friends to greet us and to tell us the answers to the many, many questions that were still in our minds. I learned right there that we were to go directly into the field with the English Friends; that we were to wear their gray uniforms with the red-and-black star on our arms and caps, and the red cross on our lapels, and A. R. C. on our shoulders; that there exist—for certain lucky souls—papers called *cartes* (some seventy-six pages of red tape) that permit one to enter the war zone. You are lucky if you get one, the process in the past having required any amount of time up to six weeks.

So much in one short hour made all thoughts of the thousands of rail-ends we'd been bumping over all night completely vanish. Then, too, Paris was before us—she smiled her prettiest. And there we met Henry Scattergood, to whose whole-souled friendliness we were immediately attracted, as have been all the officials through whom he had been working to smooth out the road for our service.

The three weeks in Paris which passed before our *cartes* arrived were well spent with French lessons and sight-seeing, and towards the end as the list of sights still to see dwindled, many found work in various store-houses moving goods, labor was scarce, and strong arms much appreciated. Of course a good number were sent down to Ornavs and Dôle soon after the arrival; they did not need the *cartes* required by those of us assigned to the war-zone.

Our departure was sudden. Without any warning the all-powerful papers arrived on a Monday morn. Next morning early we were traveling northeast towards Loynes (this time in the luxury of first-class, on free passes).

5. Gruny. That day of our arrival was so filled with seeing things that our eyes were worn out by night. It would take pages and pages to suggest the many new impressions and feelings we experienced that day, our entry into the war-zone. From Noyns we (the eight so assigned) were carried by camion to Gruny over a wonderful road—for miles straight as an arrow—lined on each side by the stumps of tall poplars; the trunks themselves were flat on the ground.

But the closest we had come to real destruction was right here. Our trip

had been a gradual crescendo of war signs. At the climax we halted. If Gruny had been *rased*—not one wall standing—the impression would have been less horrifying. As it is, there are enough houses standing to give one a good impression of the village as it had been, and this makes the skeleton roofs that seem nearly to reach heavenwards—the heaps of bricks and tile that once were houses—the walls without roofs—the roofs without walls—makes all this seem the more terrible.

We have a good house to live in—two of them, in fact—as seven of the *équipe* (there are eighteen in all) sleep in a little two-room house at the end of the village. We have been here three weeks now, and already numerous roofs have been mended, hundreds of tiles hung, and more slates nailed on—for the construction is uniformly of brick with tile or slate roofs. Materials from houses whose rafters are on the ground now belong to the state, and are ours to use in repairing other houses. The time spent and materials furnished in making any particular job are all recorded, and appropriate amounts will be taken from the indemnity the government may pay to the householders. This is a very important point, as it was a difficult proposition to get owners to *permit* repairs, as they feared they would thereby fail to get the grants from the state. But there seems no lack of owners anxious enough to have work done for them now. Fortunately there are numerous people here; they say thirty out of a normal 300; in school are some twenty children. But many of the younger women and older children have never returned from Germany, whither they were carried last April. The people seem sad. At first one hardly ever caught a smile, no matter how friendly your "Bon jour, madame!" But I almost think the inoculation of this American blood (for we are a new *équipe* here, with one fine Englishman so far) have already produced some symptoms! Smiles are really common now. And when a person smiles he feels happy, if only for the instant—and if we have, or shall be able to cheer up the hearts of these people—why—amen!

CARLETON MAC DOWELL.

Parvin M. Russell adds:

MaeDowell has spoken of the main points of our life here, and I can only add that we are all most enthusiastic in this line of service. It is strange to think of having sat with you when the earliest plans and ideas of the Service Committee were considered, all unsuspecting that I should come to this wonderful land under this same committee! The work is really the most joyous I have ever done. Only to-day two of us have been repairing a little building, and replacing the roof of red tiles, which are most characteristic of homes here. When some other work has been completed, the family—or what is left of it—will come back, and there you have the closing of many a tragic chapter, for once they are at home, life becomes more and more normal, and the smiles come more easily and more often. One of the fellows said to-day in the course of our work that he could think of no other place on earth where he would like bet-

ter to be than right in France—and that means much for the way work is done.

PARVIN M. RUSSELL.

This letter is from one of our men at Troyes. The writer does not wish his name used:

November 12th, 1917.

It is no easy task to interview a weeping woman with a crying baby in her arms, and to find out from the mother's Belgian French just how she is lodged, what sources of income she has, what sort of work she is able to do and to decide, sometimes on the instant, what you can do for her.

It is interesting work, and most of the people who come to us are of a pretty fine sort. On market-days the greater part of them are country folk—plain, honest, rosy-faced old men and women, who want us to supply them with a little furniture or bedding on our easy terms, so that they can make a start at getting a new home together. Their courage, that of the women especially, is a thing to wonder at.

This afternoon I saw an officer being decorated with the *Medaille Militaire* and the *Croix de Guerre* for bravery in battle; but while the band played and the regiment presented arms, I wondered if the officer, so proud of his new medals and their bright ribbons, was any more deserving of the "gratitude of France" than the scores of women who come into our office every week—women whose homes have been destroyed, whose husbands or sons are prisoners, wounded, killed, or, almost worse, reported "missing," and who struggle on to make a home for themselves and the remnant of a family that they still have.

This letter from Bar-le-Duc is dated October 21st, 1917. The writer does not wish his name used:

A week ago—the morning after I last wrote you—I crawled out of bed at 3 a. m. and blundered down to the station in the dark. All French cities are in darkness at night now, because of the dangers of air-raids. Then ensued a long ride in a second-class compartment filled with snoring poilus. A little after noon I reached the town to which I had been sent, and learned the reason of my coming. The town—it is best not to name it—had recently become the objective of German air-raids, and was already partly demolished. My job was to help the English Friends already stationed there to make some provision for refugees who had no friends or relatives to whom they could go.

With this end in view I was sent out by motor, in the afternoon, with an old French emigrée and a little English social worker, to the chateau from which I am now writing. Our task was to make it habitable, and when I tell you that it had not been occupied for forty years prior to this war, but had then been used successively by German and French troops and by a French field hospital, you can see that we had our work cut out for us. Floors were littered with straw and filth, fireplaces pried open in the hope of finding hidden money, furniture demolished for firewood, cartridges driven into the walls for pegs, closets piled with discarded gas-masks, uniforms and *unspeakable* bandages, and about the whole building was such an

air of ruined dignity and utter desolation as it is hard to conceive of.

The car that had brought us out had returned at once, cutting us off from communication with the outside world. The afternoon's work was a rather gruesome one, and by evening the nerves of both the women were pretty well on edge. After supper the English girl became afraid of the rats, the old French woman broke down in tears, and sobbed out the long tale of her woe, exclaiming between every other sentence, "C'est la guerre, oh, c'est la guerre!" ["This is war, oh, this is war!"] I had to sleep on the floor, where the rats came up and winked their whiskers in my face.

Since that night, though, everything has been going splendidly. I requisitioned ten cats from neighboring farmhouses to rid the place of rats, and by now it has become quite habitable.

AMERICAN FRIENDS' SERVICE COMMITTEE.

REPORT of the treasurer for week ending Twelfth month 8th, 1917:

Phila. Y. M. Peace Com. (Arch St.)	\$3,730.00
Five-Years Mtg.	1,426.08
Rahway and Plainfield Mo. Mtgs., N. J.	25.00
Easton Mo. Mtg., N. Y.	10.00
Green Plain Mo. Mtg., Ind.	80.00
Crosswicks, N. J.	10.00
Concord Mo. Mtg., Pa.	20.00
Buckingham Mo. Mtg., Pa.	25.00
Caln Q. M., Pa.	50.00
Brooklyn Mo. Mtg., N. Y.	62.50
Merion Mtg., Pa.	25.00
Newtown Prep. Mtg., N. J.	225.00
Haverford Mo. Mtg., Pa.	250.00
Plainfield Mo. Mtg., Ind.	31.00
Salem Mo. Mtg., Ser. Com.	147.25
Green St. Mo. Mtg., Phila.	164.00
Little Falls Mo. Mtg., Md.	10.00
Goose Creek, Va.	549.00
Upper Springfield Mtg., N. J.	18.50
Little Britain Mo. Mtg., Pa.	70.00
Chester Prep. Mtg.	129.00
Purchase Ex. Mtg., N. Y.	100.00
From seven individuals	481.00
	<hr/>
	7,638.33
Amount reported last week	232,201.59
	<hr/>
	\$239,839.92

CHARLES F. JENKINS, Treasurer.

FRIENDS IN NEW YORK.

THE theme of Elbert Russell at New York Meeting on the 9th was summarized by himself in these words: "You cannot live to yourself alone. You must either pull others up, or be dragged down by them. The old isolation of Friends as a 'peculiar people' is a thing of the past. We are still a 'peculiar people,' but we are in the world, and we must pull it up, or be dragged down. Our country has for years preserved a position of isolation among other nations. That position is no longer tenable, and we are becoming more closely knit with other countries all the time. Russia, China, Latin America, every race has something to offer us; but each race has its darker side, and we must pull them up, or they will drag us down."

WITH THE CONSCIENTIOUS OBJECTORS AT CAMP MEADE.

WALTER W. HAVILAND gives in *The Friend* (Philadelphia) the following account:

On First-day afternoon, the 4th inst., several Friends met with our young men at Camp Meade. I went all the way by rail, leaving Broad Street Station at 10.30 a. m., and changing to the electric car at Odenton, some fifteen or twenty miles beyond Baltimore. Getting off at Admiral Station, I inquired the way to "B 24," the barracks of the 154th Detachment, Depot Brigade, the second floor of which is the present home of all the conscientious objectors now at Camp Meade, seventy-one in number that day. After walking a mile or so over roads in different stages of building and grading, and past buildings for all sorts of camp uses, none, however, over two stories in height and all unpainted. I found "B 24" about two o'clock.

Arthur Thorp and Harold Lane had seen me and came down the stairs as I approached the door. Their greeting was very cordial, and I saw at once that they were allowed quite a degree of liberty. In fact, they are free to move about in the immediate vicinity of their barracks at will, though all the time under guard and for the most part expected to stay pretty closely in the barracks, except for their daily or semi-daily "hikes" across country, by means of which they get their exercise.

The room occupied by the seventy-one men is perhaps one hundred by fifty feet. It is provided with cots and not much, if any, other furniture, except some rough tables between the beds, on which the boys may write. There are two large heaters, one of which was in operation. Three times a day they are taken to another building for meals, which, though of course plain, are substantial and sufficient. Each fellow takes his own "mess kit," and after eating is expected to wash his own dishes.

The only member of our Yearly Meeting, except the two mentioned, then at the camp was Howard Branson, who had only arrived a day or two before, though Joshua L. Baily, Jr., and Wray B. Hoffman attend Haverford and Germantown Meetings respectively. It did not take long to find this entire group, together with several young men connected with "the other branch." By far the largest group of conscientious objectors is furnished by the Church of the Brethren, or Dunkards, of whom there are about twenty. Next in number come the Mennonites, Friends coming in third, and Jewish Socialists fourth. The balance is made up of one or two members of several very small sects. It is strange that not one of the larger and well-known Christian denominations furnishes a single conscientious objector.

A half hour or so after my arrival, five Friends who had come in an automobile joined us—George Thorp and son Albin, from Media; Joseph Trimble, of Chester, and Arthur Pennell, of Middletown.

There was a desire to have a Friends' meeting, so cots were pulled together for seats at one side of the room, and word was passed around inviting all who wished to join us. Though a visiting Mennonite brother had just been holding

a service for his people, and a Dunkard minister from Baltimore expected to conduct a service for his after supper, practically all the young men, with some visitors, joined in our meeting, some sitting on the cots and some standing in a half-circle around. A few words of explanation of "Friends' way" were given, with an invitation to all to join in the service of the meeting as they felt drawn. One young man, a visitor, and two of our Friends had vocal service. Most, if not all, of those present seemed to enter into the spirit of the occasion, and it was a time of helpful Christian fellowship.

Just after our meeting broke—it lasted about an hour—Isaac Sharpless arrived with Albert L. Baily and family by automobile from Baltimore. Dr. O. Edward Janney, with some other friends from Baltimore, also came in. It was a regular reception! Since there was a desire to hear some words of counsel from Isaac Sharpless, and he felt willing to address the young men, a large part of the company gathered together again in a corner of the room to listen to his earnest words. These were followed by a time of reverent silence, broken by words of prayer.

The visitors withdrew gradually, with a sense that these young men, who had chosen to put the dictates of a different type of conscience above the claims to which others yield, have chosen a good part which cannot be taken from them.

FRIENDS IN CANADA.

FROM the *Canadian Friend* we clip news concerning a visit of Dr. Charles A. Zavitz and wife, of the Ontario Agricultural College, to Rockford Meeting with three young men Friends, students, and two young women. Then follows this item:

A Study Circle has been held two winters in the home of Dr. Zavitz, Guelph, attended by student Friends, and whenever possible Friends from Rockwood; the first winter Emmett's "History of Quakerism" was studied; last winter short biographies of several well-known Friends. Silvanus P. Thompson was the first, then George Fox, William Penn., Elizabeth Fry, and others. The first meeting for this winter season was held November 4th, and three from Rockwood attended.

WORK OF THE COMMITTEE ON BIRTHRIGHT MEMBERSHIP.

THE Yearly Meeting's Committee to whom was referred "a minute from Bucks Quarterly Meeting respecting birthright membership" met on Eleventh month 17th.

The committee gave earnest consideration to the subject of its appointment, and much sympathy was expressed with the Friends of Bucks in their solicitude for our younger members. The committee, however, hesitates to recommend forcing an issue that may suggest withdrawing to any one.

The committee believes that the meeting should feel and assume a large responsibility for development in our younger members of both knowledge and loyalty respecting the Society of Friends.

Attention was called to certain horta-

tory parts of the Book of Discipline, and to specific recommendations of the First-day School Committee in its last report, which seem not to be wholly effective.

In view of this, the committee proposes that a query, in effect as follows, be answered annually and summarized for the Yearly Meeting, viz.:

"How many young women and how many young men between the ages of 16 and 24 years are members of your Meeting? Have they, and other persons interested, received from a suitable committee of this meeting, loving care and instruction sufficient for their enlightenment as to our principles and testimonies and for the development of their spiritual life?"

It was desired that a copy hereof be sent to each member of the committee for consideration among Friends generally.

Members desiring to express their views in writing for the consideration of the committee should address communications to the Central Bureau, Fifteenth and Race Streets, Philadelphia.

FRIENDS IN NEW JERSEY.

WOODBURY.

THE meeting of Salem Quarterly Meeting, held at Woodbury on the 6th, was a typical Friends' meeting, being addressed by many with brief messages, rather than by one or two lengthy communications, as is often the case.

Rachel M. Lippincott broke the silence with words of supplication. Ellwood Roberts urged close relations with the Heavenly Father, feeling there was never a time when it was needed as now. Alexander Thompson's message was longer; he felt in face of present circumstances it is not to be wondered at that Christian people grow discouraged. He urged Friends to perform the part of the Good Samaritan. "Many," he said, "are bleeding their spiritual life away by the wayside. Do we pass by on the other side, or pour the oil of love in the wounds?" J. Bernard Hilliard expressed the conviction that too much time is being given to the physical life, to the neglect of the spiritual.

Caroline M. Cooper queried, "What is truth? Are we as a religious society playing the part we should? Will Friends be steadfast burden-bearers? Will anything less than the truth satisfy us? Are we seeking it, living it, and willing to die for it?"

Louisa Powell spoke of the courage needed to do the right thing when the comrades are so few, and such a vast number on the other side. She, too, queried whether "we are real live Christians or only imitators of Christians." She urged that the right authority be consulted in forming opinions, and suggested Bibles be studied with as great earnestness as are the newspapers.

A plea was made to safeguard the home in this time of great danger. "Much," she said, "is being done for the soldier, but not enough for the home. Parents see the distant duty and overlook the danger at home."

A number of other Friends gave brief messages, and as the first meeting closed, led a member to observe that this real Friends' meeting had been such a helpful occasion in its diversity of exercises.

Much of the interest of the second ses-

sion hinged about the Seventh Query, the answers showing here as elsewhere the defection from the testimony concerning peace inasmuch as some felt duty called them to military service at this particular time.

The matter of suffrage was introduced by Mary L. Borton, delegate to Race Street Conference on the 1st, and a resolution favoring the passage of the Federal Suffrage Amendment was passed, to be sent to Congressmen from the three counties of Gloucester, Cumberland and Salem, covered by the membership.

A similar resolution on the prohibitory amendment was also passed. A. C.

FRIENDS IN PENNSYLVANIA.

PHILADELPHIA.

THE meeting held at Fourth and Arch Streets Meeting-house on Twelfth month 6th, under the joint auspices of the two Peace Committees, was largely attended. Charles J. Rhoads presided. The speakers were Dr. Frederick Lynch, secretary of the Church Peace Union, and Norman Angell, a well-known journalist and author of England. Both speakers dealt with after-the-war conditions and duties.

Dr. Lynch quoted the opinion that for the awful price the world is paying, there should come something worth while at the war's close, and declared his conviction that after the war there would be a new world, and the minds of men should be turning to it. "If we are going to prevent war," he said, "it must be by partnership rather than rivalry. We should bend our energies toward discussing an international order for the future policy of nations. We should set aside a sum to educate ministers for after the war; they have not yet learned to think internationally. A man may not steal, but nations may! The doctrine of rights is the great curse of the twentieth century, instead should be the duty of service. A man's honor will take care of itself if the man has forgotten it and lost himself in service.

"I hope at the close of the war America will rise to some great height, and do some luminous deed. One billion appropriated by Congress and one billion contributed by the people, and two thousand of our best young men to be sent over to help rebuild cities and homes devastated would be sacrificial service! Nothing conquers like love. Let us cease to act by pagan rule, but become Christian!"

Norman Angell's topic was "Plans for an Inter-Allied Conference," but he touched upon what peace organizations might do during war time. "First, make it plain to the public that your organization does not oppose the prosecution of the war; we will not participate, but we do not oppose. Thus will be destroyed many misapprehensions. Second, stand for an international policy, such as outlined by the President. We can approve the object of the war, but not the means. Much prejudice will thus be broken down."

"The opinions of war time do not represent the democracies of Europe," he declared, and he pleaded for a just and true representation of the people generally at the great conference after the war, believing only thus could the real object be attained.

Jane Addams spoke briefly of "the myth of war to end war," declaring clear thinking must be back of all action.

This evening meeting came as an interlude between the two-days' session of the National Woman's Peace Party, held in Twelfth Street Meeting-house on the 6th and 7th.

Coming Events

15th.—Meeting of the Young Friends' Movement at West Chester, Pa. On the 15th, Vincent D. Nicholson is to speak; on the 16th, Anne Garrett Walton and James G. Vail.

16th.—Jesse H. Holmes will attend meeting in Brooklyn, 110 Schermerhorn Street.

16th.—Daniel Batchellor will attend meeting at Oxford, Pa.

16th.—Chester (Pa.) Meeting, 10 a. m. J. Harold Watson, Sarah W. Knight and Arthur Bunting Stern expect to attend.

16th.—Joint Fellowship pilgrimage of Friends of both branches at Brooklyn Meeting-house, 110 Schermerhorn Street. Friends are invited to attend First-day School at 10 a. m., and the meeting for worship at 11 a. m., and are asked to bring a box lunch. The conference meeting will be at 2.15, with the subject: "The Testimony of Friends Regarding War and International Relations, as It Applies to Personal Life and in Society," with sub-topics, "Modern Business Methods (including Competition), the Wage System, Capitalism and War."

16th.—Park Avenue Meeting, Baltimore. Richard W. Hogue expects to attend.

16th.—Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting-house at Chester, Pa., on First-day, Twelfth month 16th, at 2.30 p. m., to be addressed on the subject of "Tobacco," by Pauline W. Holme, of Baltimore, Md., superintendent of Anti-Narcotics in Friends' General Conference.

16th.—At the meeting for worship at Fifteenth and Race Streets, Philadelphia, at 10.30 a. m., Joseph Elkinton expects to be present, accompanied by W. Blair Neatby, of Birmingham, and Alfred Kemp Brown, of London, England. The conference class at the close of the meeting will be in charge of Paul Nay. Subject, "China. Her History, People, and Civilization. Relations with Europe, Commerce, Missions, Boxer Rebellion, Revolution and Republic."

16th.—Second talk by Henry J. Cadbury, Ph.D., in Library of Friends' Central School, Fifteenth and Race Streets, 7 p. m., preceded by a supper, 5.30 p. m. Those who cannot attend the supper will be welcome at the lecture.

16th.—Dr. O. Edward Janney expects to attend meeting in Washington, D. C.

19th.—Monthly Meeting of Friends of Philadelphia, Fifteenth and Race Streets, 7.30 p. m.

20th.—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p. m.

21st.—Brooklyn First-day School Christmas festival. Supper at six

o'clock p. m. Christmas exercises afterwards.

21st.—At 8 p. m., lecture by Prof. John Bates Clark, of the Department of Political Economy of Columbia University, in the lecture-room of Friends' Select School, Sixteenth and Cherry Streets, Philadelphia. This is the first lecture of a series on "Problems of Reconstruction After the War," to be given this winter under the auspices of the T. Wistar Brown Graduate School of Haverford College. Some of the foremost leaders of thought in the country are expected to appear in the course. All are invited.

23d.—Members of the Sectional Committee of Philadelphia Young Friends' Association expect to be present at meeting at Fifteenth and Race Streets, 10.30 a. m. Devotional meeting, auditorium of Philadelphia Young Friends' Association, Fifteenth and Cherry Streets, 7.45 p. m.

30th.—York Meeting, Pa. O. Edward Janney expects to attend.

Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

WANTED — BY A WOMAN OF REFINEMENT, position as home-maker or house-keeper in family where one or more servants are kept. Address, Mrs. M. W. Nock, 205 N. 36th St., Philadelphia.

WANTED BY A WOMAN OF MIDDLE AGE, care of an invalid. Country preferred. P 230, Intelligencer Office

HOUSEKEEPER — A CAPABLE, cheerful, single person of 43, whose parent has recently died, desires a home in family, preferably without small children. Philadelphia or vicinity. References asked for and given. Kindly outline requirements. W 229, Intelligencer Office.

SECRETARY AND LITERARY assistant wanted in Philadelphia publishing house; college graduate preferred. Must be good correspondent, quick and correct writer and typewriter; stenography not essential. Please describe fully your education, training and experience. H 124, Intelligencer Office.

Boarding and Rooms

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

WASHINGTON, D. C. — PERMANENT and transient boarders desired in a Friends' family. Address Sarah R. Matthews and sisters, 1827 "P" Street, N. W., Washington, D. C.

FOR RENT — ATLANTIC CITY, N. J., housekeeping apartment, four rooms and bath. Comfortably furnished. By month or longer. Ellen K. Leedom, 17 S. New Hampshire Avenue.

REST HOUSE FOR SELF-SUPPORTING women and other women who need rest and change. 50 North Delancey Place, Chelsea, Atlantic City, N. J. For particulars write to Miss C. Hancock, at above address.

For Sale or Rent

FOR RENT, FURNISHED — LOVELY winter home in Germantown, near Upsal station, two squares from trolley; charming surroundings, 13 rooms, very light, indirect steam heat from central plant, no ashes, no care. Also open fireplace, fine piano. Garage near by. F 68, Intelligencer Office.

FOR RENT — FURNISHED, SECOND story front rooms, south and west exposure, hot water heat. Address H. F. Wilson, 111 Chester Avenue, Moorestown, N. J.

The Friends' Intelligencer for 1918

ON the day when the United States went into the great war, the Society of Friends in America entered on a new era. Its old traditions of separateness from the world came to an end. It was forced to choose the side of death or of life, to join in destroying or in saving, to batter down or to rebuild.

The declaration of war suddenly brought Friends of all "branches" together, and set them at work shoulder to shoulder for a common purpose. The American Friends' Service Committee, sending our young men and women to Europe to save and help and heal, aiding the work of the Red Cross, and calling on all our members to contribute money or service, is typical of the new spirit that is transforming the Society of Friends.

Into this new life the FRIENDS' INTELLIGENCER enters rejoicing. It will do its best to help end the war, to keep alive the spirit of love for all nations and races, and, in the words of Lincoln, "to do all that may achieve and cherish a just and lasting peace among ourselves and with all nations."

Being right at the center of Friends' work, the INTELLIGENCER will have great advantages in giving up-to-date news of the work and the workers, both abroad and at home. It has many correspondents in Europe and America, who supply important news and information that cannot be found in other papers. It will be illustrated more than in the past, and in various ways will be improved and made indispensable to all who are interested in the Society of Friends.

As costs have very greatly increased, we may be compelled to raise the PRICE of the INTELLIGENCER for 1918. If you subscribe NOW, however, you get it at the present price, \$2.00 a year, for any number of years you pay for in advance.

No matter when your present subscription to the INTELLIGENCER expires, if you order now at the old rate it will be extended for a FULL YEAR FROM DATE OF EXPIRATION.

If you order the INTELLIGENCER sent to a NEW subscriber, he will get it for the rest of 1917 FREE, the subscription running for a full year from January 1, 1918.

PERIODICALS AT CLUB RATES

You can order any periodical, American or foreign, through Friends' Intelligencer at the lowest rates. If TWO or more are ordered at one time, we make a special CLUB RATE.

To find the club rates, add together the club numbers of the magazines wanted; multiply the sum by 5. This total is the correct price to remit. For example:—

- Friends' Intelligencer. Club No. 37
- Youth's Companion. Club No. 35
- Review of Reviews. Club No. 45

117 x 5 = 5.85 (amount to remit)

Regular price for the three is \$7.00

For magazines that have no clubbing number, add the publisher's price.

Pubs. Price		With Fds. Int.	Club No.	Pubs. Price		With Fds. Int.	Club No.
\$1.50	American Boy	\$3.20	25	1.50	Ladies' Home Journal	3.50	
2.00	American Friend	3.85	40	1.50	Ladies' World	3.20	25
1.50	American Magazine	3.25	40	5.00	Life	6.60	100
4.00	Atlantic Monthly	5.60	80	3.00	Literary Digest	4.85	60
1.00	Book News Monthly	2.75	16	1.50	Little Folks	3.00	20
4.00	Century	5.30	70	1.50	McClure's	3.20	25
2.00	Christian Herald	3.60	30	1.50	Metropolitan	3.35	30
2.50	Collier's	3.85	50	1.25	Modern Priscilla	3.10	22
1.00	Country Gentleman	3.00		1.50	Mother's Magazine	3.10	23
5.00	Country Life	5.35	80	1.00	Munsey's	2.90	20
3.00	Current Opinion	4.35	55	4.00	North American Review	5.85	80
1.50	Delineator	3.30	25	4.00	Outlook	5.35	
1.50	Etude	3.15	27	3.00	Review of Reviews	4.10	45
1.50	Everybody's	3.30	25	3.00	St. Nicholas	4.35	50
1.00	Farm Journal (5 years)	2.75	17	1.50	Saturday Evening Post	3.50	
.20	One year (new only)	2.10	4	.50	Scattered Seeds	2.50	
2.00	Friend (Phila.)	3.85	40	4.00	Scientific American	5.35	70
2.00	Friends' Intelligencer		37	4.00	Scribner's	5.10	70
2.00	Garden Magazine	3.50	35	3.00	Survey	4.85	60
1.50	Good Housekeeping	3.25	30	3.00	Travel	4.60	55
4.00	Harper's Magazine	5.40	70	1.50	Woman's Home Com.	3.25	25
2.50	House Beautiful	3.85	40	3.00	World's Work	4.20	50
4.00	Independent	5.60	80	2.00	Youth's Companion	3.50	33

If you want periodicals not named in this list, or if you are uncertain about prices, foreign postage, etc., write for our rate, marking each subscription "Old" or "New." Make checks payable to FRIENDS INTELLIGENCER.

FRIENDS' INTELLIGENCER, 140 N. 15th Street, Philadelphia, Pa.

Notices

AMERICAN FRIENDS' SERVICE
Committee—Clothing Department. Letters from abroad, about clothing, should be sent to 20 South 12th Street, Philadelphia.

Will all Friends who have letters from Ethel Ashby, or from other workers abroad which contain information in regard to clothing, directions for making garments, etc., kindly forward them immediately to Rebecca Carter, 20 S. 12th Street, Philadelphia.

Letters will be carefully handled and returned to the senders promptly if desired.

TRAINED NURSES NEEDED—

Russia. A cable has just been received from English Friends in Russia, asking for three nurses, members of the Society of Friends. Experts agree that it will be entirely safe for women to travel at this time. Lack of knowledge of the language is not an obstacle. Those who wish to be of the greatest service in this time will wish to go where the need is greatest.

France. Two nurses needed for new hospital under Dr. J. A. Babbitt, at Sermaize.

SEND PACKAGES TO FIFTEENTH

and Cherry Streets, NOT to 20 S. 12th Street. Friends are kindly requested not to send packages to the offices of the Committee at 20 S. 12th Street, but to our storeroom at 15th and Cherry Streets, Philadelphia.

RATE ON EXPRESS SHIPMENTS—

Persons sending packages by express, whether prepaid or collect, should claim the TWO-THIRDS CHARITABLE RATES, and should see that the local express agent way-bills, the goods at this rate, marked "CHARITABLE SHIPMENT." Rebecca Carter, Assistant Secretary.

INFORMATION FOR FRIENDS OF

Conscription Age. Reprints in pamphlet form have been made of the parts of the Government Questionnaire for the new draft classification which will be of interest to Friends, with certain information relative to the questions in Series IX, on religious conviction against war. Editions of this pamphlet are being prepared for the Representative Meeting at Fourth and Arch Street Friends, Philadelphia, for the American Friends' Service Committee, and for the Advancement Committee of Friends' General Conference, 140 North Fifteenth Street, Philadelphia. These bodies are mailing a copy to each man so far as known who will be required by the Government to answer the Questionnaire. They will appreciate receiving the names of any members who do not receive a copy.

It is recommended that Friends interline the words "or principles" after the word "creed" in Questions I and IV. This change conforms to the wording of the selective service law.

Following is the wording of the Questions under Series IX, and in brackets suggestions regarding their answers.

Question 1. "Are you a member of a religious sect or organization whose creed forbids you to participate in war in any form? If so, state the name of the sect and the location of its governing body or head." [If the answer is "Yes," state also Religious Society of Friends (Quakers), and give the name and location of the Yearly Meeting of which the registrant is a member. If the Yearly Meeting has no headquarters, give the name and address of the clerk.]

Q. 2. "State the date and place of organization of your local church." [The facts should be given relating to the Monthly Meeting of which the registrant is a member, which can usually be obtained from the clerk, or from the secretary of the Advancement Committee, 140 North Fifteenth Street, Philadelphia.]

Q. 3. "State number of adherents of such sect in the United States." [It is recommended that all Friends give the number 120,000—(all Yearly Meetings).]

Q. 4. "When did said sect adopt opposition to war as a part of its creed?" [About 1660.]

Q. 5. "When, where, and how did you become a member of such sect." [Give the date, place, and method of joining Friends, whether by birthright, request of parents, or conviction.]

Q. 6. "Give the name and location of the particular local congregation of which you are a member." [Give the facts regarding the Monthly Meeting, as in Question II, above.]

SEWING-GROUP—A GROUP MEETS

every Fourth day in Room No. 3 at 15th and Race Streets, Philadelphia, from 10 a. m. to 4 p. m., under the supervision of Mary H. Whitson, to sew for Friends' reconstruction work. All Friends or others interested are urged to come and help along this good work for the women and children of Europe.

NOTICE—THE ANNUAL MEETING of Stockholders of the GRISCOM HALL ASSOCIATION will be held on January 5, 1918, at 2.00 o'clock p. m., in Room No. 4 of the Meeting-House, 15th and Race Streets, Philadelphia, Pa. The terms of four Directors expire at this time, and their successors are to be elected.

GRISCOM HALL ASSOCIATION.

THE "SCATTERED SEEDS" HAS been transferred to the care of Friends' General Conference, and its business office established at the Central Bureau of Philadelphia Yearly Meeting, Race and 15th Streets, Philadelphia. All subscriptions and business communications should be sent to the above address.

The editorial work will be done as heretofore by Alice Hall Paxson and Abby Mary Hall Roberts.

All subscriptions are due in advance, and it will materially assist the management to have prompt payment made.

TRAINING CLASS FOR VOLUNTEERS

Friends' Neighborhood Guild offers a ten weeks training class for volunteers in social work. The class will meet every Second-day, 2.30 to 3.30 p. m., at the Guild, beginning Twelfth month 3d. The course will cover the general theory of Settlement work, and of club work in particular, instruction in games and story-telling, and in the use of club programs and materials. The course is free to all active workers in the Guild. A fee of two dollars will be charged to others who may be interested to attend. A cordial invitation is extended to all. LOUISE MARIE LAWTON, Headworker. Entrance through Residents' House, 534 N. Orianna St., Philadelphia.

THE BISHOP OF OXFORD'S PRAYER

which was printed in the INTELLIGENCER of October 20th, has been reprinted in the form of an attractive card, and can be had for distribution free of cost from Arabella Carter, 1305 Arch Street, or the Advancement Committee, 140 North Fifteenth Street, Philadelphia. Friends who are not sending costly gifts this season may find that this Prayer beautifully expresses their feeling toward their friends—and toward their "enemies."

CAPITAL in a business can be stretched so far. The full profitable limit can only be gained through a thorough and searching knowledge of how the capital is employed, and perpetual watching and shaping of the conditions of its employment. A thorough and searching, but economical way of keeping track of your capital is furnished through the medium of our Bookkeeping Service. Samuel McClure, Northeast Broad and Walnut Sts., Phila. Walnut 801, Race 282.

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee. SAMUEL N. LONOSTRETH, 5313 Baynton St., Gtn. WILLIAM H. GASKILL, 5201 Arch Street. AQUILA J. LINVILL, 1931 North Gratz Street. CHARLES F. JENKINS, 232 South Seventh Street.

one glass of M. le Maire's spectacles resting unharmed beneath a hundred weight of bricks. All of the valuable bits were carefully put aside for future use, as one can never tell in starting a repair shop when such things come in handy. So went the clearing of our grounds.

By the end of the week we had leveled a broad space for the parting of broken machines awaiting repairs, arranged another section for the storing of semi-repaired machines, cleared a good brick floor on a lower level where repairs could be made with a minimum of effort, built half a dozen walls, and filled up most of the cave chasm, across one end of which, as if to guard the place, ran our final store wall, twelve inches thick.

We thought we had done well for a week, and were congratulating ourselves upon our success with the old cellar, when, as luck would have it, *M. le Maire* chanced along. He was pleased with the clearing, and recognized as old friends, broken, bent and crippled though they were, the oven spades, the battered balances, the door hinges, and the hundred and one odds and ends that had served as so many domestics "*avant la guerre.*"

"That latch opened the door to the out-kitchen," he said, pointing with pathetic finger to an old piece of rusty iron. "That quaint knob yonder was the handle to the oven, made by a smithy in Friancourt for my grandmother." Another time-beaten specimen proved to be the first tread of the cellar stairs. The conversation quickly turned to the cave or cellar and its contents. M. Drouet told about it all as if he were living over again those fearful September days of 1914. To use his own words:—

"It was in that cave underneath here that Madame D., Marie and I ate our last meal, screened from the French shell-fire. The Boches were entrenched just beyond those hills, and the French were across the valley just this side of the *pare d'aviation*. There was not much time for eating, as my wife was busy hiding a small satchel of jewels under the bricks," pointing to the bricks beneath our feet. "I tucked away 15,000 francs just to the left there, directly beneath that great pile of rubbish you have deposited."

The Boche came and left, ransacking the place, and possibly finding the treasure,—or quite as likely not. The Mayor seemed very casual. We were somewhat nonplussed with the thought of so much loot within such easy reach! If we had only been told before we rolled the stones in!

The *Maire*, perceiving our fix, generously suggested with a twinkle in his eye that if we considered digging further, and should chance to discover "*la fortune,*" we were quite welcome to keep half if we gave the other half to him.

Seven thousand five hundred francs would be no mean sum to unearth, a liberal reward for cleaning up our Hole-in-the-Wall.

Our house is in order now, and the "flats" quite level for work. Still we discuss of an evening how we could reopen the case, remove the rubbish, and divide the fifteen thousand francs and the sack of jewels.

"WITH THE AMERICAN RED CROSS."

From the *Revue des Deux Mondes*, Apr. 1, 1918.

THE personal and direct way in which America is giving its help can be seen especially well at Gruny. The commune of Gruny is in the Department of the Somme, twenty-three kilometers from Montdidier, in the Canton of Roye. Being situated in a district almost exclusively devoted to small farming, Gruny has kept only a few families out of its three hundred inhabitants. They have come back to search this ruin-covered waste for what may remain of the goods they have painfully and honestly amassed. Down the road lined with mutilated walls and paging enclosures, which make one think of a rustic Pompeii, four little boys in police

caps of horizon blue are going to school, their books under their arms.

A school has already been reopened in this desolate countryside. The good news was joyfully announced by an *equipe* of American students belonging to the Society of Friends. They are established at Gruny to repair the roofs of the houses which lie pathetically open to the rain, the wind and the bats. These volunteer workers are replacing with tile or slate the tarred paper which served as temporary covering and whose usefulness the gusts of Autumn and the squalls of Winter have already destroyed.

The moral health of the young Americans is a pleasure to see, no less than their physical health. They climb onto the roofs with the agility of tilers' apprentices. And, in their talk, they rise at a bound to the highest questions of philosophy and jurisprudence; for they are graduates of the most famous universities of the new world. One of them comes from near San Francisco. Born under the beaming sky of California, among the beautiful gardens, whose beds and lawns blossom by the enchanted shores of the Pacific, he has become acclimated, through his work, to the damp country where he is repairing disjointed woodwork. He has decorated with red, white and blue,—in the colors of the starry banner of the United States, which is *tricolor* like our flag—the joiner's shop where he is cheerfully planing props, cleats, and supports. In his shirt-sleeves, his neck and arms bare, he puts his whole heart into the work. The rare intervals of rest and recreation which he allows himself are given over to the correspondence he keeps up with his relatives and friends who have remained over on the happy shores made bright by the California Spring. He shows me a letter-box, painted blue, hanging from the trunk of one of the few trees which the Germans left standing in the ruins of Gruny. Every day a postman, making his round according to rule among the debris of villages and fragments of populations, comes and gets the mail of the Americans. In these places, haunted with funereal visions, this is their only way of communicating with the civilized world, of which they are the representatives and voluntary workers.

REPORT OF TREASURER FOR WEEK ENDING SIXTH Mo. 22, 1918:

Five Years Meeting	\$1647.48
Ohio Yearly Meeting (Damascus)	65.00
Interest on Bonds	3.75
Green Street Monthly Meeting, Pa.	61.00
Chappaqua Monthly Meeting, N. Y.	24.00
Middletown Monthly Meeting, Pa.	165.15
I Street Monthly Meeting, Washington, D. C.	200.00
Moorestown Monthly Meeting, N. J.	446.00
Jericho Monthly Meeting, N. Y.	145.00
Willistown Preparative Meeting, Pa.	20.00
Buffalo Friends, N. Y.	50.00
Westbury Monthly Meeting, N. Y.	230.00
Newark Monthly Meeting, N. J.	135.25
Stillwater Monthly Meeting, Ohio	200.00
West Union Monthly Meeting, Ind.	5.00
Green Plain Monthly Meeting, Ohio	135.00
Friends' Select School, Pa.	87.50
Cambridge Group of Friends, Mass.	555.00
Class of '89, Friends' Central School, Pa.	5.00
Third Haven Monthly Meeting, Md.	52.00
Sadsbury Monthly Meeting, Pa.	10.00
West Grove Meeting, Pa.	80.00
Crosswicks Preparative Meeting	26.45
Wilmington, Del.	977.28

\$6,083.54

CHARLES F. JENKINS, Treasurer.

"We must banish once for all from our catalogue of maxims the time-worn fallacy that if you wish for peace you must make ready for war."—*H. H. Asquith at Leeds, September 26, 1917.*



THIS GROUP OF FRIENDS (MOSTLY AMERICAN) ARE WORKING AT ORNANS, FRANCE, MAKING SECTIONS OF THE PORTABLE HOUSES WHICH ARE ERECTED BY OTHER GROUPS IN THE WAR-ZONE.

CURRENT EVENTS.

LONDON YEARLY MEETING.

THE London *Friend* of May 31st, containing the proceedings of London Yearly Meeting for the first five days, is just received (June 25th.) The following extracts, though necessarily inadequate, give a vivid impression of the meeting, which seems to have been even more interesting than usual. It began on Fourth-day, Fifth month 22nd.

Railway restrictions no doubt partly accounted for the reduced attendance, and an ever-increasing number of our members are away on war or relief service abroad or at home. Some few of these were on furlough, and the uniforms of the F. A. U. and War Victims' Relief workers were generally in evidence.

The clerk mentioned that A. Barratt Brown was present on his way to prison. His escort had allowed him to come to the Meeting, which, he was sure, greeted him with a cordial welcome, and prayed that the grace of God would abide with him.

The clerk mentioned the matter of the intended prosecution at the Guildhall next day of three members of the Friends' Service Committee, in respect of the pamphlet *A Challenge to Militarism* issued by them without submission to the Censor.

Harrison Barrow recalled the issue by the Service Committee a year ago of the pamphlet entitled *The Absolutist's Position*, an exposition of the principle for which the men in prison were standing. A shorter statement was afterwards prepared, entitled *A Challenge to Militarism*. The new Regulation 27C had then been introduced. But the Service Committee, supported by the Meeting for Sufferings, felt that they could not submit the document to the Censor; hence it was not till January this year that they could find a printer who was willing to take the responsibility of printing it. About 80,000 copies of this leaflet were printed and issued, and as a result Edith Ellis, Arthur Watts, and himself were to appear at the Guildhall on the following day.

H. Barrow read the minute of the

Meeting for Sufferings endorsing the view of the Service Committee and of the Conference of Committee Representatives in December, and stating that "as a religious body we cannot relinquish our right and duty to issue any documents expressing the truth which has been committed to us," "convinced that in thus standing for spiritual liberty it is acting in the best interest of the nation."

Henry Marriage Wallis doubted the advisability of the Society, at a few minutes' notice and after a very brief explanation, being pledged to a defiance of the law of the land. Were we going to support the suborning of some poor printer to break the law?

J. Thompson Elliott, in respect of the decision of the Meeting for Sufferings on this matter, said he had never known that Meeting so united on any subject since he had been its Clerk.

J. Theodore Harris agreed that it was a serious matter to break the law of the land, but said it was still more serious to break the law of God. Did the Society still stand for the law of God and the law of freedom? Shipley Braysshaw hoped the Meeting would approve the action of the Service Committee. Herbert Corder recalled other historic prosecutions in the past, and hoped Friends would endorse the action of the Service Committee. W. Blair Neatby agreed. Joan M. Fry pointed out that the present issue was leading up to the question of the publishing our own Yearly Meeting Epistle uncensored. What kind of Epistle would it be if it had to be submitted to the Censor? Joseph Smith said that surely at a time when all our liberties were being curtailed we should know where we were going to stop.

William Littlebooy thought it evident that the Society had come to grips directly with the ogre of militarism which had been apparently hesitating so long. The die was now cast, and he was glad of it. He advocated the hearty support of the three prosecuted Friends.

The Clerk read a proposed minute, quoting the minute of the Meeting for Sufferings and expressing approval of its action.

John Morland hoped there would be

a briefer expression. He thought the Meeting for Sufferings had followed the only course open to it. No one of us had any business to set up another authority which might run counter to the right of free speech under the influence of the Holy Spirit. Dr. H. T. Hodgkin agreed, and announced that the prosecution of the *Venturer* was also to take place on the following day at the Marlborough Street Court.

The framing of the minute was temporarily postponed, and it was agreed that the Yearly Meeting should spend the period of the proceedings at the Guildhall in prayer at Devonshire House.

QUAKER OUTPOSTS.

The Clerk announced the subject of "Quaker Outposts on the Continent of Europe, in Australasia, South Africa, and elsewhere," in connection with which the Reports of the Continental, Colonial and South Africa Committees were taken.

Henry Harris presented the subject, which he said might be defined as standing for the impact of Quakerism on the world, and as relating to the work of the three above named Committees reporting to Yearly Meeting, besides that of the Australasian, Friends' Brittany Mission and War Victims' Committee, and—not reporting to Yearly Meeting—Friends' Work in France, Friends' Armenian Mission (Constantinople), the Norwegian United Mission, the Akasaka Hospital Committee, Japan. The Colonial Committee dealt chiefly with Canada, where in connection with military training a joint letter with the Service Committee had been published in the *Canadian Friend*: a crisis like the present was exerting a uniting influence. In South Africa, there had been active opposition to compulsory military service in 1912; but feeling was now somewhat divided on the Peace question. The Peace problem was one needing the help of Friends. The recent visit of W. J. Smith and T. D. Laurence has been a help to Friends in South Africa. Australia and New Zealand also had their problems of militarism and race; and Friends in both the Commonwealth and the Dominion were combating military training and conscription. The Race problem included fear of the "Yellow Peril"—that nightmare of the guilty and selfish throughout the Occident. In both Australia and New Zealand people desired to know more about Friends. In Japan the Akasaka Hospital Committee was interdenominational, though the Home Committee consisted entirely of Friends. But the Japanese patients who attended regarded it as the Friends' hospital; and the Japanese workers would like to see it more closely united with Friends, and were inquiring as to Friends' views. China and India were F.F.M.A. outposts, and in both great countries there was a ripeness for the Quaker message. In Syria, in normal times Friends were standing for a living, practical interpretation of Christianity in the midst of formal and almost dead Christian faiths and Mohammedanism. In Constantinople—that wonderful city of many nationalities, A. M. Burgess ("the little woman

with the shining face"), assisted by Ann Harris, was carrying on a unique work, keeping before the people the importance of manifesting the spirit of Jesus Christ. The Friends' Mission house was the only British building in the city that had not been seized by the authorities, and our Friends there were continuing their work in peace and quiet entirely unmolested. The Norwegian United Mission near the Artic Circle, under the care of J. J. Armistead and his wife, upheld the teaching of Christianity—in a land where the promulgation of Friends' principles is forbidden—as a religion of practical life. Their work included talks on Peace and brotherhood, religious meetings open for others to take part, etc. In France Charles D. Terrell, in the work of the Brittany Mission, found many opportunities for emphasizing the value of spiritual worship as opposed to ritualism. Our Friend Justine Dalencourt, in her work in the Christian training of young women, had prepared, among others, three who had become F.F.M.A. missionaries and two War Victims' workers; while many of the 100 she had trained had been sent out in active Christian service in many parts of France. She had exercised considerable influence on the question of the position of women in the service of the Church. Our Friend said: "I am fully persuaded that if a few properly gifted Friends came over to stay and to make Friends' views and principles known they would find responses." Henry Harris went on to speak of the work of the War Victims' Committee in France, where they were facing social problems with wide opportunities. Their work was helping the growth of the international spirit, and was preaching Peace principles by life rather than by argument or propagandism which would be impossible under present conditions. In Germany the work of the Emergency Committee would doubtless bear fruit when the aliens were repatriated. In Russia there was immense scope for the work of Friends. Various sects held views very similar to those of Friends, as we were just discovering, such as the Raskolinks, Molokani, Clysts, and Skoptzi. Russia was ripe for a great missionary enterprise. In fact, over the Continent of Europe there was a wonderful opening for the service of Friends in connection with the great democratic movements. If we could impart a truly religious element into these movements—as our Quaker outlook on life and religion should enable us to do—we might be a real help in rebuilding the New Europe on a solid foundation of true religion.

A large map of the world had been prepared by boys at Leighton Park School and was colored to show the position of Quaker Outposts. By its help the Meeting was able to follow Henry Harris as he took us in thought to the little groups or the lonely individuals scattered east and west, only mentioning the stations of the F.F.M.A., but dwelling rather longer on the less known outposts which have been under the care of the Continental, the Colonial, and the South African Committees, as well as the mission work in France of Justice Dalencourt and

Charles D. Terrell, in Constantinople of A. M. Burgess and Ann Harris, in Japan of American Friends and our member Elsie Gillett, and in the Vigen Islands of J. J. Armistead and family

THE AMERICAN EPISTLES.

Mary Jane Godlee, in introducing the above subject, stated that a cablegram had been received from the Philadelphia Yearly Meeting (Hicksite) now in session, conveying its love and sympathy, and expressing the hope that all Friends might unite in preparing the way for the brotherhood of the nations.

Letlice Jowitt, in giving a verbal summary of the Epistles, dwelt on the improved relations and the loving co-operation arising therefrom among American Friends. References had been made to "Orthodox" and "Hicksite" Friends having met in conference on the subject of Peace, and it was very beautiful to notice the unity manifested on such occasions. One of the main notes of the Epistles was the closer unity not only among Friends themselves, but with those who in any sense shared their views. This deepened sense of unity had come through the baptism of service and of sacrifice. In France and Russia, British and American Friends were working together; and every American Yearly Meeting was represented in the contribution of funds for this work. Underlying all the Epistles was the sense of need for reconstruction after the war, not only of houses and homes, but also in restoring the spiritual life of the world. "The coming of Peace," said a beautiful letter from New England, "will be almost in vain if, with it, men do not find God." American Friends recognized the extreme importance of education at this time. Canada Yearly Meeting had had to give up Pickering College as a hospital for disabled soldiers, a surrender which they had made free of rental for a period ending one year after the close of the war. L. Jowitt spoke of attending in America a class-room instruction in the principles of Friends and our historical testimony, and thought we might see a direct evidence of its fruit in the increased activity of young Friends. A large proportion of the Yearly Meetings were held in Prohibition areas.

She drew attention to the fact that nearly every epistle reaffirmed the position of Friends in regard to war as being utterly in conflict with the teachings of the Master. But their position was also constructive, it being the Society's part to emphasize the need of reconstruction in the coming time, bringing us to true democracy, according to the teachings of the Lord Jesus Christ.

J. B. Braithwaite said the Epistles indicated that the feeling of American Friends on the War was much as in this country. Many of their young men had joined the military forces, and others had taken up remedial work; the majority held to the old Quaker idea on Peace. So that we in England were not alone in having a wide diversity of opinion on the subject.

William Noble believed that the great American nation was trying to lead us in the annihilation of the

liquor traffic. Seeing that women of this country had come into a position of great responsibility, he believed we could insist on stopping the traffic here altogether.

W. Blair Neatby thought J. B. Braithwaite was inaccurate in his reference to the feeling about the war among Friends in America. A very large majority of American Friends held to the Peace principles of the Society as applied to the present war.

THE PEACE SERVICE OF FRIENDS.

J. Thompson Elliott, just back from a month's visit to the War Victims' work in France, gave an account of his impressions. At the new office in the Rue de Rivoli, in Paris, he received an early impression of the magnitude of the work carried on. The number of workers in France had been more than doubled by the arrival of the American Friends, and over 300 men and women were now wholly engaged in that work. New spheres of activity appeared to be opening out in other directions than on the Somme. One of these was West of the Verdun area, where some équipes were already at work. He found some of the members confident that the French peasants were ready for changed methods of agriculture: their uprooting and their growing realization of the value of machinery had helped towards this attitude. American Friend farmers from the Middle West had offered to equip a 500-acre farm. J. T. Eliot said he visited most of the équipes, of which he gave interesting details, bearing testimony to the extraordinary driving force of the American Friends, who did not spare themselves or anybody else. The question had now arisen as to American responsibility for the work, and it was desirable that they should be more fully represented on the Committee and have a greater voice in the direction of affairs, and this was being arranged. He regarded this service as one of the best bits of reconstruction work that could be done, and it was being done in such a way that the American Red Cross would have no excuse for calling in their countrymen to their assistance, on the ground that the War Victims' work was not sufficiently efficient. The American Red Cross was showing some sign of that military tendency of which we in this country knew something; but all the work of our Friends was being done without the loss of vision and ideal.

Elizabeth Fox Howard spoke of interesting contact with German missionaries from Africa, and denied that these men were simply political agents of the German Government. Except in certain isolated cases German missionaries had fulfilled their duties as missionaries simply, and had not tried to stir up enmity against the Governments under which they were working. In their dealings with these missionaries and others the Committee had done a little bridge-building for the future. "Reprisals of good" were illustrated by the better treatment and kindness to British prisoners in Germany as a result of kindness to Germans in England. Friends would be glad to know of the increasing interest of some of the interned men in the

principles of the Society. Various little groups had held Quaker meetings already. While the Committee was concerned for the needs of to-day, it was also working for to-morrow and the day after to-morrow, when we might have the opportunity of again meeting some of these aliens in the time of peace.

CONSCIENTIOUS OBJECTORS.

Introducing the report of Friends' Service Committee (the committee which in England has charge of affairs connected with military service, conscription, etc.) JOAN M. FRY said the Committee had had a busy year. "In conjunction with the Central Education Committee, have given careful joint consideration to the question of the conscription of boys of 18, and to the right way of fulfilling the responsibility of the Society toward them. We held a joint conference, which resulted in the drafting of a letter, which was sent to parents, teachers, overseers and other interested Friends, setting before them the seriousness of the choice confronting boys as they approach the age of 18. We feel the urgent need that there is for the country to realize the effect of the conscription of the very young, and we to do more to bring it home." An appeal was pending before the Central Tribunal against a conscientious objector of 18 years on the ground of age. It was urged by the military authorities that a young fellow of 18 was not old enough to have a conscience on the subject. One of our Friends now in Winchester Gaol, she mentioned, had the matter of the Society's Peace advocacy much in his mind. "Let us be faithful," he wrote. The Clerk had reminded us at the opening of Yearly Meeting of the great spiritual energy which needed to be put into force, and hoped that Friends would now redeem some of the words we used. We must endeavor to make the words "national service" thrill in their relation between man and God. Only so could we show that we were not "slackers," and that we had the zeal of spiritual super-national service. It should be the privilege of Friends to find for the world a new meaning for the word "conscience" and the word "service."

Katherine Routledge felt Friends were all in deep sympathy with conscience, but she hoped they would not make the mistake of regarding conscientious objectors as martyrs as against those who had gone into the field. The C.O.'s had chosen the easier, though the conscientious, path. She was sure, quite unknown to the Society, there prevailed an atmosphere and want of consideration for others who had made the greater sacrifice. When the Society, as it had done, took the most important step of defying the law of the land, it was done in the absence of many engaged in war work, etc., and she would like to voice the feeling of many that whatever Friends thought they should have consideration for those who had been led by conscience into the field of battle.

Margaret Harris did not think conscientious objectors considered themselves superior sufferers in any way. The feeling of love among young men in all respects was very present, while

men in the army often thought the C.O.'s had chosen rightly. Mabel Thompson had had a number of letters from soldiers she had met in visitation work, and they agreed with the stand made by the conscientious objectors, adding that they themselves had lacked the moral courage to do the same. Henry B. Armitage, having known many conscientious objectors, testified to their fidelity to conscience.

Walter G. Bell said that the treatment of the C.O. had changed considerably since Yorkshire sent its minute to the Meeting for Sufferings in September. The Meeting for Sufferings did not then see its way to any further action than that of seeking to rouse the conscience of the nation. Since then the Government has done nothing to meet the case, except introducing a few slight mitigations; the cardinal injustice of continued and successive imprisonments remained. At the end of April 263 men had exceeded the two years' extreme limit of imprisonment with hard labor. Moreover, in the case of "ordinary criminals," the diet was improved as the sentence lengthened, but not in these cases, and a large number were now seriously deteriorating, physically and mentally, owing to the insufficient food. These men had been deprived of the right of exemption given by the Act of Parliament, had been imprisoned several times for the same offence, and a large number were now serving terms greatly in excess of the normal maximum of two years' hard labor. They were facing this ordeal for liberty of conscience—not for themselves but for others, and we should claim their release on the ground of conscience alone. We claimed justice, whether for our own members or others who thought with us. It behoved us to be by their side and to help them in every way. We were not entitled to "stand" until we had "done all."

William Brown, who had visited C.O.'s in prison, had been struck by the cumulative effect of these consecutive sentences. Unless something stood between these men and their fate, in another twelve months, many of them would be beyond the help of the Society.

Maurice Whitlow said the Society stood for the great principle of the unity of all life, and should recognize that the men in prison were our men, standing for our principles. If we permitted these things to pass without protest, we might be charged with tolerating a breach of civil liberty as well as of religious liberty. The Government was afraid of publicity in this matter. Let the Society form itself into a publicity department for the information of the public.

Mabel C. Tothill thought that just as our army was said to have stood between us and the enemy, so it might be said that these men in prison stood between the Society and the loss of a great principle, for the good of the whole community. The responsibility rested upon us to do something, though she feared the Government would not listen to our appeals.

Herbert Sefton-Jones claimed that he and those agreeing with him did sympathize with those Friends in prison for conscience sake, but he hoped we should not extend that sym-

pathy to the consciences of the political people in prison. He thought the meeting should appeal to the Government on behalf of all those who were in prison on account of their definite religious opinion, and on that account alone.

John William Graham believed the only hope of remedy was in influencing public opinion. Let there be an earnest protest to the nation on the grounds of liberty and justice, not throwing cold water on ameliorative proposals and setting up no division between different kinds of C.O.'s. We should advocate the release of all.

Herbert Corder said the British people, and in later generations the Society of Friends, had been pre-eminently distinguished as law abiding. We had looked up to administrators and adjudicators as our safeguarders and protectors. Something had changed all that. What? While we recognized fully the duty of citizenship to obey the law, there was a precedent condition, namely, that the law be just, justly administered, and justly adjudicated. Sir William Blackstone laid down that the laws of God were superior in obligation to all other laws and that no human law should be suffered to contradict them. In the sight of God, all outrage, all violence, all this slaughter was bad. H. Corder recommended not only a public protest, but the presentation of a statement to the Government on the injustice of the present imprisonments.

Harold J. Morland thought there would be general disagreement with the suggestion of Herbert Sefton-Jones. He approved the suggestion of J. W. Graham, and hoped Friends would unite in this protest, and not only point out the injustice of the imprisonment of C. O.'s but also approach the larger question of conscription.

It was decided not to appeal to the Government, but to the nation, for liberty of conscience.

(Continued next week.)

MARY McDOWELL DISMISSED.

A REPORT in the New York *Evening Post* of the 18th says that Mary S. McDowell was dismissed by the Board of Education of New York City, on charges growing out of her opposition to the war on religious grounds. Miss McDowell is a Quaker, and was a teacher in the Manual Training High School, Brooklyn.

John P. Broomell, counsel for Miss McDowell, announced that an appeal would be carried either to the State Superintendent of Education, Dr. John H. Finley, or to the Supreme Court by direct proceeding.

"The decision of the Board of Education in voting for the dismissal of Miss McDowell," Mr. Broomell said, "presents the single question of whether a member of the Society of Friends holding the religious views of that Society respecting war is eligible to the office of teacher in the public schools. This question is one which the courts will have to determine.

"It should be borne in mind that the charges against Miss McDowell did not embrace any act of omission or commission on her part. She was charged merely with expressing to the Board of Superintendents her religious belief that all war is un-Christian, and

that she could not support the war, directly or indirectly, without forswearing her faith. She made these statements when she was summoned before the Board to explain her views respecting war in general. If she had declined to state her views she would have been subject to dismissal for insubordination. Having frankly confessed her faith, she has now been dismissed because of her religious beliefs.

QUESTION OF RELIGIOUS FREEDOM.

"While this question of religious freedom has, for obvious reasons, not been raised in this State for many years, there are a multitude of judicial decisions, both in New York and throughout the Union, holding that no person can be removed from office because of his views and principles, religious or otherwise, which have not been transferred into action. In the early history of the country there were cases of frequent origin in which the attempt was made to disqualify both Catholics and Jews from positions of public trust because of their faith, but in every case the courts have held that they could not be molested.

"Under the law, Miss McDowell has a right of appeal to Superintendent of Education Finley, or she may take the case into the Supreme Court by direct proceeding. In view of the fact that the New York public school system was founded by members of the Society of Friends, and that Quakers have frequently been appointed in recent years to membership on the Board of Education, the question is one of the deepest interest both to the Society of Friends and to the public generally."

WESTTOWN YOUNG FRIENDS' CONFERENCE.

THE world is stretching out its hands for—it knows not what. What is it that the world is reaching, striving, and longing for? Have I thought deeply, clearly, and prayerfully about it? Do I feel that I know? Do I have the faith to believe what I feel I know? And, what is much more important, do I have the faith to live what I feel I know and do believe? If so, what am I going to do? If I feel I have the knowledge, the belief, and the faith—my responsibility is great. How best can I meet it?

Questions searching and vital as these were aroused in the hearts of the young people who attended the Westtown Young Friends' Conference held at Westtown School from June twentieth to twenty-fourth. Over one hundred Friends were registered and sixteen Yearly Meetings were represented.

Bible classes and discussions were held in the mornings. Tennis, swimming and boating were enjoyed in the afternoons, and in the evenings addresses were given by Norman M. Thomas, J. Harvey Borton, Rufus M. Jones and A. J. Muste.

Two very interesting meetings were held by representatives of the sixteen Yearly Meetings. Each representative told of the work that was being done in his particular Yearly Meeting. Clarence E. Pickett, of the Five Years Meeting, gave a summary of these reports and Passmore Elkinton told

of what he hoped the Yearly Meetings would accomplish in the future. London, Japan, Five Years Meeting and Philadelphia (Race Street) were among the Yearly Meetings represented.

The conference was brought to a close by A. J. Muste's address "Christianity—the only Hope of the Future." He compared the times long ago when the Messiah was longed for, the actual coming of Jesus,—his temptations, his work and his crucifixion,—with the times to-day. Jesus in putting aside his three temptations and in allowing himself to be crucified showed that the way of Love was the strongest—the only way to win people. The conditions and customs of people may be changed, but if their wills and hearts are not—what has been gained? The three temptations are facing us to-day—shall we answer them as Jesus did and try His way? Everything has been tried except Christianity—the way of Love. Do we have the strength and faith to live it? The address was a most inspiring closing for this Conference that had carried so much inspiration from its beginning.

There was a general feeling that much had been gained—not only from the meetings held, but from the spirit that prevailed. The Philadelphia Friends (Arch Street) had given all Friends a cordial welcome and all so worked together that the feeling of fellowship was strong.

FINAL CLOSING OF BYBERRY SCHOOL.

THE closing exercises of the Friends' School at Byberry, Pa., which were held in the old Meeting-house on the 14th, were the closing exercises not only of this year, but the final closing of the school.

The purchase by the city of Philadelphia of 800 acres in this vicinity for its irresponsible wards, has necessitated the removal of many Friends' families. With the graduation of Anna E. Carter, youngest child of Harry and Ellie M. Carter, the last Friend on the school roll was removed. As there are no more Friends' children in the locality now of school age, it was deemed best to close the institution.

The Byberry school was started in 1720—now nearly two hundred years ago, and research recently made reveals the fact that this is the oldest Friends' school in continuous existence save the Penn Charter School in Philadelphia, which was founded by William Penn.

The first house in 1720 was of log, replaced by another in 1789. The present house was erected in 1823.

Each of the three graduates had part in the program, Anna E. Carter giving "Life of Abraham Lincoln;" Gladys Erwin "Beauties of Nature," and May Tomlinson "Life of Woodrow Wilson." Following this Ida P. Stabler, superintendent of the Friends' Schools in Philadelphia Yearly Meeting, gave an address, on the "Boys and Girls of America, the hope of the World." She emphasized the importance of preparing the boys and girls now in school to assume the responsibilities of their future, by a well-rounded education. "Heart and hand need education, as well as the mind,"

she declared, and emphasized the need of more industrial training, and teaching of citizenship. Government is like religion, not something to be put on on Sunday, but to be lived every day of our lives. The child should be given education as much as he is capable of taking.

Edward Comly gave words of counsel to the graduates, and regretfully referred to the closing of the school. On behalf of the School Committee, he presented the school victrola and records to the retiring teacher, Rebecca Borden, who will teach at River-ton, N. J., next year.

FIRST-DAY SCHOOL COMMITTEE.

PHILADELPHIA Yearly Meeting's First-day School Committee has reorganized with the following officers and chairmen of sub-committees.

Clerk, Edward A. Pennock.

Assistant clerk, Alice B. Smedley.

Chairman of Committee on Field Work, Joseph J. Bailey.

Chairman of Literature Committee, Anna Pettit Broomell.

Chairman of special Committee on School Problems, Ethel P. Jefferis.

During the interval of the Committee, business is transacted by an Executive Committee composed of the Clerk, Assistant Clerk, the Chairmen of subcommittees, and the General Secretary of the Central Bureau.

HAVERFORD College, for the first time in its history, awarded a degree to a woman at the commencement exercises this year, when Eleanor May Gifford, a graduate of Mount Holyoke College, 1915, received the degree of Master of Arts. The commencement address was delivered by Alexander Meiklejohn, president of Amherst College. Of the graduating class of twenty-eight, about one-third received their degrees "in absentia."

THE large Friends' service flag which hangs at the end of the long hall at Westtown School, Pennsylvania, bears forty red and black stars. Can any other Friends' school claim a larger number? asks the *American Friend*.

AN AMBULANCE DRIVER'S ESCAPE.—A report from France in *The Friend* (London) says that one driver had a marvellous escape while returning with wounded from the Poste. A shell pitched behind the car, tore the canvas in a hundred places, riddled the woodwork and pierced the petrol tank. One of the wounded was killed and another badly wounded; the driver, however, escaped with only a slight flesh wound in the neck, his convoyeur was untouched, and the car ran home under its own power.

DUKHOBORS AND THE WOUNDED.—The *Canadian Friend* reports that Dukhobors of the Kootenay District, British Columbia, the sturdy Russian Nonconformists and non-fighters, have made a gift of 20,000 pounds of jam (strawberry, raspberry, peach, plum, etc.) of their own making to the Military Hospitals Commission for the convalescent soldier patients in the Western hospitals and sanatoria.

BIRTHS.

GATCHELL.—On Sixth month 18th, to Harlan and Margaret Broomell Gatchell, of Peach Bottom, Pa., a daughter, named REBECCA BROOMELL.

WALKER.—In Kennett Square, on Fifth month 29th, to William Hicks and Helen Baldwin Walker, a daughter, named ELIZABETH TEMPLE.

MARRIAGES.

HOLLINGSWORTH-ARMENTROUT. — On Fifth month 11th, at Wilmington, Del., CHARLES M. HOLLINGSWORTH and HAZEL J. ARMENTROUT.

DEATHS.

CLEAVER.—At her late home in York, Pa., on Sixth month 5th, EDITH W., widow of the late Jesse Cleaver, in her 83rd year; a member of Baltimore Monthly Meeting. She was the daughter of Abner and Annie Wickersham, and was born in York County, Pa., where she began her teaching career. She later moved to Unionville, Centre County, where she conducted a boarding school called "Eden Seminary," where many prominent teachers and men of various professions received inspiration for their start in life.

She was a teacher of rare qualities, and far in advance of her day; retaining a keen interest in everything up to the time of her death.

She was deeply concerned in all things relative to the welfare of our Society. She is survived by four children, Eva W. and Florence N., Cleaver, of York; Bertha K. C. Marshall, of Kennett Square, and Edgar W. Cleaver, of Fallston, Maryland.

ELKINTON.—Sixth month 20th at Berkeley, Cal., ABBY W., wife of Alfred C. Elkinton, aged 54.

HUNT.—On Sixth month 14th, at her home at Pasadena, California, ELIZABETH WHITE HUNT, aged 65 years, daughter of the late John Gibbons and Anna M. Hunt, formerly of Philadelphia and Lansdowne, Pa.

LOVETT.—Suddenly on Sixth month 14th, FRANCES, daughter of the late Edward and Jane L. Lovett, in her 35th year.

MAHAN.—On Sixth month 19th, ABEL MAHAN, in his 78th year. Funeral services at late residence, 318 N. Chester road, Swarthmore, Pa., Sixth-day, 21st, at 7.30 p.m., and at Friends' Meeting-house, Hanover St., Trenton, N. J., Seventh-day, 22nd, at 11 a.m. Interment Riverview Cemetery.

WALTON.—Fourth-day, Sixth month 19th, JOHN C. WALTON, aged 69. Funeral Seventh-day, 22nd inst., Friends' Meeting-house, Quakertown, Pa.

JONES.—On June 16th, at her home in Conshohocken, Pa., MELOSINA DIAMANT, wife of Joseph C. Jones, aged 55 years. Interment at Plymouth Meeting.

COMING EVENTS.

SEVENTH MONTH.

1st—William J. MacWatters, of the Yearly Meeting's First-day School Visiting Committee, expects to visit the meeting at Wrightstown, Pa. Almira

Murphy also expects to visit that meeting at the same time.

23rd—Western Quarterly Meeting, at London Grove, Pa.

25th—Calm Quarterly Meeting, at Caln, Pa.

27th—Westbury Quarterly Meeting, at Westbury, N. Y.

30th—Concord Quarterly Meeting, at Concord, Pa.

31st—Purchase Quarterly Meeting, at Purchase, N. Y.

CHANGE OF HOUR.

WEST Philadelphia Meeting for worship (35th Street and Lancaster Avenue) will convene at 10.30 a.m. during Sixth, Seventh, Eighth and Ninth months.

FUN.

A VALUABLE Dog.—"Well," said Snaggs, "I think many dogs have more sense than their masters." "Yes," chimed in Craggs. "I have a dog like that myself." (And yet he couldn't make out why they laughed.)—*Tit Bits*.

NO APOLOGY NEEDED.—In addition to giving the convicted man a term of ten years in prison, the Judge added the gratuitous punishment of a long speech made for the benefit of the reporters, in which he set forth specifically the reasons for his action.

"You needn't of done all that apologizin' fer imposin' on a feller-man," said the culprit, kindly. "They ain't no hard feelings on my part. I know as well as you do that a man can't hold the job of Judge and act the gentleman at the same time."—*Indianapolis Journal*.

OUT OF DANGER.—Doctor Whipple, long Bishop of Minnesota, was about to hold religious services near an Indian village in one of the Western States, and before going to the place of meeting asked the chief, who was his host, whether it was safe for him to leave his effects unguarded in the lodge.

"Plenty safe," grunted the red man. "No white man in a hundred miles from here."—*Woman's Home Companion*.

POSITIVE PROOF.—An elderly lady who was looking through the shop of a dealer in nicknacks picked up a small hand-bag. "Are you sure," she inquired, "that this is real alligator-skin?"

"Absolutely certain, madam," replied the dealer; "I shot that alligator myself."

"It looks rather soiled," observed his customer.

"Naturally, madam," explained the salesman; "that is where it struck the ground when it tumbled off the tree."—*Harper's Weekly*.

FOR SALE OR RENT.

FOR SALE OR RENT—COTTAGE ADJOINING Buck Hill Settlement within fifteen minutes walk of the Inn. Three bed rooms, kitchen, living room, two large porches and sleeping porch, one bathroom; also a good sized garden. For further particulars address FRANKLIN PACKER, Newtown, Pa.

OFFICES FOR RENT.—At 150 N. 15th St., Philadelphia. On the ground floor, two communicating rooms with running water, for rent as offices. A Friendly interest preferred. Inquire at once, Phila. Y. F. A. Building, 140 N. 15th

FOR SALE—IN MEDIA, PA., AN eight-room house, with bath-room and pantry; pleasantly situated, convenient to Philadelphia trolleys. Apply BENJ. T. LEVINS, Real Estate Agent, Media, Pa.

WANTED.

WANTED—BY MIDDLE-AGED MAN of mechanical ability, position as overseer or caretaker of an estate, institution, or private place. Married, small family, best references. Address W 346, INTELLIGENCER Office.

WANTED—AN ELDERLY COUPLE with no children wishes rooms with a small adult family, by July 15th. Best of reference. Address S. A., INTELLIGENCER Office.

HOUSEKEEPER WANTED—APPLY to the Superintendent, Home for Incapables, 48th and Woodland Ave., Philadelphia.

WANTED—A WOMAN TO ASSIST IN housekeeping and light nursing, in small family of adults, where other help is kept. Address F 348, INTELLIGENCER Office.

WANTED—A NEAT, RELIABLE woman as good plain cook; no laundry; all modern conveniences. Address MRS. J. R. B. MOORE, Box C, Langhorne, Pa.

WANTED—MOTHER'S HELPER TO assist in the care of two children. Permanent home, good wages. Address MRS. J. RULON MILLER, JR., St. Charles Ave., Roland Park, Baltimore, Md.

GIRL OF EIGHTEEN, GEORGE School student, desires employment for July and August in refined surroundings. Address M 347 INTELLIGENCER Office.

ACTIVE, ELDERLY MAN DESIRES position as caretaker in Germantown or vicinity. Unquestioned reference. P. X. Z., INTELLIGENCER Office.

WANTED—HOME IN FRIENDS' FAMILY for aged invalid lady, in Lansdowne or on Pennsylvania Main Line. Address DALMAS, 1828 North Park Ave., Philadelphia.

WANTED—WE BUY OLD FALSE teeth in any condition, old gold, silver, platinum, diamonds, broken jewelry; antiques bought; Philadelphia Antique Co., 628 Chestnut, Phila. Phone Walnut 7026. Est. 1866. Parcel post packages paid day received.

EVIDENT TRUTH.—"Did the medium at the séance tell you anything that was true?" asked the willing believer eagerly.

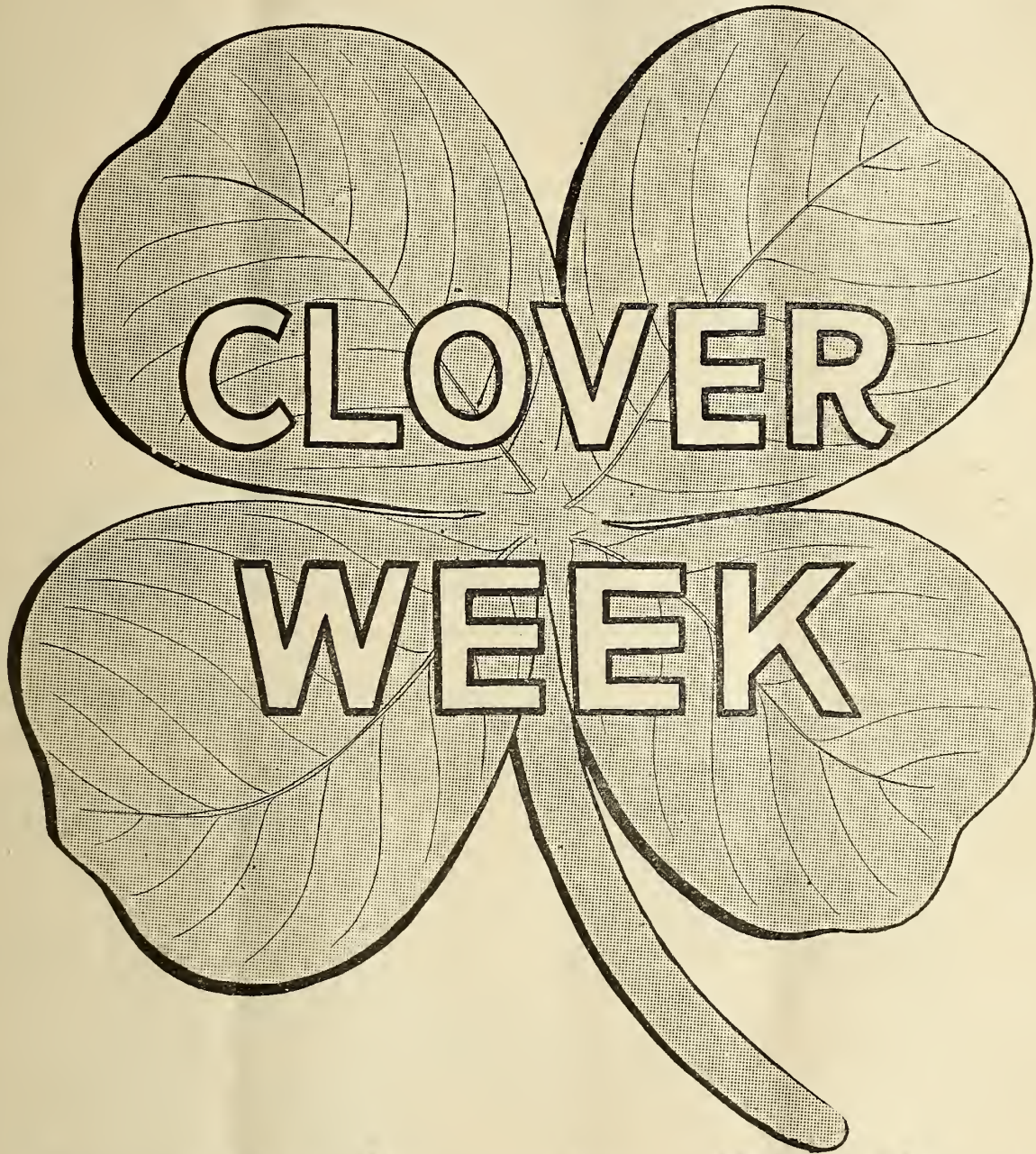
"O, yes," replied the hard-headed individual.

"And that was—"

"That I spend my money foolishly, which was right. You see, I had paid to hear her tell me that."—*Cincinnati Times-Star*.

THAT SETTLED IT.—"Why do you think the plaintiff insane?" a witness was asked by counsel at a trial. "Because," replied the witness, "he is continually going about asserting that he is the Prophet Mohammed." "And, pray, sir," retorted the lawyer, "do you think that when a person declares he is the Prophet Mohammed that it is clear proof of his insanity?" "I do." "Why?" "Because," answered the witness, regarding his questioner with an easy complacency, "I happen to be the Prophet Mohammed myself."

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**Clover-Day Every Day This Week
Hundreds of Extraordinary Values**

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EIGHTH STREET
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Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

SIXTH MONTH 29, 1918

SAVE COAL

Quality
GAS-RANGES

Sold by Gas Companies
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ROBERTS & MANDER STOVE CO.
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Cape Cod Flaked Fish

Caught in weirs just off our beach. Cleaned, skinned, washed, and lightly salted over night, next morning boiled enough to permit removal of bones, then packed and processed. Least possible time between ocean and sterilization. Just the thing for tasty fish hash or fish-cakes.

Also the same fresher, for salads and croquettes. No waste. Half-pound can for trial 15 cents. Six cans, 75 cents, post-paid.

BEACH PLUM JELLY

\$2.35 per dozen, carriage prepaid.

CAPE COD PRODUCTS CO.

North Truro, Mass.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

GARDEN HOSE WITH COUPLINGS.
¾ inch, 5 ply, 25 feet, \$3.25; 50 feet, \$6;
wire wound, 25 feet, \$3.75; 50 feet, \$7.
Sent prepaid, cash with order or C. O. D.
Satisfaction guaranteed. THE WATER-
PROOF APRON CO., Trenton, N. J.

\$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to \$107. Yet one insertion costs only 84 cents an inch.

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CLEAN HIGH GRADE
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39TH AND PARRISH STREETS

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Conservative Bonds
Yielding 5½ per cent.
and 6 per cent.
Are easily obtainable
at present

We have prepared a list of approved issues, and shall be glad to submit copy upon request.

This organization offers the investor unbiased reports upon all issues; having merged and succeeded H. Evan Taylor, Inc., in this line of work.

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INVESTMENT REGISTRY
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WASHINGTON, D. C. — PERMANENT and transient boarders desired in a Friends' family. Address Sarah R. Matthews and sisters, 1827 Eye Street N. W., Washington, D. C.



Cream Buttermilk

HEALTHFUL—REFRESHING

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Is thee planning a small luncheon, dinner or tea? Before arranging it, consult us and get prices—delicious food, excellent service, private dining room.

Regular table d'hote meals, 40 and 50 cents, or a la carte service. Breakfast, 7 to 9 a.m. Luncheon, 12 to 2 p.m. Dinner, 6 to 7.30 p.m.

Comfortable rooms for transient guests.

Our permanent department is entirely filled at the present time.

Is thee interested in any fairs, lectures, concerts, entertainments of any kind? Do not forget we have a most attractive auditorium, quiet, splendidly ventilated and lighted. Seating capacity 300.

Special rates for regular weekly or monthly engagements.

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PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

SEVENTH MONTH 6, 1918

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& CO. PURE PHILADELPHIA

Made in our Own Factory, 23d and Sansom Streets

IN SUMMER camp or army camp, on the farm or in the forest, the coming of a box of MONTAGUE CANDIES makes a gala-day. At our stores you have such a delicious assortment to choose from, and our ready-to-mail metal containers keep them FRESH.

Main Retail Stores: 9 S. 15th Street 10 S. Broad Street Nine other Retail Stores in Phila.



SILOS

OPENING ROOFS
FULL SILO WITHOUT REFILLING
CUTTERS ^{1/2} BLOWERS
WRITE FOR CATALOG
AND SPECIAL PRICES NOW
E. F. SCHLICHTER CO.
AGENTS 10 S. 15TH ST.
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House Painting

IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

Buck Hill Falls

WINTER at Buck Hill Falls is bracing and stimulating, Autumn is full of color and magic, August is the choice of many—but after all is said, June is the month of months in the mountains.

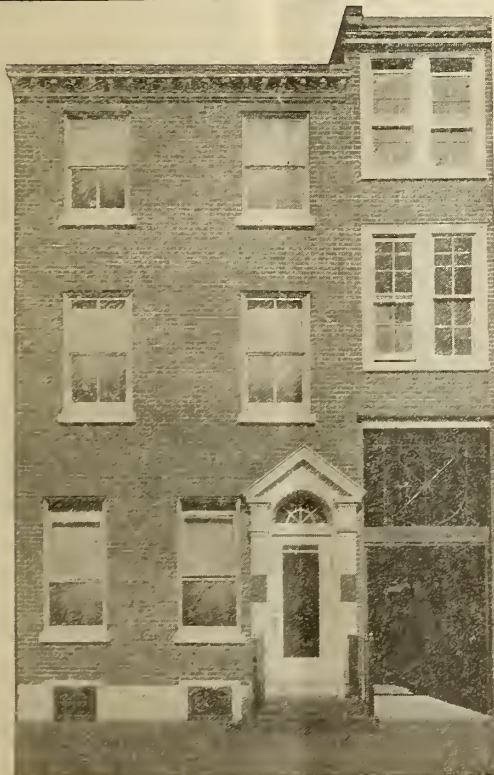
The clean greenness of the woods, the glory of the laurel, the wonderful long bright evenings (thanks to daylight-saving), the absence of heat and crowds,—yes, Lowell was right!

There is good choice of comfortable rooms in the Inn, and still some cottages for rent. The Summer Inn officially opened 5th mo. 29th, at 6 p.m.

Write for accommodations to

BUCK HILL FALLS CO.

Buck Hill Falls, Penna.



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152 N. 15th Street

THIS office is maintained by us for the convenience of Friends and Friendly interests centering about the 15th and Race Streets Meeting-Houses.

Every courtesy will be extended to our friends who call, either to deposit or check out funds. The same care and attention will be given them as though they called at our Chestnut Street building.

All are invited to use both freely.

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HENRY FERRIS, Editor and Business Manager.

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For a FULL PAGE inside, \$24.00; outside cover page, \$40.00.

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"Wants" and other classified advertisements, in plain type, no display, one cent a word each insertion. Smallest advertisement, 25 cents.

Notices and advertisements for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

Make checks payable to FRIENDS' INTELLIGENCER.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so. Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee: S. N. Longstreth, 5318 Baynton St., Gtn. William H. Gaskill, 3201 Arch St. Aquila J. Linvill, 1931 North Gratz St. Charles F. Jenkins, 232 South Seventh St.

Edward S. Hutchinson
CIVIL ENGINEER
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FINDING GOD.

BY EDWARD DOWDEN.

I said, "I will find God," and forth I went
To seek him in the clearness of the sky;
But over me stood unendurably
Only a pitiless, sapphire firmament,
Ringing the world, blank splendor; yet intent
Still to find God, "I will go seek," said I,
"His way upon the waters," and drew nigh
An ocean marge, weed-strewn and foam-besprent;
And the waves dashed on idle sand and stone,
And very vacant was the long, blue sea;
But in the evening, as I sat alone,
My window open to the vanishing day,
Dear God! I could not choose but kneel and pray,
And it sufficed that I was found of thee."

QUAKERS IN OPPOSITION TO BRITISH CENSORSHIP.

[The following article is from the London correspondent of the *New York Evening Post*. The trial took place during the session of London Yearly Meeting, and an account of it is given in the *London Friend* of May 31st, but the remarkable circumstances, and the great solemnity of the scene when the magistrate retired to consider his decision, and the waiting audience settled into the silence of a Friends' Meeting, are perhaps more strikingly described in the following letter.—Ed.]

LONDON, June 6.

At the Guildhall Court—one of the two police courts of the City of London, at which the presiding judge is always one of the city aldermen—there occurred a few days ago an unprecedented scene. The defendants in the case were prominent Quakers, and the body of the court contained a large number of members of that denomination. When the magistrate retired to consider his decision, the clerk of the London Friends Yearly Meeting, John Henry Barlow, rose and invited the Friends who were present to engage in silent prayer. For a time, the court then became practically a Quakers' meeting, during which the silence was occasionally broken by a few words of vocal prayer. As one of the reporters remarked, "It was like a throw-back to the 17th century."

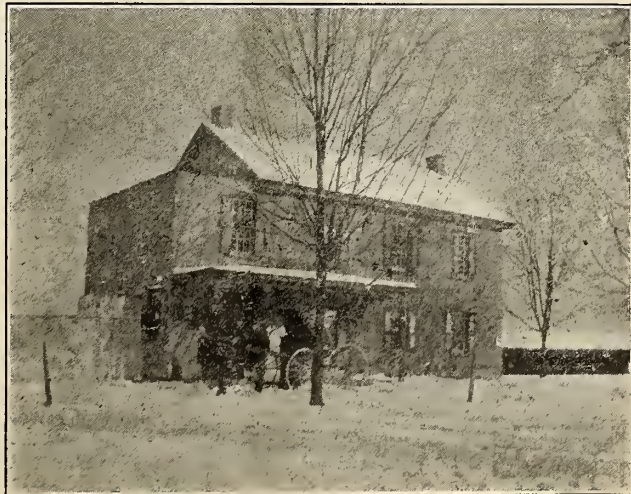
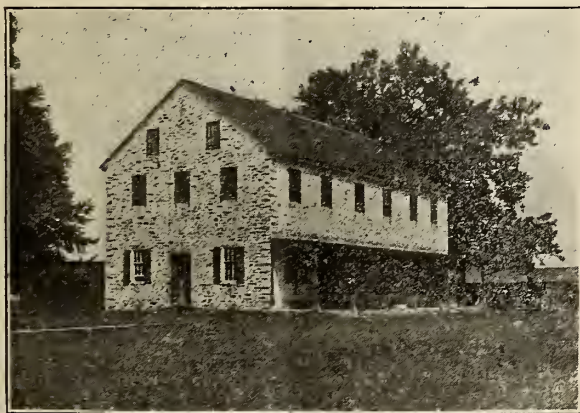
The incident was not only curious in itself, but is likely to be historic. Future historians may record it as a land-mark in the relation of the British churches to the State. It meant a great deal more than appears on the face of it. It is probably the first occasion since the Stuart period on which an organized religious body has deliberately challenged the State's authority.

There have been numerous sporadic instances of individual ministers and religious leaders refusing obedience to the secular law, but one rails to recall for centuries any similar instance of persistent defiance on the part of a religious community as a whole, expressed through its official representatives. The prosecution has thus raised afresh the vital question of the relation of organized religious societies to the civil Government.

The trouble originated in the issue last November of an Order in Council adding to the Defence of the Realm Regulations one which forbade the printing, publication, or distribution of any leaflet relating to the present war, or to the making of peace unless it bore the name and address of the author and printer, and its contents had been passed by the Press Bureau. Criticism of this regulation in the House of Commons led to its modification. In its amended form, the words "intended or likely to be used for propagandist purposes in relation to" were substituted for "relating to." Further, instead of the requirement that the contents should have been passed by the Press Bureau it was prescribed that they should have been submitted to that office 72 hours at least before going to press. If that condition had been complied with, the persons who wished to issue the leaflet were free to do so, but at the risk, of course, of subsequent prosecution if it was found to contravene in any way the previously existing D. O. R. A. regulations.

PROTEST BY THE QUAKERS.

In December, when this new regulation came into force, the executive committee of the Society of Friends—a committee whose technical name, the "Meeting for Sufferings," is an interesting link with early Quaker history—passed a resolution declaring it to be a grave danger to the national welfare, as it was the duty of every good citizen to express his views on the affairs of his country. The law of God was higher than the State, and no Government official could release a man from his duty. The resolution continued: "It is the sense of gravity of the decision that the Society of Friends must act contrary to the regulation, and continue to issue its literature on war and peace without submitting it to the Censor."



THE OLD MEETING-HOUSE (ABOVE) AND THE SCHOOL-HOUSE (ON THE RIGHT) AT BYBERRY, PA. (SEE REPORT OF THE FINAL CLOSING OF THE SCHOOL IN LAST WEEK'S ISSUE.)

The occasion for acting upon this decision was not long in arriving. A year ago the Service Committee of the Society of Friends issued a pamphlet entitled "The Absolutist's Position," in which they expounded the principles for which the conscientious objectors now in prison were standing. Shortly after the new regulation was introduced, it was thought desirable to publish a shorter statement to the same effect, entitled "A Challenge to Militarism." The Service Committee, supported by the Meeting for Sufferings, felt that they could not submit this document to the Censor. A draft of the leaflet was circulated in type-written copies to the 36 members of the Service Committee, and 25 members attended the meeting at which the decision was taken to issue it. It was a corporate document, for which the committee as a whole accepted responsibility. As its publication would obviously be illegal, one firm after another refused to print it, and it was not until January that a printer was found—in Glasgow—who would accept the risk of connecting himself with it. An order was given for the printing of 80,000 copies, of which 10,000 were soon available for distribution.

On February 26 a Labor Conference was being held in the Central Hall, Westminster. Copies of the leaflet were distributed outside of the building by two young women, who were afterward prosecuted for breaking the regulation. Harrison Barrow, the chairman of the Friends' Service Committee, gave evidence at their trial, stating that it was a joint production of the whole committee, who desired, with one or two exceptions, to take full responsibility for it. The case, which was heard at the Westminster police court on April 18th, was adjourned *sine die* that proceedings might be taken against the offenders in chief.

TRIAL OF THE COMMITTEE.

It was the trial of the representatives of the committee that took place at the Guildhall the other day. The defendants were Harrison Barrow, the chairman; Arthur Watts, a member, and Edith M. Ellis, the secretary. Harrison Barrow is a city councillor and magistrate for Birmingham, and has declined an offer of the Lord Mayoralty of that city. At the very time when this prosecution was under way, he was about to be recommended to the King by the Minister of Pensions for receiving the Order of the British Empire on account of his services to the Birmingham War Pensions Committee. Miss Ellis is one of the twin daughters of the late Rt. Hon. John E. Ellis, M. P., who was a close friend of Campbell-Bannerman's and Parliamentary Under-Secretary for India in his administration.

It so happened that the hearing of the case came upon the court schedule at the time when the London Yearly Meeting of the Society of Friends was in session. The clerk of the meeting introduced the subject, and Mr. Barrow gave a resume of the events leading up to the summons. A minute was passed endorsing the action of the Service Committee and declaring that the Yearly Meeting desired to share its responsibility in the matter. A deputation was appointed, consisting of the clerk and other leading Friends, including T. Edmund Harvey, M. P., formerly warden of Toybee Hall, to attend the court and communicate this decision, if there were an opportunity. During their absence the Yearly Meeting suspended its ordinary business and held a session of silent prayer.

NO DEFENSE OF LEGAL NATURE.

At the Guildhall itself there was no defence of a legal nature. In most of the prosecutions under D. O. R. A. the case has turned upon the decision of the magistrate whether a certain publication was prejudicial to recruiting or likely to disturb the relations of this country with friendly Powers. In this instance no such problem of interpretation was involved. The fact that the leaflet had been issued without being submitted to the Press Bureau laid the persons responsi-

ble for it clearly open to condemnation. Mr. Barrow spoke in his own defence, but raised no legal points. The Society of Friends, he stated, deeply desired to be law-abiding, and were only impelled to refuse to carry out Government regulations when vital religious principles were at stake. They conceived that such a time had arrived when this regulation was issued, as in their opinion the effect of it would be that a religious body would be prevented from giving forth its message to the world in certain ways. Pointing to the motto above the presiding alderman's seat, "Domine, dirige nos" ("O Lord, guide us"), Mr. Barrow said that it was with a deep conviction of the truth of that motto that they felt it necessary to obey the guidings of God rather than the regulations made by the Government. Similarly, Miss Ellis said: "When we meet in our committees, we do so in the sense of divine worship. We believe that what we have decided to do will be in accordance with the will of God. We do not feel it right to submit the outcome of our deliberations to an official of the Government." The magistrate asked Mr. Barrow whether the society was prepared to submit pamphlets to the censor in future, and he replied that it was not. The three defendants were, of course, convicted. Mr. Barrow and Mr. Watts were sentenced to six months' imprisonment, and Miss Ellis to pay a \$500 fine with \$250 costs, or, in default, three months' imprisonment. Notice of appeal was immediately given. The clerk of the Yearly Meeting, in subsequently reporting to it what had happened at the Guildhall, said that the trial had been conducted with quietness and fairness and dignity.

QUAKERS' WILL VS. THAT OF THE STATE.

If, as is likely, the conviction is upheld on appeal, the English Friends, as a corporate religious organization, will find themselves definitely committed to an attitude of deliberate and settled defiance of the State—a position which, as already remarked, has not been taken by any corporate religious society for centuries. When such an issue is joined there can be no compromise. Either the State must break the will of the Quakers, or the Quakers must defeat the will of the State. The conflict must continue until one side or the other recants. Almost immediately the same question will be raised again when the Yearly Meeting issues its usual "epistle" without submitting it to the Press Bureau, and when it similarly publishes the public appeal it has just decided to draw up, calling attention to the condition of the conscientious objectors now in prison, 263 of whom, it was stated at the Yearly Meeting, have exceeded the two years' extreme limit of imprisonment with hard labor. When Mr. Barrow goes to jail, the Service Committee will have to elect a new chairman, and he, in turn, will be liable to a similar prosecution.

As yet, the affair has attracted little public attention, and there has been no notice taken of it in the general press beyond brief reports of the proceedings at the Guildhall. A few members of the Society of Friends have publicly dissociated themselves from the action of the body to which they belong, but there is no reason to suppose that it will not be endorsed by the denomination as a whole. In one unexpected quarter it has received what might be described as support by anticipation. A few days before the trial, the Rt. Hon. Augustine Birrell, a statesman of Cabinet rank and one of the leaders of the Liberal party, was presiding at a meeting in aid of the work in France of the Friends' War Victims' Relief Committee. He then paid a high eulogy to the Quakers. The first thing, he said, that had attracted him to the Society of Friends was that it had never succumbed to what he regarded as the most pestilent and dangerous heresy of our age—the heresy "that the State occupies the supreme throne over the conscience of men." The next thing that had made the Society attractive to him was that,

being in a minority, it had seldom, if ever, been tempted to persecute the noblest of human causes, the cause of liberty. He honestly believed this war was being waged in the best interests of civilization, but, as Mark Pattison once said, "You can never save civilization by the sacrifice of liberty."

Mr. Birrell admitted that, in times of war, liberty, like other good things, required to be rationed, but the rationing should be conducted cautiously. For, when the war was over, it might be found very difficult to reconstruct that liberty. "It is much easier," said Mr. Birrell, "to destroy the atmosphere in which alone liberty can breathe than it is to recreate it after liberty itself has been once destroyed." H. W. H.

THE FIRST-DAY SCHOOL FIELD

PHILADELPHIA YEARLY MEETING.
CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF

"A SOCIAL THEORY OF RELIGIOUS EDUCATION."

A BOOK of great interest and practical value to First-day School workers is the latest volume from the pen of George Albert Coe, bearing the above title. Professor Coe is an expert in the field of religious education, and has shown in one of his previous books, "The Religion of a Mature Mind," that his viewpoint is very sympathetic with that of Friends.

The author describes his latest book as an attempt to answer the question, "What consequences for religious education follow from the new widely accepted social interpretation of the Christian message?" The social message of Jesus requires us to organize the whole of life upon a different level, and our outlook upon child life is no exception.

Let us go with the author in his lucid statement of the steps in the process of religious education. Education is often described as the unfolding of the powers of the child; but Prof. Coe challenges this as an inadequate conception of the work of education, for every child has many powers, some desirable, some undesirable.

"What education does," he says, "is, in a word, to bring the child and society together. It put a child into possession of the tools of social intercourse, opens his eyes to the treasures of literature, art and science, and causes him to appreciate social institutions; prepares him to be a producer in some socially valuable field of labor; and evokes an inner control whereby he may judge and guide himself in the interest of social well-being." Education that aims to produce devotion to the social welfare, whether it be classified as secular or religious, touches at its very heart the religion that has set out to change human society into a brotherhood.

I do not recall having read anywhere such a clear and brief, yet comprehensive, statement of the aims and the philosophical setting of modern education as is found in the opening chapters of this book. It might well form a required reading for every First-day School teacher, revealing as it does the growth of social idealism and the great aspiration to make this idealism concrete in the life of the democratic state.

In Chapter 5 the author begins to specialize, and we come to "The Aims of Religious Education." He challenges the commonly-accepted aims, such as the instruction of the child in what a Christian ought to know, preparation for full membership in the church, the salvation of the child's soul here and hereafter, the unfolding of religious capacities, the production of Christian character. Without denying that in each of these aims there is something of permanent value, Prof. Coe asserts that they do not, either singly or collectively, do justice to the great contents of social idealism.

As the thought of the author expands, we perceive

that he is a thoroughgoing socialist, in the best sense of that much misunderstood term. He is such a socialist as Jesus was, if we understand Jesus aright, and we can feel the keen cutting of the Master's sense of righteousness as we read the arraignment of modern social and industrial conditions shown in the following paragraph, for example:—

"If one human life outweighs a world, as Jesus taught, what should we do with a social order that stunts multitudes of human lives for the sake of money, and does it, not by disobedience to the laws of the State, but under the protection of laws and courts? How can we believe in human brotherhood if we are willing to acquiesce in a stratification of society into the servers and the served, the rulers and the ruled? How can the Father himself be willing to be an autocrat, an aristocrat, or a plutocrat? Must not Christians think of God as being within human society in the democratic manner of working, helping, sacrificing, persuading, co-operating, achieving? Divine love, it appears, cannot realize itself anywhere but in a genuine industrial democracy."

Granted this social idealism as the interpretation of the life that now is, the aim of religious education becomes, in the words of the author: "Growth of the young toward and into mature and efficient devotion to the democracy of God, and happy self-realization therein."

Does this sound vague to you, dear First-day School workers? If so, get the book and read the pages and chapters that follow, filled with the most definite and practical illustrations, and you will long to help work out in your school the great ideal.

Bear with me, if I quote again:—

"War does not merely happen to us, like earthquakes and tidal waves; it is rather a climactic expression of the selfishness, that is to say, the injustice, that is organized in our legal systems and our national sovereignties. It is a part of the same economic grab that erects seizure of natural resources into a right to them, and then makes laborers into hirelings. The inner reality of war must all be revealed to our pupils, so that they shall enlist—heart, conscience, intelligence—in a lifelong, never-relaxing crusade against the legalized injustice that underlies it, and for positive measures for organizing good-will on a world-wide scale. Nothing less than this can be the will of God, who is love.

But are the social issues of the present the affair of children? you may ask. The author asks this, and answers it, too.

Let us not deceive ourselves. While we thus sleep, the enemy sows tares. From infancy the pupil is in contact with the social order as it is; from this contact he is forming habits and presuppositions of his thinking with respect to men and society. He gets acquainted with newspapers and newspaper morality long before the Sunday-school even mentions problems of social righteousness. Shall we go on postponing in education what is not and cannot be postponed in the child's social experience?

When Prof. Coe comes to consider sources from which to draw material to be used in such instruction as he advocates, he is equally radical.

What boots it if they know all Scripture, all doctrine, all church history and church usages, if they have not both the forward look and the sort of desire that can reconstruct a world? What the pupil needs to adjust himself to is not anything as it has been, but something as it ought to be. At each point in the child's growing experience the essential question is: What in all the world is most likely, if we turn his attention to it, to increase his active, intelligent devotion to the Christian purpose?

What is the ordinary meaning of loving God, or of accepting Christ, or of entire consecration? Are they not presented as if they could take place in a social vacuum? Is it not true that children and young people are being taught to "get right with God" first, and be social-minded afterward? The result of such efforts to produce an inner life as something *per se* we behold in a multitude of church members who mean well, but do not know what "well" means; who intend to be loyal to Christ, but do not realize to what *he* is loyal. We shall overcome these things only when, accepting in simple literalness our

ancient doctrine that the supreme revelation of God is one with the supreme revelation of man, we teach the young that to know God we must be socially intelligent, that to make his will our own is a matter of social practice, and that entire consecration is a strictly vocational concept.

The process of social religious education which Prof. Coe advocates is stated by him to be a growing Christian experience in and through the pupil's social interactions. In other words, it is a widening knowledge of the Love there is in the world, of which the child himself is not only a recipient, but a giver. In the church school it is revealed to the child through the personality of the teacher, the fellow-members of the same class, the same school, the same church, and so out in ever-widening circles, give and take in love are to become the habit of the expanding child life, constituting the most vital of all possible methods of evoking faith in a Father God and in a human destiny that outreaches all the accidents of human frailty.

In later chapters the author treats in a most practical way of the curriculum, considering the Biblical and the extra-Biblical factors in it. Always his test is not tradition, but use. In the chapter on the church school he strongly urges supervision of all teaching, not by the superintendent, but by some other person or persons, so that the school may have a definite end for all its teaching, and work as a unit for that end. A chart of standards and tests is suggested, which will at least be stimulating.

In regard to the problem of securing more time for the work of religious education, he has this suggestion, among others:—

The problem of securing a sufficient proportion of the pupil's time is bound up with that of securing a sufficient proportion of the teacher's time, and this problem is bound up, in turn, with the injustice of our economic order. A large part of the work of religious education is being done at the present moment with only the fag-ends of human energy. It is a challenge to the church to realize how her very life is being drained by the economic order against which she has only feebly protested. Let us face the fact that the great problem of time in religious education is identical with the consumption of the time of the many in heaping up possessions for the few.

As I have re-read this book for the purposes of this review, I am more than ever convinced that it is a great book, one that should be in every First-day School teacher's library. I have let the author speak mostly in this brief summary of a few of the significant portions of his work. I cannot do better than let him close it, as follows:—

Where shall the child be taught to look for God? If we grant that the fellowship of Christians is rooted in a kind of divine love that desires to enfranchise every man into democratic society, a love so divine that it knows no favored class on the one hand, and no undivine goodness on the other, then we shall induct children into common worship and the communion within the church as a heightened consciousness of what we are about in our every day social relations. The presence of God will be made manifest in united prayer, not as something done in a church building, not because it is uttered by a privileged person or group, or according to any formula, but because the content of it brings to a focus the social problems of the common day, and gathers together the children's powers of aspiration after the good-will that is the solution. Where is God? Wherever a mature man or a little child faces the problem of the mutual adjustment of two or more human lives to each other, there he meets God.

EDWARD A. PENNOCK.

*"How at the touch of Love, clouds line themselves
With shining gold; thorns turn to blossom-buds;
And faltering feet are nerved to courage, like
To youth's! Thank God for Love—our human love,
And His—the all-encompassing."*

—ELIZABETH POWELL BOND.

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SEVENTH MONTH 6, 1918

THE WAITING CHURCH.

A CONTEMPORARY French war-book has the following:

"An immense wail filled the church, an outcry more sincere and more moving than all the prayers ever invented by man. It was the groaning of the World to God, it was Suffering personified, stretched upon the flag-stones, within walls which had never before heard more heartfelt supplications than the calls for help from these shattered bodies. This modest village church, used as the first halting-place for bleeding soldiers escaped from battle, is the symbol of human misery, questioning, begging for mercy. Why these pains, these wounds, these agonies? On the straw, lacerated flesh groaned and cried, and the stones of the church seemed to be answering: 'But we knew about all this before—we have been waiting for you.'"

What gives the Church its inevitable and everlasting hold upon men, whether or not the Church is entirely faithful in its task, and whether or not men acknowledge it, is that the Church deals with these seemingly eternal miseries—ignorance, suffering, fear, failure, death. Only persons who have never met any of these enemies of man's peace have no need for a religion, for the Church teaches what to think of these evils, how to courageously meet them, how to valiantly overcome them. It must set these matters in their true light and proper perspective; it must teach at all times that fear and suffering proceed out of the heart of man and not out of the mind of God, and that their purpose appears to be to show us that we have gone blindly and willfully on wrong roads, and must thus come to disaster in proportion to our erring, if we will not otherwise be convinced and repent.

It seems that the Church must now serve only by waiting, with its doors wide open to all sufferers, but its ministers and thinkers should be ever at work upon the hard problems of man's destiny. And, meantime, the Church should renew without ceasing its ancient teaching, that no evil is eternally necessary, none is unconquerable, none need forever triumph over human effort. We need, as never before, souls inspired with the faith that God loves us, and wishes us naught but peace and contentment.

T. A. J.

THE FACTS ABOUT CONSCIENTIOUS OBJECTORS.

ONE of the most important liberal influences in wartime is the National Civil Liberties Bureau, maintained by a group of large-minded and far-seeing men and women at 70 Fifth Avenue, New York City. This Bureau has just issued a pamphlet giving the facts up to date about "conscientious objectors" in the United States, with the laws, orders and regulations affecting them, the story of their treatment in the military camps in the first draft, and an account of the efforts made to achieve a liberal solution of the problem. A list of the religious and other organizations interested, and references to published material on conscientious objectors, is also included. The pamphlet can be obtained from the Bureau's headquarters, at 70 Fifth Avenue, New York City.

The Bureau points out that while the number of men

involved in the first draft army of 687,000 is less than 2,000, they present many problems difficult of adjustment. These concern chiefly the 500 to 600 who have refused to accept non-combatant service, and who are segregated in the various military camps, awaiting hearing by the new Board of Inquiry, composed of Major Richard C. Stoddard, Dean Harlan F. Stone, of the Columbia Law School, and Judge Julian W. Mack, of the U. S. Circuit Court. This board is charged by the Secretary of War with arranging for the furlough of such men as seem to them genuine conscientious objectors, either for agricultural work, or "in exceptional cases" for service in Friends' Reconstruction work.

Commenting on the Government's policy dealing with the issue, a Bureau's statement says:—

Although the provisions of our draft act relating to exemptions for conscientious scruples apply only to members of organized religious sects opposed to war, and grant them exemption only from combatant service, the Government's policy has been much more liberal. The President, acting as commander-in-chief of the army, has used his power to order men to any form of service. His "Executive Order" of March 20th is a conspicuous contribution to the reconciliation of individual conscience and the State under conscription. It is quite the most statesmanlike solution yet effected in any country which drafts its men for war.

But the execution of such a policy in war-time in the face of an almost universal misunderstanding of the issue involved is difficult. It is not surprising that it is not always comprehended by the military authorities. It is not surprising that public opinion should be impatient and intolerant of men who seem so obstinately callous to the world's tragedy, and who appear to be open to the suspicion of finding only an easy way to save their own skins. Most of us forget, or do not know, the sources of compelling inspiration which make these men, not cowards or traitors, but idealists, for the most part willing to die for their faith, either in what they believe to be the will of God or the highest dictates of humanity.

The fear that conscientious objection would be an easy refuge for slackers and cowards has not been borne out by the facts. Hundreds of men who might have been actuated by fear or opposition to the war in its early stages, and who announced themselves as conscientious objectors at the time of registration, went to camp and accepted service without a protest. Only those men whose convictions against war were so deep as to risk any consequences of their stand seem to have resisted. The men whose principles were not real, or whose courage was weak, complied with orders and are performing military service.

It is not easy to understand the tremendous pressure on objectors to conform, due to the usual hostile attitude of their families and friends, and the almost complete unanimity of public opinion in regarding them as slackers and cowards.

In the camps the mental and spiritual isolation, the nervous strain, often the alienation of family and friends, the uncertainty of treatment, and the rigid opposition of the whole military organization, all combine to break down any but the strongest convictions. The coward and slacker cannot stand it. As a rule, men of that stamp either did not register, or "disappeared" later, or accepted some form of military service.

The whole experience of England and the United States shows that either deep religious conviction or unusual intellectual independence is required to maintain so unpopular and heretical position.

In view of the efforts made in the past few months to spread the impression that Friends generally have abandoned their testimony against war, it is cause for deep thankfulness that our Government has not taken the position that Friends are no longer entitled to exemption from military service. If in spite of the official declarations of Friends as to war the President had accepted the assertions made publicly by a few members and others, it would have been most natural for him to ask, "Why then should Friends be exempted if they have no conscientious objection to war?"

As it is, the faithfulness of the great body of Friends has secured from the Government a recognition of the rights of conscience which gives new force to the noble words graven on the monument of Governor Bradford, of Massachusetts:—

"Do not basely relinquish what the fathers with difficulty attained."

H. F.

NOTE AND COMMENT.

JEAN DE MARSILLAC—INFORMATION WANTED.

THE latest issue of the *Journal* of the Friends' Historical Society (London) contains an interesting account of Jean de Marsillac, a French Friend who was active in the latter part of the eighteenth century, and who visited America more than once, the last visit, probably, being in 1806. Norman Penney, custodian of the great reference library at Devonshire House, writes the editor, saying, "In a continuation of this article will be reference to Marsillac's visits to America. Would thee very kindly ask thy readers to send me any information respecting Marsillac's time among Friends in the Eastern States? Statements reflecting upon his character have been made from time to time, and I should be very glad to be able to prove or disprove these."

ANOTHER DECLARATION ON THE SOCIAL ORDER.

THE deep interest that is taken by Friends in the movement toward a new social order is shown by the declaration of the joint Committee on Peace and Arbitration of the two New York Yearly Meetings, which was presented at the recent session of the Orthodox Yearly Meeting at Glen's Falls. The chairman, Edward Thomas, 41 West End Avenue, New York City, states that it is the hope of the committee to revise and strengthen the statement, and he invites correspondence and suggestions toward that end.

PROCLAMATION OF FRIENDS' SOCIAL RECONSTRUCTION GROUP.

The spirit of man, in its upward groping through slow and painful centuries, has learned that it cannot rise alone. Better than lonely sainthood is social effort, inspired by the Light Within, to help those who are burdened, to remove human hindrance and barrier, to strive together for the common good, to bring home to men the truth of the Fatherhood of God and the reality of the brotherhood of all.

Yet men find that the expression of their spiritual selves in such efforts is handicapped at every turn by the social forces brought into being by our economic system.

The traditional attitude of churches and meetings has been based on an economic system no longer existent, wherein the natural resources of our country were regarded as unlimited, when ownership was widely distributed in small units, when we had scarcely the beginnings of a permanent laboring class. Blindly have our churches and meetings allowed a silent social revolution to stratify the vast majority of our people into two groups, one of employers and one of employees, seldom in sympathetic personal contact with each other.

We must awake to the fact that both inside and outside our membership the average man or woman now faces a future spent in the fixed social status of an employee, and is likely to be separated by a great gulf not only from the owners and the directors of great aggregates of capital, but also from the managers of labor.

The relentless pursuit of efficiency has led to deadening co-ordination of men with machines, so the whole industrial system is one great mechanism of exploitation, reaching out into the whole world for its profits. Rulers of industry have become political powers, trained alike in industry and in international affairs to count values only in terms of material success, blind to the human and spiritual costs of brute force and war.

The vast majority of men have no heart for this brutal order. Deep within them lies the desire for better things, but the vast man-built social machine, now beyond their control, overpowers their disunited strength and under-

mines that Law of Love which Jesus Christ taught and made by his example a basis for individual and social relations. No follower of Christ should stress that Law of Love in international relations only, resting content to accept in private life the fruits of a social order which contains the seeds of private and corporate dissension.

To the Society of Friends, ancient in effort for righteousness, patient and fearless in testimony to the truth as it sees it, comes the challenge to labor to redeem the social order, and deliver the exploiter and exploited.

In our own day we cannot do less than strive to alter this order into one with new principles fundamental in which:—

All people should contribute, with gladness and love, their full strength and talents to produce co-operatively in plenty all things necessary for growing human needs

All natural resources, all product of the co-operative labor, all hazard and adventure, should be shared equitably by all the people.

All people should have equal voice in determining the conditions under which they live and work.

All people should have equal opportunity for development of body, mind and soul.

All land and all equipment for the common service should be counted as a common asset and administered for the common good.

We believe that only on this foundation will we see the fulfillment of the message of Christ, "I am come that they might have life, and that they might have it more abundantly." Holding these fundamentals as very truths, we hope and strive that the Society of Friends may keep them for its very own, and in eager loving service labor for their realization. Then only will the full faculties of man be set free to lead him forever outward, onward and upward, into his heritage, the Kingdom of God on earth.

THE McDOWELL CASE AND DEMOCRACY.

[The following letter, pointing out the inevitable effect of dismissing a teacher against whom there was no charge except that she was a consistent Friend, was written by one of our members.]

Flushing, N. Y., June 8, 1918.

To the Board of Education, City of New York:—

I desire to remind you that your decision for or against Mary S. McDowell, who has been suspended from her position as teacher of Latin in the Public Schools of New York City, really does involve a religious issue, regardless of what may be said to becloud that issue.

There is absolutely no disloyalty involved except disloyalty to the idea of Prussian militarism against which our boys are fighting in France. Indeed, this is a clear case of supreme loyalty to the greatest religious and fundamentally democratic ideals of America. Here is a Quakeress who has admittedly done nothing to deserve punishment except live up to her Friendly principles—the same principles for which Congress was willing to make special provision in the Conscription Act.

If you dismiss Mary S. McDowell from our school system you will be making America unsafe for democracy. Remember that this war is being fought to bring *permanent peace*. In a few months or years her form of patriotism, which you now seek to remove from our schools, will be our strongest power in this country working toward the removal of the causes of war and helping us to get back to the fundamental principles of peace and democracy.

Trusting that you will give this case your deepest and most serious consideration, I am

Very truly yours,

J. PAUL WILLIAMS.

"No soldier or potential soldier enters the world without some woman risking her life. She does picket duty over his cradle; for years she is his quarter-sergeant and gathers the rations; then when he grows to manhood he says to his mother who asks for enfranchisement, that she cannot vote until she has gone forth and killed somebody. It is a coward's argument!"
—Lucy Stone.

No sunrise, mountain-top, or June of blossom is so beautiful, and so inspiring by its beauty, as human faces at their best. A smile is the subtlest form of beauty in all visible creation, and heaven breaks on the earth in the smiles of certain faces.—William C. Gannett.

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

Chairman, RUFUS M. JONES.
Vice-Chairman, ALFRED G. SCATTERGOOD.
Treasurer, CHARLES F. JENKINS.
Executive Secretary, VINCENT D. NICHOLSON.
Assistants, SAMUEL J. BUNTING, JR., REBECCA CARTER, F. ALGERNON EVANS.

Field Secretary, PAUL J. FURNAS.
Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.
Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

RECENT ARRIVALS IN FRANCE.

JOHN RALPH LEVIS, Drexel Hill, Pa.
CLYDE C. PARKES, Traverse City, Michigan.
CLARENCE C. WILLITS, Urbana, Ohio.
EARLE M. WINSLOW, Albion, Iowa.

MAILING ADDRESS FOR OUR TWO UNITS.

We have word from France that the following address should be used for all members of Unit No. 2, which as stated in a recent issue, includes all men sailing since March 1918:

Friends' Unit, American Red Cross,
4 Place de la Concorde,
Paris, France.

This address is preferable to the one recently published—12 Rue Boissy d'Anglais, although material sent to either address will reach the men. The latter address is the offices of the Civil Affairs Department, where Charles Evans, Chief of the Red Cross Bureau of the Friends' Unit, is located. This office was recently opened because the offices first opened by the Red Cross at 4 Place de la Concorde became too small for the increasing volume of business. We have reports, however, that all distribution of mail continues to be made from the old address, 4 Place de la Concorde, which, as stated above, should be used for all men sailing since March, 1918.

Members of Unit No. 1, which includes those who sailed prior to March, 1918, should be addressed as previously announced:

Mission Anglo-Americaine de la Societe des Amis,
53 Rue de Rivoli,
Paris, France.

THE CO-OPERATIVE SYSTEM.

From time to time vague wonderings must arise in the minds of all of us:—"To what goal is the work of the Anglo-American Mission leading us?"

This awful war, bursting upon us out of the blue, produced a mental shock that stirred nearly all to the very depths. Many were swept away in its mad whirl; others have been more fortunate. We were mentally stunned; but once we had started to do something in a new environment, our minds gradually began to recover. Our thoughts took a different direction, or, shall we say, the same direction on a different plan. The work was at first undertaken with the intense enthusiasm of first-aid work; but our re-awakening minds have reacted upon it; with the changing calls, it is evolving into something more enduring.

In summarizing our work, past, present, and future, we can divide it into three stages of unequal duration.

Stage 1, First aid (1914-1915). Looking six weeks ahead.

Stage 2, Replacement (1915-1917). Looking three months ahead.

Stage 3, Reconstruction (1918-). Looking years ahead.

We first aimed to provide the bare necessities for as many victims of the war as we could reach, to help them to start their lives again. This stage has been completed in some districts.

Then we arrived at the second stage, more permanent assistance, replacing people in their settings before the war.

To-day we are on the threshold of the third stage, where we aim higher and attempt a fuller measure of reconstruction, risking the importation of what we conceive to be better ideas and ideals, which have been developed in other countries and are applicable to France.

Such a development may be considered dangerous; but it is not even more dangerous to reproduce the order of society which existed before and which has so lamentably failed? Where there is no growth there is certainly decay. Is it not our bounden duty to advance as far as we can in each generation? How dare we give back an outworn order to people who, we feel, would gladly accept something superior if once they understood it? Can we let pass such an opportunity of working towards that better social order to bring about which so many Frenchmen, in times past and present, have given their lives?

In nearly all the countries of Europe during the last generation there has originated, nearly always among the poorest of industrial and rural peoples, what is known as the "co-operative movement." It seems stranger than a fairy story to learn how some of the most downtrodden peoples of Europe have been able, by associating, to build up rural banks, creameries, live stock associations, machinery agencies, stores for all the necessities of life, selling agencies for their produce, etc.

The peasants of Italy and Hungary, the one-time dwindling race of western Irishmen who lived on the poorest soil and scratched amongst the rocks of Galway and Donegal, have learnt by association not only how to grow two blades of grass where one grew before, but, what is far greater, how to support two strong, independent men in the place of one downtrodden slave. It is a fascinating story; but it is well to realize that those improvements came about very slowly, and were due to great heroism on the part of large-minded and devoted promoters, who often gave the whole of their lives.

The co-operative movement, with its great ideas, has achieved amazing success in more than a dozen countries; but rural (as opposed to industrial) co-operation is still in its infancy in both France and England. Perhaps the influence of the old feudal system, which separated people into *classes*, has been the hindrance in Britain. In France, the undue emphasis laid on *egalite* has not made for co-operation. I once knew three brothers who lived in one long hut. They quarrelled and wanted to separate; they decided to saw the walls through and divide the hut into three equal parts. That kind of *egalite* did not make for co-operation. Fortunately, after working out the divisions they changed their minds.

In the regions where we are working, the peasants have not understood the co-operative system, and it may be said with some basis of truth that they do not desire or need assistance along these lines. Yet one should consider very carefully the present situation of the refugees who so ardently long to return home. They have been shaken out of their old grooves. The utter destruction of their homes, and the changes wrought on their land by war, force them to alter their methods. They must start again at the beginning.

The devastated districts will institute farming on (1) The extension of animal husbandry, because of deterioration of the fields; (2) The extension of machine culture, because of the shortage of men.

In the rich valley of the Marne the people co-operated very little before the war; but in the district of Fere-Champenoise, where the land is poor, the peasants fifty years ago started small purchasing associations to import patent manures. This example shows that co-operation is not a growth unnatural to French soil, but rather a wholesome plant, the importance of which has been overlooked. The cultivators in our part of France cannot be injured, and might be enormously helped by adopting as much of the co-operative system as can be applied to their needs. Their very misery and want will give an incentive to starting on the right lines.

We have been asked to help the government official responsible for starting rural co-operative societies. The *sous-prefet* of Verdun not only encourages us in our new ideas, but is setting his face definitely against a relapse into the old conditions, and is determined to foster the co-operative principle in every way possible.

We agricultural workers have seen the exploitation under which the refugees suffer; we know that unless we help them to adopt better methods, a few wealthy individuals will take advantage and make the last state of the people worse than the first. In a part of our Mense district we could name four or five instances where such gross exploitation has been accentuated since the war began.

The history of gold-rushes is familiar. One man finds gold, and a thousand rush to the spot. Storekeepers set up *en route*, make fortunes, buy out claims, and exploit the men who found the gold. Without co-operation, the return of the peasants to our forty Verdun villages will be like a gold-rush.

The time to start right is now, before vested interests exist. We cannot help people back to their former conditions and then ask them to change. After setting up a factory to make Dianas, we would find it hard to ask the Ephesians to alter their religion.

Our effort, if properly carried out, will be a great adventure. Growing life is a series of risks from cradle to grave; is it not the worthiest adventure to follow one ray of light which seems to lead to order out of chaos? If we dare not do this, where shall we draw the line? At amelioration? We hope not. We look forward to a rural life which shall contain what is good in the French commune of to-day, together with new idealism and material improvement.

We look forward to: (1) A brotherly economic association for co-operative banking and co-operative buying and selling of farm necessities; (2) An experimental farm carried out in a spirit of brotherhood with the help of three or four devoted enthusiasts. This farm would try out all the agricultural possibilities of the district. It would form a center of social and intellectual life and study, open alike to young and old. It would diffuse knowledge by bulletins and local papers; and around it would grow a new feeling of neighborliness which would make the people of other districts desire to emulate the district of Verdun.

So much for the agricultural life. Members of our other departments—Building, Medical and Relief—are also trying to lay the solid foundations of a better future. We can in our dreams look forward several generations and foresee the famous battlefield of Verdun peopled by a happy, thriving race, for whom all question of war would belong to the "bad days of old"; who would be inferior to none in their knowledge of agriculture, who would know for themselves that the future advancement of man depends entirely on his ability to help his fellows and to work with them; and amongst whom one could never hear the phrase, "*Ici, chacun pour soi.*" "Here everybody is for himself."

EDWARD G. WEST.

"IN THE DEVASTATED REGIONS."

From the *Revue des Deux Mondes*, Oct. 1, 1917.

BY GASTON DESCHAMPS.

TUGNY-ET-PONT is the worst-ravaged place of all the unfortunate region. The road drags itself across a waste where our soldiers have improvised occasional huts. Round these huts they try to grow a few potato and bean plants. Not a tree, not a wall standing. Bray and Happencourt no longer exist. So one is not surprised to find that this place was chosen as especially suitable by the English Society of Friends. They are an association of voluntary workers who, under the presidency of Mr. Edmund Harvey, have given themselves over to the relief of the poor people whom the invasion of the barbarians has left without shelter. Along the immense battle-front of the Victory of the Marne, the Friends have already erected more than six hundred temporary houses. Two of these men, admirably good and active, have taken up work at Tugny-et-Pont, where they are working to provide a lodging for the major of the commune.

Tugny and Pont are two villages that really form one, in a valley between the Somme and the St. Quentin canal. A quay on this canal made it possible formerly for the many farmers of this commune to send off their products quite easily. Now that there is no longer a roof standing around their mined church and their profaned cemetery, the people have gone away. The Germans were especially violent with the property of the *Maire*, M. Goguet, whose dishes they broke before blowing up the house. The Friends have cleared a large space and carefully gathered up the pieces of dishes, the bits of woodwork, and the chips of stone that the explosion had thrown in every direction. On this spot, well smothered off, they are going to lay the concrete foundations and fit up the sections of their portable houses. For the moment they are the only inhabitants of the village. Some territorials are billeted near by, and from time to time they come over to pass the time of day.

One of the Friends whom we met among the ruins in Tugny is a tall young man, smooth-shaven, with clear, mild eyes, and a complexion browned by the sun and wind. The introductions are quickly made. He is Mr. Robinson, his companion is Mr. Trew. They both give us a hearty handshake. Both are in working togs, bare-headed, sleeves rolled up. Their arms are muscular and supple, trained and hardened by sports and work. They are not manual workers by profession. The Friends are more apt to be drawn from the liberal professions, among the intellectuals of the United Kingdom. These upright people consider that the most beautiful form of intelligence is friendship.

With what spirit they work to provide the mayor of Tugny with the means of exercising his functions! They wanted to begin with the re-building of the Town Hall, because it is the prolongation of the family, and because the re-establishment of the mayor, as has often been noted, brings back the fugitive peasants to the deserted country.

"Perfectly natural," observes an officer. "Every time the Mayor comes back, especially if he brings his family, the other families follow along, and the commune is repopulated by the force of his example. At Hyan-court-le-Petit, in the canton of Nesle, the example of the Mayor, who came and lived alone in a cellar of his old house, brought back a dozen of his neighbors, who are now stopping up the holes in the walls, patching their roofs with pieces of corrugated iron, and cleaning up their gardens. The army encourages these beginnings, and the relief committees have been urged to come and help these good people.

"THE trustworthiness of men trusted seems often to grow with the trust."—Woodrow Wilson.

FRIENDS' SERVICE NOTES.

SEVENTY-FIVE thousand patients treated in three hospitals in a period of less than two years is the record of our medical work in Russia, according to a statement by Florence Barrow, one of the workers who has been in this country on her way to England for a furlough.

ROBERT R. TATLOCK, leader of the Friends' Mission in Russia will sail on July 5th for Yokohama, Japan, on his way back to Russia. He is taking back with him two nurses who are native born Russians naturalized in this country. Their names are Helen Schloss and Ruth Hoffman, both of New York City. Their speaking knowledge of Russia and their training and experience as nurses will make them a very valuable addition to our staff of workers.

At Le Glandier, France, Friends are furnishing education and recreation to several hundred Belgian refugee children. The Primary children of the Germantown Friends' School, learning of their unfortunate brothers and sisters in France, gave up the refreshment which has formed an important part of the closing-day exercises and have sent the money to be used in some special treat for the Belgian children at Le Glandier.

In a number of official American Red Cross publications recently received at our office the work of the Friends' Unit of the Red Cross is fully described. This is particularly true in the report of the Director of Civil Affairs in France to Major James H. Perkins, Red Cross Commissioner to Europe, and in Red Cross Bulletin No. 11, which has a statement of Red Cross work throughout the world up to March 1, 1918. In a 97-page report of the Red Cross Institute for Crippled and Disabled Men credit is given to Walter E. Wildman of the Friends' Unit for assistance in making up the report. Mr. Wildman, whose home in this country is at Selma, Ohio, has been prominently connected with the work of the re-education of mutes (soldiers disabled in war). He has been particularly interested in the agricultural department of this work.

REPORT OF TREASURER FOR WEEK ENDING SIXTH MO. 29, 1918:

Five Years Meeting	\$1,928.16
Phila. Yearly Meeting's Peace Committee	5,000.00
Ohio Yearly Meeting (Damascus)	100.75
Interest on Bonds	14.00
Through Orange Grove Meeting, California	36.00
Medford Monthly Meeting, N. J.	40.00
Birmingham Preparative Meeting, Pa.	30.00
Oakland Branch of College Park Assoc., Calif.	65.00
Green Street Monthly Meeting, Pa.	80.00
Mt. Holly Monthly Meeting, N. J.	5.50
New Garden Preparative Meeting, Pa.	132.00
White Water Monthly Meeting, Ind.	20.00
Paulina Monthly Meeting, Iowa	84.00
Little Britain Monthly Meeting, Pa.	20.00
Rahway and Plainfield Monthly Meeting, N. J. ...	50.00
Burlington Monthly Meeting, N. J.	6.75
Richland, Pa.	11.00
Buckingham Monthly Meeting, Pa.	20.00
Woodbury Preparative Meeting, N. J.	34.00
Lansdowne Monthly Meeting	175.00
Haverford Preparative Meeting, Pa.	23.00
Goshen Preparative Meeting, Pa.	15.00
West Branch Meeting, Pa.	36.00
Eudora Meeting, Kans.	30.50
Westfield Monthly Meeting, Ohio	4.00
Individuals	438.50
	\$8,399.16

CHARLES F. JENKINS, Treasurer.

ON May 28th the Treasurer received \$104.50 from Friends of Horsham, Pa., Meeting, and it was included in the Treasurer's report for the following week, but through an error in printing it was omitted from the printed report.—ED.

*Ah, how skilful grows the hand
That obeyeth Love's command!
It is the heart and not the brain
That to the highest doth attain;
And he who followeth Love's behest
Far excelleth all the rest!*

—LONGFELLOW.

THE world is not the abode of the Strong alone; it is also the home of the Loving.—J. Arthur Thomson.

CURRENT EVENTS.

LONDON YEARLY MEETING.

(Continued)

THE "MESSAGE" OF 1917.

THE "Message" of the Yearly Meeting of 1917 to the Christian churches of the world, asking for co-operation in bringing about an International Christian Conference, was reported upon by Henry T. Hodgkin. Nearly a million copies of the Message had been printed, and it had also been published in a number of newspapers and translated and circulated in foreign countries. A great deal of propaganda work had been done in connection with it. In July a Council was formed composed, in the first instance, of those who had expressed sympathy with the Message. The President was now Lord Parmoor, H. T. Hodgkin chairman, and Marian E. Ellis hon. secretary; and the members included the Bishops of Southwark and Peterborough, the Dean of St. Paul's, the Master of the Temple, Dr. Selbie, Dr. Garvie, Dr. Scott-Lidgett, George Lansbury, Mrs. Creighton, Mrs. P. Snowden, and Mr. Alexander Whyte. The Council was working for the bringing about of an International Christian Conference in co-operation with the leading Bishops of Norway, Denmark and Sweden. At the preliminary meeting attended by delegates from five neutral countries, arrangements were made for a conference representative of the Christian Churches throughout the world which should "by prayer and mutual understanding strengthen the unity among all believers in Christ, weighing the duty of the Church to resist the passions of war, and promote that temper which makes for justice and goodwill in the intercourse of nations." This meeting was now proposed for September. An invitation addressed to the Society of Friends had been accepted. The Free Church Council and Welsh Free Church Council had expressed sympathy by resolutions, as had also some of the smaller denominations. The subject was under consideration by the other Churches in this country. Information had been received indicating that the Eastern Churches were willing to co-operate, and the Vatican was being approached. Delegates were expected from Hungary, and it was hoped that France and America, as well as Germany and Austria, might be represented.

THE "LEAGUE OF NATIONS."

John William Graham introduced the report of the Peace Committee.

J. Bevan Braithwaite wished with all earnestness to ask Friends whether they were not now prepared to take a definite step towards international peace. Both William Penn and President Wilson saw that any plan for abolishing war must depend upon the power of coercion of those who would not comply. The President was now advocating such a League of Peace as William Penn had adumbrated. Let Friends face the facts. Let them not miss the greatest opportunity that had ever arisen to secure peace in the world, and if we failed to support such a league as William Penn foresaw, it seemed to him that on our shoulders would fall the blame which descended upon those who, knowing the will of

God, refused to do it. The Message of the Society had supported the proposal of a League of Nations except with regard to an international force which would be necessary to enforce its decrees. This was the only practical peace proposal at present before the world. If the Yearly Meeting were to take this step it would take its place at the head of the great peace movement in the world.

William Noble said that throughout America there was a longing for the establishment of a League of Nations. There could now be no peace in the world to-day until the present worst form of slavery which it was being attempted to force on the nations was destroyed. He was against militarism. He could not kill a man. But how could we have an effective administration of law without force at the back of it?

William E. Wilson recognized that previous speakers had discussed this matter from the point of view of practical politics; but behind all political difficulties there still lay the power of God manifested in One who lived and died on the earth without any resort to force. The really practical thing was to trust to these greater forces. Joining together in a League of Nations was splendid, but if it must be maintained by force that was another matter.

H. Sefton-Jones regarded this as the most important subject the Society had ever had before it. From what he knew of the world, he was quite convinced that military force was not essential to the League of Nations. There were other methods of holding back an unruly nation. The neutral who lent his money to war-makers was the really responsible party for the war mischief.

Eric Hayman said that spiritual forces had never yet been proved beaten. Spiritual aims must remain uppermost, however unpractical it might be thought.

Henry T. Hodgkin thought the Meeting must face this matter in the light of their position as a religious body. Was it not our mission to bring back the Churches to uncompromising loyalty to Jesus Christ, and to sound a note of unhesitating belief in spiritual forces? The enunciation of such a faith might help to call forth a real League of Nations, of which brotherhood would be the keynote. The Spirit of God called this Society into being; and if only we had a faint idea of the present sickness of some with the compromises of the Christian Church, he felt we should issue a spiritual appeal the response to which would be profound. Let Friends' work as individuals for the League of Nations, but as a Society let us recognize that our call was higher than these things.

In closing the discussion the Clerk said the Clerks at the table were of opinion that J. B. Braithwaite's proposal had not received that support of the Meeting which would justify it going forward with the support of the League of Nations. It seemed that it might be best therefore to avoid reference to the matter in the minute on the sitting.

A minute was accordingly passed recording receipt of the report of the Peace Committee and emphasizing the need of calling men back to a spirit

of uncompromising loyalty to Jesus Christ and to a recognition of the abundant power of God for deliverance.

STATISTICS.

The Summary of Tabular Statements was presented. The number of meetings, Particular and Allowed, was the same as last year—346 and 65. The number of members in the 76 Monthly Meetings which composed the 20 Quarterly and General Meetings, and Cape Monthly Meeting, on December 31st, 1917, was 20,052, a decrease of 4. Taking the membership in Great Britain alone, the decrease was 49. Habitual attenders numbered 6,555, a decrease of 140; Associates 977, a decrease of 104. Convincements had totalled 253 (106 less than the previous year), besides 52 additions as minors, and 3 reinstated; there were 113 births (4 more). Resignations, dissociations and disownments numbered 140 (same as 1916), and deaths 322 (4 less). The number of Recorded Ministers was 291, a decrease of 8, and of 103 in twelve years.

The Recording Clerk (William F. Nicholson) reported on the number of members since 1862. The latest returns showed the first decrease since 1886. In 1862 there were 16,844 members, and there was a decline in the next and following year. After which, with the exception noted above, there had been an uninterrupted rise in the figures, until last year.

PROHIBITION.

On Second-day, the 27th, the Meeting dealt with the passage in the Dublin Epistle urging the Yearly Meeting "to exercise their privilege of access to the throne in order to lay the subject before King George V., and to solicit his continued interest and influence in the direction of reduction of the Liquor Traffic during the war."

H. Stephens Richardson remarked that the main ground for the present movement was the wastage of food in manufacture of intoxicating liquor, though he would admit that present conditions were an improvement on the past. It was largely owing to public opinion that there had been a reduction of supplies and in the hours of sale under the Liquor Control Board, and as a consequence a material decline in the statistics of drunkenness. But had the Government boldly enforced prohibition for a year or two past, what a vast sum of good would have been achieved! If prohibition were not enforced during the war he had very little hope of securing it afterwards. If when our six million men returned, our public-houses were open, we might regard the position with terror. "Mafeking Day" would be a trifle compared with it.

Charles Howie suggested that the United States Government might assist, in view of the much stricter regulations which prevailed among them regarding the supply of liquor to the troops.

J. W. H. Theobald was not sure that a plebiscite in this country would declare for prohibition. With regard to the approach to the King, it should be remembered that he had set an example of personal abstinence, and had failed to secure the support of even the House of Commons.

Katharine W. Jones disagreed with

the last speaker. The Society had always been "out and out" in their work, not considering what the Government would think. To support the result of the Liquor Control Board of the last few years would be a great mistake. Friends should go straight for prohibition.

Rosa Hobhouse thought we should not approach King or Government, but the people themselves.

Arthur Dann thought J. W. H. Theobald had provided the strongest argument for an approach to the King, namely that we should seek to strengthen his hands in his noble efforts for abstinence, and try to assist him in further efforts to bring about prohibition.

William Noble agreed, being of opinion that the churches lost a great opportunity in not following the example of the King at the beginning of the war.

Howard Nicholson supported approach to the King, and a definite pronouncement in favor of prohibition, whether temporary or permanent.

Edwin Squire, as a representative from Dublin, supported that Meeting's suggestion, though he was convinced that the only effective pressure on the Government would be resolutions from trade unions and other Labor organizations.

Anna (Lady) Barlow regarded prohibition as not so impossible as had been suggested. She did not feel that there would be anything gained in approaching the King, but the Christian Churches, who were unable to do anything in putting an end to the war, were quite willing to move in the matter of prohibition. To her mind the movement of greatest importance would be one to stop the war.

T. Edmund Harvey, M.P., asked Friends to take a practical view of the matter and, without approaching the King, pass the matter over to the Meeting for Sufferings to deal with.

Gertrude S. Taylor said we all approved the object of Dublin Friends; there remained only the question of method. To ask the King to prohibit the traffic would be to ask for something unconstitutional. Would it not be better to get the Labor Party and unions to assist by resolutions?

A minute was recorded to the effect that while deeply in sympathy with the aim of the Dublin Yearly Meeting, the Meeting did not feel able to adopt their proposal, but referred the matter to the Meeting for Sufferings with a view of ascertaining whether any other method could be adopted to attain the object in view.

WAR AND SOCIAL ORDER.

Mary King Emmott, introducing the report of the above Committee, remarked that the subject seemed absolutely fundamental to all the other questions that we had considered. Whether we spoke of carrying the Quaker message to foreign lands or of extension work at home, the same reproach confronted us. What should we say of a Christian country which, after all these centuries of Christianity, had evolved nothing better than the present relations between Capital and Labor, between competitors in the same business, between different classes of society, between men and women? Everywhere we were confronted by the

inconsistency of a social order founded on a materialistic and not a spiritual basis. Our investigation into the causes of war in 1915, when that Committee was appointed, showed that the principles which had led us as a Society to condemn war were such as if carried out would lead us to condemn the whole social order; for wherever human relations were determined by force and not by reason the essential conditions of war were present. The War and Social Order Committee did not profess to have found an answer to the question how this was to be accomplished. They believed that many different kinds of work and witness would be necessary, and they asked all Friends to share with them in the search for a means of translating the message of love, fellowship and service into terms of social intercourse and all the complex relations of trade, industry and commerce. The religion of Jesus Christ, which should express itself in all social, national, and international relationships, had not failed, it had never been tried, and it emerged, amid the wreck of so much else in which we trusted, as the only hope now left us for the future. Indeed, the very fact that so many spoke of the failure of Christianity to stop the war or to abolish social wrongs, was a sign of a new conception of religion and was fraught with promise for the future. M. K. Emmott used the illustration of the former attitude towards slavery and its final abolition to indicate that faith and courage might overcome the greatest obstacles and to suggest that we here might live to see the time when it would seem inconsistent for Friends to have to return from Yearly Meeting to engage in competitive business. We were not bound, in our pronouncements, to confine ourselves to what seemed practicable.

Philip Burt, a member of the Committee, hoped the Yearly Meeting would not regard the conclusions of the Committee, as suggested by H. Sefton-Jones, as a "delightful phantasmagoria." They hoped to see the laws of the human family substituted for unlimited competition in industrial affairs, and that the laws of the jungle should not continue undisturbed. He hoped that the war would mark the end of an epoch, and that the revolution for which some were looking we should help to make a quiet, peaceful revolution.

Charles Read submitted that the term "jungle" was not out of place as a description of competitive business life, where the whole policy was to buy cheap and sell dear.

Joseph E. Southall believed the Society would find itself in sympathy with that portion of the Labor Party which held similar views with regard to the war.

Wilfred H. Brown, as an employer, agreed that the competitive system was opposed to Christianity, but feared there would be great difficulty in reaching any real ideal.

W. Loftus Hare remarked that the report was a very gentle critique of the existing social system. The Committee had again and again put before Yearly Meetings this conflict between competition and Christianity, or between practical politics and idealism, and he asked the Yearly Meeting to

strengthen the ideal. He feared that as time went on good employers would become fewer and fewer, and especially after the war, there would be hard people in charge of a system, which would necessarily be hard.

A minute was now made on the general question, encouraging the Committee to proceed in its work.

(Continued next week.)

NEW YORK YEARLY MEETING.

At the recent session of the Orthodox Yearly Meeting at Glen's Falls, says the *American Friend*, the work of the American Friends' Service Committee was vividly presented by J. Henry Scattergood in his lecture on reconstruction work in France, and the American Friends' Service buttons were everywhere in evidence on the waists and coats of Friends.

The communication from Philadelphia Yearly Meeting carrying with it their remarkable pronouncement on the historic and present-day position of Friends in regard to war was read and approved without a dissenting voice.

AN UNUSUAL PICNIC.

PLYMOUTH, Gwynedd, and Norristown First-day Schools united in holding a picnic on the grounds at Gwynedd, Pa., following the Monthly Meeting held there Seventh-day, Sixth month 29th.

After the usual picnic "doings," all gathered on the lawn in front of the meeting-house and heard Samuel Bunting, Jr., tell of the work of the American Friends' Service Committee.

Classes E and J of the Gwynedd School presented a little "Service Play," arranged by Alice M. Ambler, to portray the fields of service in which earlier Friends engaged.

A collection was taken for the Friends' Reconstruction work, and the sum of fifty dollars was collected, which will be used to purchase materials for the sewing units in the three meetings, and will later find its way to the victims of war, increased in value by having been made into garments.

The picnic was largely attended, and was an occasion of profit and pleasure, in that it interested more of our members in the great work to which we have set our hands.

ALFRED W. WRIGHT.

"THE Record of a Quaker Conscience," Cyrus Pringle's Diary, at the time of the Civil War, was recently reviewed in the *INTELLIGENCER*. In reviewing the new edition, the *Bulletin of Friends' Historical Society*, of Philadelphia, especially commends the introduction, written by Rufus M. Jones, as presenting admirably the Quaker attitude towards war. It also gives interesting information regarding Cyrus Pringle as an expert botanist and horticulturist, to whom "Luther Burbank owes much in his early training in originating new varieties of plants." He originated three well-known varieties of potatoes, as well as Hulless Oat, valuable new varieties of wheat, and a number of fruits. Later he became a most skillful botanical explorer, making thirty-nine trips to Mexico alone, and serving as official collector for Harvard and the American Museum of Natural History.

OLD MEETING-HOUSE SOLD.

THE old Meeting-house of Orthodox Friends at Sixth and Noble streets, Philadelphia, has been purchased by the Richard Smith estate for \$75,000, for use as a children's playground, which will prove a great boon to that congested section. The building was built toward the end of the eighteenth century, and served several generations of Friends as a house of worship. One of the earliest conveyances of the property on record in City Hall was in 1802.

This section of the city, says the *Public Ledger*, was formerly one of the best residence quarters in Philadelphia. The appearance of the dwellings on Sixth street and Marshall street today, for the most part spacious four-story houses with large lots, indicates plainly the character of the section when they were built. In the late eighties the neighborhood began to decline rapidly. With the change in the neighborhood the old meeting-house, like many other churches in the older sections of the city, outlived its usefulness as a place of worship.

Only a few blocks away is the old Green Street meeting-house built in 1814, which is now occupied by the Friends' Neighborhood Guild. It is interesting to see both of these centres turned into centres of new life for the children of their neighborhoods.

The old Orange Street meeting-house, which was for considerably over a century a conspicuous feature of Washington Square, was sold in 1909, to Charles F. Jenkins, who in the following year built on the site the handsome structure now occupied by the *Farm Journal*. The price paid for the Orange Street meeting-house was \$80,000, a little more than was realized from the sale of the meeting-house at Sixth and Noble streets. The Orange Street meeting-house was so called because it was originally built on Orange street, a small thoroughfare below Washington Square, running from Seventh street to Eighth street.

The sale of the meeting-house at Sixth and Noble streets leaves the properties at Fourth and Arch, on Twelfth street above Chestnut, and at Fifteenth and Race streets, as the only memorials in brick and mortar in the city's center of the early religious influences of Friends. The meetings where attendance is largest now are in the suburbs and the country.

In a letter to the Archbishop of Canterbury, Secretary Henry A. Atkinson of the National Committee on the Churches and the Moral Aims of the War expresses the opinion that the ministers of the United States overwhelmingly favor the organization of a League of Nations. Dr. Atkinson bases his belief on replies to a letter addressed by the National Committee to church leaders throughout the country. Out of 400 answers, representing virtually all denominations and States, only six were unfavorable to the League of Nations proposition. Four of these opposed any discussion of the problem during the war. The other two are Quakers, who wrote that they could not conscientiously favor any league that would sanction the use of armed force.

A DISASTROUS fire in Mito, Japan, on March 25, which burned 487 houses and passed only three blocks away from Gurney and Elizabeth Binford's home, is vividly described in a letter from Elizabeth Binford in the *Canadian Friend* for June. Gurney Binford opened the meeting-house to receive the sick from the State Hospital, which was threatened by the fire but finally escaped, and the Binford private belongings were packed ready for a hurried flight, which happily proved unnecessary. Amusing examples of Japanese gift bestowing occurred next day when, in a round of congratulatory calls upon friends who had escaped the fire, the Binfords saw in one place six new wooden buckets, (the formal gift at such a time) and at another house eleven! Elizabeth Binford writes, "I suggested they could exchange them for a bath-tub! We gave either money or dishes."

BIRTHS.

PASSMORE.—On Sixth month 13th, to Samuel S. and Mary Marshall Passmore, of Mendenhall, Pa., a daughter, named ELIZABETH MAY PASSMORE.

MARRIAGES.

BARTRAM-CHEYNEY.—At West Chester, Pa., on Sixth month 29th, G. MAURICE, son of George H. and Ruth H. Bartram, and ANNA E., daughter of Wilmer and Ellen H. Cheyney.

DEATHS.

BACON.—In Bridgeton, N. J., Sixth month 20th, REBECCA BACON, aged 66.

COATES.—At her home near Parkesburg, Pa., Fifth month 25th, SARA ROTE, daughter of the late James and Elizabeth Wilson Rote, of Millville, Pa., and wife of Fred J. Coates. "A beautiful life ends not in death."

CONNELL.—On Sixth month 30th, near Landenberg, Pa., CHARLES B. CONNELL, in his 72nd year. Interment at Hockessin Friends' Burial Ground.

DUTTON.—On Sixth month 27th, HELEN E., widow of Rowland J. Dutton, Burlington, N. J.

FELL.—Suddenly, Fifth-day, Sixth month 27th, at residence, 2020 N. Lambert St., SUSAN T., widow of Edward H. Fell, in her 76th year.

GORE.—At Friends' Home, Newtown, Pa., on Sixth month 24th, HARRIETT T. GORE, widow of Spencer Gore, in her 87th year. She was a member of Wrightstown Monthly Meeting.

HAINES.—On Sixth month 27th, after a brief illness, FRANCES COPE, son of late John S. and Mary D. Haines, aged 61.

HAYDOCK.—Killed in action, in France, GEORGE G., son of Robert Roger and Annie Haydock, of Milton, Mass.

TOMLINSON.—At Pasadena, California, on Fifth month 18th, MARTHA K. TOMLINSON passed on to her eternal rest. Although her later years were spent with her daughter in beautiful Pasadena, she always claimed Philadelphia as her home city, and she retained her membership at Race St. Meeting, Philadelphia. During her many visits east, her family and friends were pleased to find she seemed to retain her youth. Even

after her life had passed the three score years and ten, she kept her happy poise and was so appreciative of all the little things done for her, that each trifling ministrations was a pleasure to those of the second and third generation. With her there was no line dividing youth from age, or life from death. The passing of spirits like hers is beautifully described in the little poem, "Sunset":—

The golden sea its mirror spreads
Beneath the golden sky,
And but a narrow strip between
Of land and shadow lie.

The cloud-like rocks, the rock-like clouds
Dissolved in glory float,
While midway of the radiant floods
Hangs silently the boat.

The sea is but another sky,
The sky a sea as well,
And which is earth and which the heavens,
The eye can scarcely tell.

So when for us life's evening hour
Soft fading, shall descend,
May glory, born of earth and heaven
The earth and heavens blend.

Flooded with peace the spirit floats
While silent raptures glow,
'Till where earth ends and heaven begins
The soul shall scarcely know.

COMING EVENTS.

SEVENTH MONTH.

21st—Philanthropic Conference at Newtown Square, Pa., 2.30 p.m. Speaker to be announced later.

23rd—Western Quarterly Meeting, at London Grove, Pa.

25th—Calm Quarterly Meeting, at Caln, Pa.

27th—Westbury Quarterly Meeting, at Westbury, N. Y.

30th—Concord Quarterly Meeting, at Concord, Pa.

31st—Purchase Quarterly Meeting, at Purchase, N. Y.

GEORGE SCHOOL CONFERENCE.

ANNOUNCEMENT is made that the rate for the conference to be held at George School, Ninth month 11th to 16th, will be \$12.50 for the five days. Friends will arrive on the train leaving the Reading Terminal at 4.23 p.m. on Fourth-day the 11th. The last session will be First-day afternoon, allowing Friends to leave that evening or Second-day morning.

Registrations should be sent to the Advancement Committee, 140 North 15th Street, Philadelphia. Rooms at the school will be reserved in the order of application.

For the sake of simplicity, the Committee is planning no advertising; but is trusting that Friends will make up their minds from reading this notice to come and share the five days of inspiration and fellowship.

All Friends are cordially welcome who are interested in the consideration of the questions which have been outlined as follows:

(1) What are the fundamentals of Quakerism?

(2) How would a consistent application of these principles affect our life and conduct—

- (a) In the home,
- (b) In education,
- (c) In business,
- (d) In government,
- (e) In our meeting.

(3) Have we a distinctive message?

COMMITTEES ON "SOCIAL ORDER."

ON the 17th the new Committee on the Social Order, Robert G. Brown, chairman, which was appointed at our recent Yearly Meeting, met for the first time in joint session with the similar Committee of Arch Street Yearly Meeting, at the Arch Street Centre. There were eighteen present in all, including Florence Barrow and Robert R. Tatlock, who have been working with other Friends in Russia. After a delightfully informal "get-acquainted" gathering and supper, a joint meeting was held, at which the two Committees arranged for future work and Meetings together.

At Wilmington, Del., on the 22d, a Federal jury in the case of Frank Stephens, founder of Arden, the single-tax colony, charged with violation of the Espionage Act in calling women Liberty-bond sellers "murderers," returned with a verdict of not guilty, and Stephens was dismissed.

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POSITION WANTED—A PERSON OF refinement (kindergartner) would like position of any kind for the summer. Address L. G. F., Friends' INTELLIGENCER.

WANTED—WOMAN OF MIDDLE AGE wants care of invalid or assistant matron for institution. Country preferred. Address P 349, INTELLIGENCER Office.

WANTED—MIDDLE-AGED, RELIABLE married man (Friend) wishes any position of trust. Business education. Best references. Address A. B. C. INTELLIGENCER Office.

ASSISTANT WANTED—A well-known English Friend writes that a Pastor in the South of France (Pasteur A. Malan, St. Jean du Card), asks for the assistance of a young Quaker who speaks French with facility, and without a strong English or American accent, to help him in the work of preaching the Gospel in three churches with four annexes, six chapels, and a private mission. This situation, which is overwhelming for a pastor, will continue after the war, on account of the very numerous vacancies among French Pastors caused by the loss of those who have fallen in defence of their country. The assistance will be needed for some years.

Pastor Malan is known to the Friends mentioned below, and was well known to the late Joseph G. Alexander. Apply to Samuel J. Alexander, Abbottslea, Surrey Road, Bournemouth, England; or to Dr. J. Rendel Harris, 54 Wood Road, Whalley Range, Manchester, England.

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WANTED—WE ARE VERY SHORT of copies of the INTELLIGENCER of Sixth month 15th, and would greatly appreciate receiving any copies of that issue for which our readers no longer have use. Address Friends' INTELLIGENCER, 140 N. 15th Street, Phila.

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(Continued on next page)

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Young Friends' Review 1866

PHILADELPHIA, SEVENTH MONTH 27, 1918

Volume LXXV
Number 30

WHERE WE MAY KNOW GOD.

I WANDERED o'er the hills to-day,
Far from the city's smoke and din,
Far from the walls that shut me in
I yearned to know. I longed to see,
I hoped that He would speak to me
But only one small bird sang sweet,
And grasses whispered at my feet.

Was there a God above my head?
And might I then his face behold?
But just a sky of blue and gold
Was all I saw—and wondrous sight
Of fearless birds in circling flight,
The blossoms of a cherry-tree
Came sweetly drifting down on me.

As I lay stretched upon the earth,
I closed my eyes that I might hear
The sound of footsteps drawing near,
The gentle breeze that kissed my cheek
Seemed trying, oh, so hard to speak.
The trees were whispering overhead,
I wonder what it was they said?

But now that I am back again
I somehow seem to know that I
Saw more than just the earth and sky.
I feel as if my soul had heard,
Although there came no uttered word,
But I no longer doubting go,
Because I know. Because I know.

—MAUD MORRISON HOEY, in *Youths' Companion*.

WILLIAM PENN.

BY LUCY B. ROBERTS.

CHAPTER I.

It was during the stormy time of the great Civil War in England that William Penn was born, in 1644, at his father's house on or near Tower Hill in London. His boyhood, too, was spent in stirring times. This gave an intelligent boy like William Penn opportunity to hear much about public affairs, especially as his father was an admiral, and had served in the navy under Charles I., before that monarch lost his kingdom and afterwards his life. Admiral Sir William Penn was an important man, and very ambitious, especially for his son. He had gained a great many honors. When he was thirty-one he was made Vice-Admiral of the British Navy, and was very active under King Charles II. when he came to the throne.

William Penn was a bright, active boy, fond of sports, and enjoying a joke as much as any. And yet he thought of other things besides fun and worldly advantage, for he tells us, in one of the books which he wrote years afterwards, that one day when he was a little boy he was sitting alone in his room thinking, when a strange feeling of being comforted came over him, and he felt as though the Lord God was right there with him. He thought that from this time he loved the Lord and wished to serve Him, although there were times afterward when he seemed to be careless about it.

We do not know much about how he spent his boyhood, except that he went to Chigwell, in Essex, to school until twelve years old, and also had a tutor at home. One thing that happened when he was eleven years old he seems to have remembered very particularly. Thomas Loe, a Quaker preacher, was in the neighborhood of his home in Ireland, and Admiral Penn thought they ought to do as the Bereans whom

the Bible tells about, and hear him before they judged him. So the Friend was invited to their house, and when he had opportunity, he preached to them with such earnestness that one of the servants cried out loud, and the Admiral shed tears. His son William sat there and wondered, "What if they would all be Quakers!"

LIFE AT OXFORD, 1660-1662.

When he was sixteen he was sent to Christ-church, Oxford, as a gentleman commoner. He was energetic and thorough, both at study and in all the athletic sports of the day, being particularly fond of fencing. He made excellent friends there, and enjoyed friendship with a number of them all his life.

One day, while a student, he went to a meeting of Friends, and there heard the very same Friend, Thomas Loe, who had impressed him so much when he was a boy at home.

All William Penn's desire to walk more closely with God seemed to be again aroused, and he and some other students held little meetings by themselves. They also refused to go to the other religious services, partly because they were often under the care of people unfitted for such a serious office, and also because they thought students should not be compelled to worship in a prescribed manner. For this they were fined. Charles II. sent a command that a surplice should be worn by every student; this tried William Penn and some others much, as they thought it an unfair interference, and they showed their indignation so strongly that they were expelled. His father was very angry not only because his son was expelled, but because he did not like the Quaker influence. He tried to persuade William to give it up. At first he was kind and gentle with him; but when his son refused to yield, the father resorted to blows and sent him out of the house.

STUDIES IN FRANCE, 1662-1664.

William had a loving mother who pleaded for him, so that his father, who was really an affectionate man, relented, and tried another plan. He sent his son to France with some people of rank. They went first to Paris, where there was much to tempt him, but he seems to have resisted the evil. From there he went to Saumur, and studied theology under a prominent Protestant minister.

He also became an excellent French scholar, and gained the polish of manner for which the French are noted. Pepys tells us that he was at that time "a most modish person, grown a fine gentleman."

One evening, while in Paris, a man attacked him for an imagined affront. Penn, like all the young men of the time, was armed; he defended himself and defeated the man. When he found he had the man at his mercy, he let him go without injury. Years after, he spoke of this incident, saying it showed "what envy, quarrels and mischiefs have happened among private persons upon their conceit that they have not been respected" in some small matter of form.

"Suppose he had killed me," he added, "or I, in my defence, had killed him. I ask any man of understanding or conscience if the whole round of ceremony were worth the life of a man, considering the dignity of his nature, and the importance of his life with respect to God his Creator, himself and the benefit of civil society?"

Leaving France, he traveled into Italy to study its language and literature; but from Turin he was recalled by his father, in 1664, when twenty years old, in

order to help in the affairs of the family, his father having received notice that he was to command the fleet, under the Duke of York, against the Dutch.

He now began to study law till the plague broke out. When the Dutch war began, he went with his father, but returned with letters for the King, 1665.

To his father he thus describes the interview:—

"I took post to London, and was at London the next morning by almost daylight. I hastened to Whitehall (the King's residence) where, not finding the King up, I presented myself to my Lord of Arlington. At his Majesty's knocking he was informed that there was an express from the Duke, at which, earnestly skipping out of bed, he came only in his gown and slippers, who, when he saw me, said: 'Oh, it's you? How is Sir William?' He asked how you did several times. He was glad to hear your messages."

Within a year of this time gay London was saddened by the plague, the horrors of which would take pages to describe. William Penn naturally felt deeply impressed by it, and he seemed again to desire to turn to a more earnest manner of living.

We have seen that he had remarkable opportunities to gain power at Court, on account of his father's intimacy with the Duke of York, the heir to the crown. The Admiral wanted him to make use of this influence, and becoming alarmed at his son's more thoughtful manner, he hurried him off to Ireland to be with the Duke of Ormond. William found a better company of young nobles here than in England, where there was so much evil. For a time he entered heartily into their gaiety. He was only twenty-one, lively and handsome. It is thought that the portrait of William Penn in armor was painted at this time, 1666.

While Penn was in Ireland a mutiny arose among the soldiers at Carrickfergus, and he was sent to help to subdue them. He did this so well that he was reported to have "acquitted himself in that action to his no small reputation."

WILLIAM PENN BECOMES A QUAKER, 1667.

His father now wished him to take charge of his Irish estates, which he did so well that the Admiral was delighted. On one occasion when in Cork on business, he again heard the Friend, Thomas Loe, who had visited his father's house in his boyhood. He preached on the subject, "There is a faith which overcometh the world, and there is a faith which is overcome by the world." At this time William Penn received a most earnest call to love and serve his Heavenly Father, and he became a Quaker, 1667. At another meeting in Cork he and others were arrested and taken before the Mayor; but when the latter saw William's dress he thought there must be some mistake, and offered to release him. Penn was brave enough to refuse, for he knew all had been unlawfully arrested, and he would not accept his liberty and leave his companions in prison. He wrote to Lord Orrery, President of the Council, asking his help, which was given.

After procuring release from prison for those who were arrested with him as well as for himself, he had a still greater difficulty to face. His father having heard of this experience sent for him, and, finding such a change in him, became very angry at this disappointment of all his hopes, and again sent him from the house. His devoted mother helped him, and at last his father consented to have him supported at home, but would not see him.

For some time after William Penn became a Friend he dressed just like other men at that time; he also wore his sword. One day William Penn met George Fox, and asked him whether it was right to wear a sword. George Fox replied, "I advise thee to wear it as long as thou canst." Soon afterwards they met again, and George Fox asked, "William, where is thy sword?" Penn replied, "Oh, I have taken thy advice, I wore it as long as I could"; which shows that he soon

thought it wrong for a follower of Christ to carry a weapon intended for killing his fellow-men.

When twenty-four years old William Penn became an earnest preacher. He also wrote much on religious subjects. Indeed, during his entire life he wrote pamphlets and books, when he had opportunity, on such subjects as pure religion, freedom of conscience, and peace among nations. "No Cross, No Crown," "Some Fruits of Solitude in Reflections and Maxims," and "Rise and Progress of the People called Quakers," are the best known of his books. The first-named was written in 1669, while he was a prisoner in the Tower of London, where he was imprisoned because some of his statements were misunderstood, and kept without trial for seven months, until he was unexpectedly discharged by the King.

TRIAL OF WILLIAM PENN AND WILLIAM MEAD.

In 1670 the Conventicle Act, passed in 1664, was renewed. It was intended to suppress all religious meetings conducted in any other manner than according to the practice of the Church of England. The Friends continued their meetings as though there had been no such law, as they felt it was an unjust one, and they thought they ought to obey God rather than man. Going to one meeting in London, they found the doors closed by soldiers; so they gathered about the door, where, after standing in silence some time, William Penn began to speak. Soon he and William Mead were arrested by constables. It was charged that they did "with force and arms unlawfully and tumultuously assemble and congregate themselves together to the disturbance of the peace of the said Lord and King."—"to the great terror and disturbance of many of his liege people and subjects," etc. There were many mistakes in this:—The date was wrong, the Friends were not armed, and only the soldiers had used force. As it had all been in the street and not in any conventicle or meeting-house, the Conventicle Act did not fit the case; so there was no law against it. William Penn's knowledge of English law enabled him to see this, and also to speak in his own defense. The trial began on the first of September and was adjourned till the third.

The bench would not listen long, and he was hurried away to the bale-dock (an enclosed place, at the extremity of the court-house, in which he could neither see nor be seen) with William Mead, who also had spoken in his own defense. The Recorder then began to charge the jury. William Penn heard a part of this charge, and raising his voice so as to be heard at a distance, said:—

"I appeal to the jury, who are my judges, and to this great assembly, whether the proceedings of the Court are not most arbitrary, and void of all law, in endeavoring to give the jury their charge in the absence of the prisoners. I say it is directly opposite to and destructive of the undoubted right of every English prisoner, as Coke on the chapter of Magna Charta speaks."

After this the prisoners were taken to their cells. The jury were sent out, and, after an hour-and-a-half, returned. The foreman, Thomas Veer, was asked: "Is William Penn guilty of the matter whereof he stands indicted in manner and form, or not guilty?" The foreman answered: "Guilty of speaking in Gracechurch Street."

The Recorder was displeased, and said, "You had as good say nothing"; and, later on, "Gentlemen, you shall not be dismissed till we have a verdict that the Court will accept, and you shall be locked up, without meat, drink, fire or tobacco; you shall not think thus to abuse the Court: we will have a verdict by the help of God, or you shall starve for it."

The jury were kept two nights without food, drink, or any convenience. On the 5th they were again called

and gave a verdict of "Not Guilty." Edward Bushel was one of the most determined of this noble jury.

William Penn and William Mead were sent to Newgate Prison, as well as all the jury. The jury were soon released, and, following Penn's advice, brought an action against the Mayor and Recorder for false imprisonment, and won the day. An able lawyer lately wrote of this trial: "It is an instance not simply of a Quaker pleading for the rights of conscience, but it is that of an Englishman contending for the ancient and imprescriptible rights of his race."

RECONCILIATION WITH HIS FATHER.

While William Penn was in prison his father became ill and anxious to see him. He privately paid the fine for William and his companion, and they were released. As he drew near the end of his life, the Admiral saw that there were other things more important than the honor of the navy or the glory of the Court. He became more loving and tender, and he and his son were more united in all things. His greatest disappointment during the prime of life had been the religious disposition of his son; but his greatest comfort towards the end of his life was seeing that son living the life of self-denial he had so opposed, and dedicating himself to the service of God.

One day, soon after his father's death, William Penn was preaching, when he was again arrested, and the same magistrate who had been so harsh with him before sentenced him to six months' imprisonment at Newgate.

HIS MARRIAGE.

When he was set at liberty, he paid a short religious visit to Holland and Germany. On his return, in 1672, when in his twenty-eighth year, he married Gulielma Maria, the daughter of Sir William Springett, who had been an officer in the Parliamentary army. She was beautiful, talented, and good. William Penn's friendship for her soon became love, and he won her to be his wife. They lived for a time at Rickmansworth, a few miles from Chalfont, where her home had formerly been with her mother and her step-father, Isaac Penington. This was a beautiful marriage; she helped him in his earnest desires and made life more happy for him. The few months after his marriage were one of the few holidays William Penn ever took in his life.

(Continued next week.)

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF
PHILADELPHIA YEARLY MEETING.

NATURE LESSONS FOR THE PRIMARY GRADE.

BY ANNIE HILLBORN.

WALTER L. ATHEARN, in his book *The Church School*, makes the statement that educators have found it necessary to use graded lessons in the secular schools, and that in the Sunday-School it is just as important to present lessons suited to a child's age and development, if we expect to hold his interest.

Teachers are urged to study the "universal child," in order to understand the individual child. They are told to put themselves on the child's level, and to study with their pupils, being led as the Great Teacher suggested,—“And a little child shall lead them.” Perhaps lessons from nature appeal most to children, and at this season, when the out-of-doors days are at hand, some thought on nature-study lessons will be helpful to primary teacher. The following are thoughts taken from *The Kindergarten and First Grade Magazine*:—

"Nature-study, to fulfill its purpose, should, first, give to children a fund of useful knowledge about the world around them; and second, it should awaken in them a love of nature, a love of the beautiful, an understanding and

sympathy with all life, and a respect for the laws of nature, God's laws, so that they will love the woods, the fields, and the stars, and through them, love their Heavenly Father.

"Many teachers have mistaken ideas about their ability to give nature lessons. They think that they do not know enough about the subject. But it is not necessary to really know so very much to teach nature and teach it successfully. What you must have is one of the requisites for the successful teaching of any subject, and that is *interest*, and you must transmit that interest to the hearts of your children so that they will be eager to find out all about a thing by watching it to see what it does and how it does it. Never mind if children ask things you do not know; it may be something nobody knows. Just say you would *like* to know, and, too,—“Suppose you and I see if we find out.” Then, do not forget about it, for you have established a bond of sympathy with the child, you and he are working together. Find out the thing for yourself and then lead the child to find it.”

Neither is it necessary to have many books, although books are a great help and a few seem almost a necessity for a beginner. For what you learn with your own eyes or ears, you will never forget, nor will the child.

"Nature lessons should always be taught in season. You must teach snow in winter and green grass in summer, and plan the year's course of study in this subject with care, to prevent the teaching of the same things year after year until the children get tired of them."

"Another important principle of nature study is that the lesson must be accompanied by the object. Nature study is a study of Nature herself first-hand, a study that brings into use all the senses, a study of the common everyday things that make up our natural environment. It does no good to tell how a tadpole changes to a frog if the children have never seen a tadpole and the changes that take place before it becomes a frog; it does no good to describe how a butterfly looks, or how a song sparrow sings, for such things must be seen and heard. A safe rule to follow is:—To teach the thing in its natural environment if possible; if that is not possible, to bring it to school. Use a picture, or in the case of a bird or butterfly, to use a mounted specimen. If you cannot do any of these things do not have a nature lesson."

Children are constantly bringing flowers, or stones, or leaves which have caught their attention on the way to school. Let us suppose an anemone to be the flower presented some spring morning. Holding the delicate blossom up before the class, the teacher may say "Mary has brought some visitors to-day, listen to their story." Then the flower speaks through the teacher's lips.

"We are anemones. Our white blossoms and dark leaves are playthings for the winds. See our stems,—they are like dark threads, but they hold us straight, and do not break when the winds bow our heads.

"Look at us, little children, and see if you can tell any stories about us. Can you guess what we have hidden just below our white petals? In a few days these white dresses will be flying over the fields and woods, but the things which are hidden will stay in their little green box many, many days.

"Have you guessed? Yes, the seeds, the anemone's children. The flower is beautiful, the early bees love to find it; but God has put the seeds in a safe place, and gives them more time, because if they do not ripen, the woods will be bare of anemones next year."

Do not forget that a nature lesson should always be followed by expressional work, and song. The child's "five doorways" are open; let the idea enter if possible by each one,—sight, smell, touch, hearing, and taste. And do not close the period before you are sure that that reaching after God which every little child has in his heart has been strengthened and satisfied, for the teacher's mission is to lead the lambs to the Shepherd rather than to teach scientific facts about nature.

"MINDS are not converted by force of arms, but by love and generosity."—*Spinoza's Ethics*.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SEVENTH MONTH 27, 1918

CHANGE OF SUBSCRIPTION PRICE.

ON and after Eighth month 1st, 1918, the subscription price of the FRIENDS' INTELLIGENCER will be \$2.50 a year in the United States, and \$3.00 a year in Canada and foreign countries. Until that date paid subscriptions will be accepted for one or two years at the present rate, \$2.00 a year. Even if a subscription does not expire until next year, it may be paid up now for one or two years from date of expiration at the present rate, \$2.00 a year.

It is interesting to note that the price was \$2.50 a year up to 1895, so that the price is now simply restored to what it was twenty-three years ago.

Our readers were carefully notified last year that increasing costs would probably make this change necessary. The increase since then, however, has been much greater than we then anticipated, so that in spite of substantial improvement in the business for the past three years, it seems likely that the publishing association may for the year 1918 have a burden of loss to bear, as they have had many times in years past.

The way to help the INTELLIGENCER is to send it to new readers. Persons who read it for a year, or even for six months, are very apt to stick to it, and to the Society of Friends.

H. F.

"PRACTICAL MEN" AND THE KINGDOM OF GOD.

LAST week crowds of people stood in the streets of Philadelphia and watched a group of aeroplanes, like great birds in swift flight, soaring and wheeling in the sky far above them.

One could hardly believe that only ten years ago not an aeroplane existed, and the few persons who had faith that man could ever learn to fly were scoffed at and ridiculed, and exhorted to give their time and thought to "something practical."

A few months ago I sat at the receiver of a wireless telegraphic instrument, and heard the tiny mysterious humming which means that someone hundreds of miles away is sending a faint message out into the boundless sky, and that man has found a way to catch and understand that message.

Yet wireless telegraphy is only a few years old. Many men still living can remember the day, half a century farther back, when Morse sent his first telegraphic message between Baltimore and Washington.

Telegraph, telephone, wireless, and aeroplane, with all the countless discoveries and inventions which are fast creating a new world, are the fruit of that prophetic faith which reaches forward and grasps what as yet does not exist,—the faith which realizes that God's creative power is infinite, and that "with him all things are possible."

In a word, it is in truth the idealist who is the "practical man," for he transforms the ideal into facts.

The power to overcome gravitation and distance and time is a great gift, but yet small indeed in comparison with the power to overcome evil. Even if all men could fly, or could talk to each other at any distance, what would that be in comparison with a world in which

all loved and helped one another, and none wished ill to his neighbor?

Jesus said, "Be not overcome of evil, but overcome evil with good." But men said then, and say still, "That is impossible," just as they said twenty years ago that it was impossible to send telegraphic messages through the air without wires.

Jesus said, "When ye pray, say, Thy kingdom come on earth," and men answered, "That is impossible," just as they said that it is impossible for men to fly in the air.

But Jesus proved that it is possible to overcome evil with good, by *doing it*. He showed men how to gain eternal life, by gaining it himself. He did what they believed impossible, and told them that if they believed in him, they could do greater things than he had done.

Has anyone tried the method of Jesus to bring the kingdom of God on earth, and failed?

Paul said, "I can do *all things*, through Christ who strengtheneth me." And in that strength unarmed Christianity overcame the power of the mightiest empire of the world.

Who then is the "practical man"? Is it he who says, "It is impossible," or he who says, as Jesus did, "With God all things are possible," and, like Morse and Langley, and the Wrights, and Marconi, and Cyrus Field, and Henry Ford, and Booker Washington, and Lincoln, and Penn and Fox, and a "great cloud of witnesses" in all ages, goes forward in the power of God and does greater things than ever have been done before?

With more of such "practical men" enlisting in the Great Army every year, who shall say that it is impossible to bring the kingdom of God on earth?

H. F.

THE BI-CENTENNIAL OF WILLIAM PENN'S DEATH.

IN the year 1718, on the 30th of July (then counted as Fifth month), William Penn died. This is the "old style" of dating (changed in England in 1752), and corresponds to what is now August 10th.

Many Friends feel that in the entire list of our Quaker worthies there is none whose life and deeds are more worthy of commemoration than those of the great founder of Pennsylvania. As the anniversary of his death comes in the vacation season, when it is difficult to plan and arrange special meetings, it is likely that formal and official celebration of the anniversary will be held in Philadelphia on November 7th, the anniversary of his landing in America in 1682. It is believed, however, that in many meetings there will be a desire to make the regular gathering on First-day, Eighth month 11th, an occasion for recalling and commemorating the life and character of William Penn.

As Penn's career is a subject of special interest and importance in the education of young people, a short story of his life especially adapted to them, written by Lucy B. Roberts, of Haverford, Pa., and published in England by the Friends' Tract Association, is begun in this issue of the INTELLIGENCER, and will be completed on or before August 10th. We shall also print in succeeding issues some extracts from his writings, suitable for reading at regular or special meetings.

Albert Cook Myers, who is preparing for publication the complete works of William Penn, has found a very interesting bust of him in his later years, carved in wood by William Bevan, and also a portrait in oil colors of his second wife, Hannah Callowhill, as an old woman, which it is believed has never before been reproduced. These two interesting pictures we expect to print in the INTELLIGENCER of August 10th. Any readers who may wish to secure extra copies of that issue should send orders for them at once.

H. F.

A CORRECTION.—In the issue of July 13th, in the fourth paragraph of the editorial article entitled "Friends and Community Life," the sentence, "As to membership, Friends were quick to discover, but slow to receive," should have read, "quick to *disown*, but slow to receive."

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

GIVING COMFORT TO THE ENEMY?

It would seem a patriotic service to consider whether any besides pacifists may be giving comfort to the enemy; whether anything besides hope of victory may be keeping up the *morale* of the German troops. We know that the autocratic group that is running Germany paid Bolo Pasha, and he put in French newspapers, not pacifist articles, but articles of the fire-eating type, to the effect that *Germany must be thoroughly crushed*. The German autocracy apparently desired these for use in Germany, to prove to their people that they must fight or be annihilated. The autocracy must have felt sad when Wilson declared his noble war aims, and they were more or less definitely assented to by the Allies; it would seem likely that the German military group would hunt for indications that these "aims" were a mere "scrap of paper," and that they would take comfort when they found anything in American newspapers contrary to these aims, so that they could make the German people believe our war aims "camouflage." Are there any indications that the whole people are not supporting the liberal policies of the President? Perhaps the most serious indication is the apparent denial of the first war aim by a large majority vote of the Senate. This was when Senator Borah's resolution, which was to establish "open covenants of peace openly arrived at" in our country, was voted down. This fact is the more serious since the President himself did not favor this move for open diplomacy, the newspapers were against it, as far as they said anything about it, and there is hardly an individual anywhere who has raised his voice to protest against this denial in action of our first war aim.

Another aim was for universal disarmament; yet we know there are strong forces at work for universal compulsory military training continuing after the war. Much may be found in the papers in favor of universal training, nothing about disarmament. There is a strong and growing demand in the newspapers for military intervention in Russia, in apparent contradiction to our declared principle that every nation shall determine its own form of government.

Though the war is for democracy, we have almost ceased struggling for the fundamentals of democracy at home, free speech, free press, free assemblage, free religion. We hear sneers at Inter-Allied Labor plans, which are so similar to President Wilson's, and the American Federation of Labor is praised for not joining with them.

Whether or not the hearts of the German autocracy are comforted by such reading in our newspapers, does it not show very serious opposition to the noble aims for which we are supposed to be fighting? Some of our Friends are supporting the war because they believe in these aims; is there not need to work for them at home?

MARY S. M'DOWELL.

CARING FOR YOUNG SOLDIERS.

A FRIEND who is deeply interested in the welfare of the young soldiers and sailors who throng our streets, writes:—

Apropos of the service Friends are rendering at their meeting-houses in Baltimore and New York for the welfare of soldiers and sailors, which has been described in the INTELLIGENCER, the need for such service in Philadelphia has been remarked by several Friends interested in our philanthropic concerns. From twenty to thirty thousand youths in the service will come on leave to Philadelphia this summer. These boys congregate near the center of the great city, where they are subjected to all the temptations it offers. The dangers to them are increased by the totally inadequate sleeping accommodations now available in the section of the city where they gather. The majority of these boys are in their teens and early twenties; many

of them come from homes of refinement, and have good instincts, which it is desirable to strengthen by proper care and environment, such as Friends have long been noted for in their homes. Their pay is small, and often much delayed because of their changes of location, so that it is very common for them to have little or no money.

The broad humanitarian view of this situation, coupled with our Friendly concern for all human welfare of every kind and color, would seem to prompt our consideration of whether some relief cannot be offered from the great Quaker properties in the city's center. Within two or three blocks of these properties, at the Central Branch of the Y. M. C. A. alone, 200 boys a night, on account of the overflow, are unable to obtain cots, and must sleep in the streets, parks, or worse places.

Cannot something be done for them by Philadelphia Friends?
M.

LITERARY NOTES.

AN ADMIRAL'S SON, AND HOW HE FOUNDED PENNSYLVANIA. By Edith F. O'Brien. Illustrated. Headley Bros., Publishers, London.

This is a book which will find a very welcome place among Friends. The author tells in a straightforward and unaffected manner the important events in the life of William Penn. The narrative is so simple and chronological that even a young child will follow it with interest and profit. The more mature reader who is already acquainted with many of the incidents related, will enjoy a sense of completeness of view—a vision of the man as a whole:—his political environment, his heredity, the motives that actuated him, the circumstances that determined the course of events. Parents and teachers can find excellent story telling material in this little book. We note especially the following:—The Duel, page 23; The Great Trial, p. 41; A Quaker's Word, p. 54; How George Fox Influenced William Penn, p. 56; The Holy Experiment, p. 78; How Penn Taught Temperance to the Indians, p. 101; A Patriotic Offer, p. 120.

Because the keynote to the success of the book is its sense of completeness, we find it difficult to make quotations that will adequately represent it. The following will serve to give an idea of the kind of information in which the book abounds:—Referring to Penn's treaties with the Indians, the author writes:—

"So the Great Treaty was made and signed. There was no oath to ratify it, for the Friends would never take an oath. Their word was as strong as an oath, because they were always accustomed to speak the truth."

"The belt of wampum which the Indians gave to William Penn is still in a museum in Philadelphia."

"After the Great Treaty, several others were made for the sale of more land to the settlers. Some of them are rather curious. One tract of land was sold by King Taminent to William Penn for "so much wampum, so many guns, shoes, stockings, looking glasses, blankets, and other goods as the said William Penn shall please to give unto me. This shows how much they trusted his fairness."

"The great Frenchman, Voltaire, once said, 'They were the only treaties made without an oath, and the only ones never broken.'"

THE HEART OF THE PURITAN. Edited by Elizabeth D. Hanscom (Macmillan.) Here are collected passages from the letters and journals of the serious-minded folk who peopled New England in the early days. The affectionate language and the religious concern here revealed, throw fresh light upon our own Quaker ancestors, so similar are the points of view toward life in various respects. Compare these pious resolutions of a Puritan worthy with William Penn's "Some Fruits of Solitude," "Resolved, Never to lose one moment of time, but to improve it in the most profitable way I possibly can. Resolved, Not only to refrain from an air of dislike, fretfulness, and anger in conversation, but to exhibit an air of love, cheerfulness and benignity. . . Let there be something of benevolence, in all that I speak."

JOHN LANE announces the publication of *A Not Impossible Religion* by the late Professor Silvanus Thompson—"an earnest endeavor to build up a religion which, while mystical and essentially Christian, should also be entirely practical and meet the deepest needs of many who feel that they cannot accept the orthodox religion as it stands."

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

Chairman, RUFUS M. JONES.
 Vice-Chairman, ALFRED G. SCATTERGOOD.
 Treasurer, CHARLES F. JENKINS.
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 Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.
 Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

RECENT ARRIVALS IN FRANCE.

HELEN ELSIE BIDDLE, Riverton, N. J.
 FRANCIS M. WHITE, Cardington, Pa.
 STEWART F. CAMPBELL, New York City.
 FRED J. CLAMBERS, Damascus, Ohio.
 ROWLAND C. COCKS, Cornwall, N. Y.
 JOSEPH C. GRIFFEN, Port Chester, N. Y.
 EDWIN HANSON, Central City, Neb.
 JOHN LESLIE HOTSON, Brooklyn, N. Y.
 FREDERICK J. LIBBY, Exeter, N. H.
 NOAH V. WRIGHT, Farmland, Ind.

THE KIND OF MEN WHO SHOULD GO TO FRANCE.

BY RUFUS M. JONES.

It is just a year since the group of men who composed the original reconstruction unit for France assembled at Haverford and began their training. We all started out not knowing whither we were going, but with high faith that the way would be open for a great service.

It has proved to be greater than we dreamed. The work has steadily grown and expanded. All the workers have had difficulties to go through, and some of them have had their real baptism of fire. All of us at home and abroad who have shared in the work and service have learned many lessons.

We always knew that our undertaking was one that called for carefully-selected men, but this fact has grown steadily clearer as the work with its difficulties and perplexities has progressed and developed. It calls, of course, for persons who can *do things*. There is no place in France for anybody else. But more than that, our undertaking demands certain other marked qualifications. It is meant to be the expression of Quaker faith and Quaker ideals, and those who go should in some true sense share this faith and these ideals. They should take up this great task with a deep and solemn conviction that they cannot do otherwise than give themselves unreservedly to this undertaking, as their devoted service in this human crisis.

Our English Friends who are united with us in the French Mission have from the beginning entered upon the work not to escape something else, but because this seemed to them the best and truest way to give a positive expression of their love and devotion. When any one joins the group with a lower motive and with a less noble purpose, not only does the work suffer, but, what is far more serious, the tone and *morale* of the whole Mission are affected.

We have naturally drawn our American workers from younger ranks than the English have done, and consequently our volunteers have as a whole not reached the maturity of thought and insight and vision which marked the original band of workers who entered the desolate valley of the Marne almost four years ago; nor have our men faced quite the same stern and difficult issues of choice as have their English companions. But we have had many noble volunteers of the true type, and there are more such who

ought to go. If we are to do this work at all we must do it with these ripe and seasoned English Friends, and we must strive to get the true vision and spirit of the Mission.

This is no affair for persons who are looking for some line of least resistance, and are eager to escape something else which they dread. We want men of the best moral fibre and the soundest faith. It is not enough that the applicant can run a tractor, or build a house or manage a saw-mill. He must, first of all, have a real man's soul inside. Conviction, faith, loyalty for ideals, the spirit of sacrifice and desire to help bear the world's suffering, are no less important than efficiency and skill.

Those who wish to apply should search their souls as with a candle to see whether they are spiritually fit for a mission of this type, and they should volunteer for this undertaking only when they have gained a solemn apprehension of what it *means* to go.

CONSCIENTIOUS OBJECTORS.

THE Board of Inquiry mentioned in Secretary Baker's Order of May 30th has been actively visiting Camps throughout the United States where conscientious objectors are located. They have now completed their visits to the camps, and are about to hold at Fort Leavenworth, Kansas, hearings of the cases of those men whose sincerity has been questioned, or who have not already been brought before the Board. Apparently, there are very few Friends in the former class. Paul J. Furnas, Field Secretary of the American Friends' Service Committee, has gone to Fort Leavenworth to be present during these hearings.

In the future Friends who cannot conscientiously perform any service under the military, and who make as soon as they reach camp a written statement to the commanding officer of the position their conscience requires them to take, are to be transferred to Fort Leavenworth, where the Board of Inquiry will examine them. Those who have already been examined by the Board, and held to be sincere, will not be required to go to Fort Leavenworth.

Though the War Department has not yet announced the plans which will finally be adopted in handling the conscientious objectors who are furloughed in accordance with Secretary Baker's order, there is good reason for believing that real progress is being made, and that it will not now be long before furloughs for agricultural work and reconstruction work in France will be granted to those men whom the Board of Inquiry holds to be sincere. It also seems probable that the plan adopted by the War Department will be fair and meet the conscientious objections of Friends.

At Camp Meade, on the 16th instant, a number of conscientious objectors were granted furloughs to August 15th, to do agricultural work. They have been placed by the Government on various farms in Maryland. Similar furloughs have been granted to conscientious objectors in other camps. This arrangement, however, is only temporary.

It is important that in the future the names of all Friends called to military service, and their addresses in camp, be sent promptly to the American Friends' Service Committee, 20 South Twelfth Street, Philadelphia, as well as to their Yearly Meeting Service Committee. Unless this is done, it is difficult to keep in touch with Friends in camp and take up their cases if they are not treated in accordance with Secretary Baker's order.

The latest addition to our office force at 20 South Twelfth Street is Wilbur K. Thomas, of Roxbury, Mass. He has been released from his regular work for a period of six weeks to assist in the work of this Committee. Fifteen persons are now devoting all of their time to the work of the Committee at the office and store-room in Philadelphia.

HELPING THE RED CROSS.

BY LEWIS S. GANNETT.

THROUGH its resources in money, men, and influence, the American Red Cross has been able to aid the English and American Friends to advance long-cherished plans which otherwise would have been difficult of realization. But the indebtedness has not been all one-sided. The English Friends were able to contribute to the Red Cross the results of three years' experience in France. Their scheme of furniture-selling, originated at Troyes, has been made the basis of much of the Red Cross work for refugees; it was through the trust placed in the English Friends by the French authorities that the Red Cross was able to obtain the use of the Chateau Hachette, which has been developed as the Edward L. Trudeau Sanatorium for tuberculous refugees and repatriates; and the American Friends have had resources in *personnel*, sometimes men of special aptitudes, sometimes the general "*main d'oeuvre*," or labor power, which is so hard to find for civilian work in France to-day, which have helped pull through many an emergency.

The first call for man-power came from Toul, where the Red Cross was trying to turn the barracks of a military school into a healthy and happy home for some five hundred refugee children under eight years of age, who had been sent away from their mothers in the frontier villages because there was continual danger of gas attacks. In connection with the refugees a hospital was established for these civilians of frontier Lorraine, who had been without adequate medical care since their doctors were mobilized in 1914. William Price, Byron Collins, Lester Shoemaker, William Edwards, Albert Garrigues, and Horace Davis were sent. They did odd jobs of carpentry, installed a playground and carpenter-shop for the children, and finished a hundred and one other bits of work which the doctors and nurses had not been able to get done. Later Price, Collins, and Davis were transferred to work in the regular Friends' stations; but in response to the earnest request of the doctors at Toul, Shoemaker stayed to take care of the store-rooms, Garrigues to run automobiles, and Edwards was transferred to similar work at Luneville, a town not far away. When Nancy came under heavy bombardment by long-range cannon and air-bombs, word came to Toul that the Nancy maternity hospital would have to be transferred to the barracks on a few hours' notice. The heads of the hospital give eloquent testimony of the work which the Quakers did in scrubbing the disused building, putting up beds, and making the other necessary preparations. Two hours after the Toul *maternité* was opened its first baby came into the world.

Then came the work at Chateau Hachette. When that extensive property, with an unusually beautiful park, was offered to the English Friends for tuberculous refugees, they realized that it probably should be considered in the general scheme of tuberculosis work which the Red Cross and the Rockefeller Commission for the Prevention of Tuberculosis were undertaking, and they referred it to the former organization. In November the Red Cross obtained the use of the estate, rent free, and six weeks later, on Christmas day, the first patients were received. In the interim every American Friend who was delayed at Paris waiting for passes had been working hard under the direction of Haldane Robinson, one of the English Friends, to finish the papering, plastering, carpentry, plumbing, glazing, and painting necessary to turn an *orangerie* into a ward, an outbuilding into a children's pavilion, a chateau into a modern hospital. The work at Hachette kept up all through the winter, and at one time or another almost every one had a hand in it. One picture of a Quaker "gang" in overalls shows Errol Elliott, Luther Warren, Given C. Johnson, Seymour Olmsted, and Robinson; but they were only a

few of those who were there sooner or later, usually in groups of ten or a dozen.

In the spring the Red Cross began an extensive experiment on an estate a short distance from Hachette—the building of a village of portable houses to care for refugee families in which there are one or more tuberculous members. The "village" will have a house for each family, a store, playground, baths, and, of course, quarters for the doctors and nurses who will supervise the whole, so that the sick may become better, and the well escape the infection. After the war the family can take its portable house back to its devastated village in the war-zone. This village, together with the Hachette estate, go under the general name of the Edward L. Trudeau Sanatorium, in memory of the great American tuberculosis expert, who was of French parentage.

Charles Parnell and Ralph Whitely are at work in the sanatorium proper as orderlies, and some thirty-five Friends are building the village; Robinson, and Reginald Dann of the English Friends; Frank Cholerton of the American Friends Unit No. 1, and thirty-two members of Unit No. 2, the body of Americans brought over at the request of the Red Cross to do the more extensive pieces of Red Cross work for which sufficient men could not be taken from the regular Friends' *equipcs*. They are: Howard Douglas, Chester Graybill, Mervin Myers, Floyd Hornie, Albert Hall, Floyd Schmoie, Elfred Outland, James Stanislawsky, William Cheyney, William Reichert, William Redick, George Phillips, Thomas Benson, Lewis Clark, James Coeks, M. W. Graham, Arthur Fulton, Herbert Hill, Lawrence Hollingsworth, Joseph Hoskins, Robert Johnson, Truman Johnson, Harlan Jones, Jacob McDonald, John Mager, Oscar Marshburn, Sylvester Marshburn, Loren Perry, Dixon Philips, Robert Ross and Gerald Weed.

Very early in the fall the Red Cross discovered the special aptitudes of Robert Metcalfe, and borrowed him to assist in organizing a special factor for the manufacture of artificial limbs for French war cripples; Mary Ross and Lewis Gannett were lent temporarily for editorial work, in which they had had special experience; and Walter Wildman was assigned as an assistant in the organization of an agricultural training center for French war-cripples. The acute refugee situation in Italy after the retreat in the late fall needed trained workers, and the Friends lent four to the Red Cross—Leah Cadbury, Marjorie Johnson, and two Englishwomen, Rachel and Jean Alexander. More recently Gordon Hartshorn and Franklin Earnest of Unit No. 2 have gone to assist Wildman at the *mutile* farm, and the chief of the Bureau for the Re-education of Mutilés is clamoring for three more men. Ross C. Miles, also of Unit No. 2, will probably be assigned to run a dairy farm at La Chaux, near Lyons, where the Red Cross has a convalescent camp for several hundred Paris and Lyons slum children.

In November some six hundred children from occupied Belgium, sickly and under-nourished, were sent to France through Switzerland to be cared for in a refuge establishment in a former Chartreuse monastery in central France, under the joint auspices of the Queen of Belgium and the Red Cross. Two English Friends and Edwin Zavitz and Henry Strater were sent to teach the boys healthy American games, to organize Boy Scout troops, and do anything else that might be asked of them. These Belgian children came from Liege, a factory city of coal and iron. They did not know how to play—apparently they never had known, or had forgotten under the rigors of three years of German rule; and they felt strange and homesick in the country. The success of the Friends in helping to make them normally vigorous and happy children is attested by the request for more such workers which the queen's representative in charge of the school made to the Friends. Recently Dorothy Quimby has gone

to LeGlandier, and Zavitz further south to Maulion, where another colony is soon to be established.

A baby-saving exhibit was opened by the Red Cross at Lyons on April 9, and attracted 173,000 visitors in the three weeks of its existence. Harold Allman, Tracy Augur, Paul Elliott, G. Otho Holmes, George Mills, and Ross Miles helped arrange exhibits, put up signs, give out literature, play football with the boys in its model playgrounds, and do other odd chores. In June they went on with the exposition to Marseilles. Jesse Forsythe, Ezra Moore, Sumner Mills, Fred Hester and Jesse Harvey were assigned to help in the permanent playgrounds established at Lyons. Some of these two groups of men will be detailed to the convalescent camp at La Chanx, near Lyons, to erect the wooden barracks which are to increase the capacity of the camp by several hundred children.

The German offensive in March brought emergencies in which every member of the war-zone *equipes* was called upon to play special parts; and as the aftermath of that work several especially-trained members of the units have continued in Red Cross work for those refugees. Carroll Binder is working at Louviere, and William Southworth at Les Andelys; Seymour Olmsted is assistant to the Red Cross delegate for refugees at Laval. A group of Friends went to Eaux Bonnes in the Pyrenees to help care for some hundreds of *cracues* driven from their homes in the Somme before the German advance. They included: Alexander Lauriston, Miss A. J. E. Lewis, E. W. Oldham, and F. J. Wellman of the English Friends, Mr. and Mrs. William Duguid, Francis Sharpless, and H. D. Marshall. Eaux Bonnes has since become a regular Friends' *equipe*.

When the German offensive in late May drove thousands of homeless folk from their villages in the Aisne and the Marne, the Red Cross turned to the Friends for aid in managing the very critical situation which it produced in the Aube, just south of the invaded or threatened country. Dorothy North, who has been a member of the relief *equipe* at Troyes since last fall, has been appointed to the important position of delegate for the Red Cross Bureau of Refugees at that strategic point, where her knowledge of the conditions and the work will be especially valuable.

One of the latest requests, also from the Bureau of Refugees, was for workers at Evian, where hundreds of repatriates, returned from France by the German authorities, enter the country at the Swiss frontier. Elliott Brown, John Winston, and Christopher Roberts of Unit No. 2 have gone to take charge of a canteen where the thirsty travelers can get lemonade and other sweet drinks after their long and uncomfortable journey. Richard A. Larkin, also of Unit No. 2, has been detailed to drive an automobile for the Shurtleff Memorial Fund, one of the excellent Paris charities for refugees with which the Red Cross works in close co-operation.

In such an account as this only those can be mentioned whose work in the Red Cross has been of sufficient duration to get in the records. Others have given no less valuable if transitory service. Grace Hornbrook filled in a secretarial gap in the Red Cross Bureau of Tuberculosis when help was badly needed. In the recent rush of weary refugees through the Paris stations as many as thirty-five or forty Friends have been on duty some days, or some nights, carrying luggage, washing dishes in the emergency canteens, giving medical aid, befriending the unhappy people forced from their homes. A. C. Holliday, of Unit No. 2, heroically donned an apron and has been cooking in an improvised kitchen seven days a week, many hours a day, making the cocoa, coffee, and hot soup that are given to the hundreds of travelers at that station before they pass on.

Without the Friends the Red Cross probably could

not have undertaken its great tuberculosis center at Hachette, and the model village which is unique in medical history. In other enterprises they have given the all-essential aid, usually unromantic, hard, manual work, which has pushed the venture through to success. These accomplishments are marked up to the credit of the Friends in the memories of the Red Cross officials in Paris, and of the directors of the several institutions to whose aid they have come; but it is well that the Friends at home also should know how well many uninteresting but all-essential tasks have been done, and how readily emergencies have been met. "Quakers proving invaluable," was the verdict sent by Edward Eyre Hunt, Red Cross head of the emergency relief for civilians in the battle of Picardy, and he is not alone in his judgment.

MAP OF FRANCE.

We suggest to local Service Committees the purchase of a map of France upon which can be indicated the location of our different groups of workers. We would suggest a map of about three feet square, which can be purchased from almost any stationery or book store.

By using the information concerning the location of Friends' workers published below, tags can be placed upon the map, making a very interesting showing of the location of our work. Upon each tag can be written the number of workers engaged at that place. The map can perhaps be posted at some proper place in the meeting-house.

LOCATION OF WORKERS OF THE FRIENDS' UNIT IN FRANCE.

Auzeville.—Agricultural center of 7 workers; farm machinery loaned, seeds, rabbits, etc. distributed, and threshing done; farm machinery repaired.

Bar-le-duc.—Relief center of 6 workers. Social case-work. Distribution of clothing and household supplies. Women's work-rooms for sewing and embroidery.

Bar-sur-Aube.—Relief center of 3 workers.

Blesme.—Agricultural center of 5 workers.

Bettancourt.—Children's home with a staff of 13 workers, operated in a large chateau loaned to our Mission, for children between the ages of 2 and 4.

Chalons.—Maternity hospital with a staff of 12 workers. Relief center with a staff of 5 workers.

Charmont.—Home for old ladies with a staff of 3 workers.

Dole.—Portable house factory with a staff of 40 workers.

Evres.—Repair shop for agricultural implements with a staff of 7 workers.

Malabry.—13 workers loaned to the Tuberculosis Bureau of the American Red Cross, which is erecting here a village of 200 temporary houses, some of which are made in our factories.

Ornans.—Factory for portable houses and furniture with a staff of 40 workers.

Paris.—General offices for all departments, with a staff of 24 workers. Medical relief center with a present number of 2 workers.

Plessis-Piquet.—2 workers loaned to Tuberculosis Bureau of the Red Cross to assist in converting a chateau into a hospital.

St. Remy-en-Bouzemont.—Children's home with staff of 9 workers.

Samoens.—Convalescent home in the healthy mountain region, with a staff of 8 workers.

Sermaize.—Largest center of Friends' work. Hospital of 100 beds, recently opened by American workers, staffed by 20 workers. Another hospital being established, but smaller, with a staff of 5 workers.

Agricultural center with staff of 7 workers.

Center of Motor Department with staff of 8 workers.

Building unit of 8 workers.

Medical unit for out-patient work of 6 workers.

Relief unit of 3 workers.

Troyes.—Relief center of 6 workers.

Vitry-le-Francois.—Relief center of 3 workers.

Emergency Evacuation Work at Abbeville, Compiègne, Eaux-Bonnes, and Laval.

25 Workers loaned to several bureaus of Red Cross situated at Chenonceaux, Luneville, Loudres, Paris, Compadour, Toul, Lyons, Marseilles.

A number of new building centers have been opened in the Marne region, the names of which have not been received at this writing. An important new development is the erection of temporary villages at points outside the war-zone to relieve the refugee congestion in the cities. When the war is over these villages will be abandoned, and the peasants can take back to their old homes if they wish the temporary houses which have been built for them by the Friends' Unit to be used as out-buildings.

Some of this new building work is now going on near our house-building factories at Dole and Ormans for refugees of the recent offensives who settled in the neighboring city of Besancon. A picture recently published shows the erection by Friends of a Baby Hospital at Dole. An interesting feature of this development is the fact that the large number of men in the two factories are able for the first time to come into direct personal contact with the people for whom they left their homes and crossed the ocean to serve without pay or glory or adventure.

A THIRTY-ROOM RED CROSS HOSPITAL. ALL UNDERGROUND.

A NEWSPAPER clipping tells of a young American Quaker who found a Red Cross station in a strange place. Read what he saw:—

"The work is hard. I've been putting slates on a woman's house. It's easy, like shingling, except that the slate is cold early in the morning, and it cuts your hands. Her husband is a prisoner in Germany, and she has three kids. They were living in a very wet house because of the shrapnel-holes in the roof. A shell lit right in front of her house and knocked off one whole end, but we've fixed that all up. . .

"Yesterday five of us walked over to the first-line trenches. At one town we found a Red Cross dressing-station underground. It had over 300 rooms, all away down in the earth. From there the desolation became more complete."

STIRRING UP ENTHUSIASM.

THE following interesting story accompanied a box just received from a sewing-club in Oakland, California:

"There will be interested in hearing that most of the articles have been made by women who are not Friends. One of our members has a small jam factory, and he invited some of us to go there and tell the women about Friends' Service Work, in the hope that they might be interested.

"Two of our number went, but only the bookkeeper seemed at the time to take any interest. However, she has been so enthusiastic about it that now fifteen of the women are working in the little spare time they have. One poor Russian woman who can scarcely speak English has knitted two of the sweaters."

CHANGES IN PATTERNS.

To assist the members of Sewing Clubs, we are showing below changes and corrections in our patterns which our experience of the winter and spring has taught us make the garments more acceptable:

Pattern No. 5 will serve well if a belt is added. A regular shirtwaist and full skirt does better for the larger girls and many of the women.

Pattern No. 9 should not be used as it is. The trousers should be made longer for the width or narrower for the length. The waist should have a yoke facing and be lengthened into a shirt.

No. 10 has three patterns. The 9 year and 14 year sizes should be much narrower for the length.

Pattern No. 22 is probably right as it is. The collar should be an inch and a half inch, and the shirt open more to the side, but the latter is a minor point. It should have cuffs.

BOXES RECEIVED DURING WEEK ENDING JULY 13.

- INDIANA.—Fairmount, Kokomo, Lewisville, Russia-ville, Straughn, Winchester (2).
- Iowa.—Earlham, Le Grand.
- Kansas.—Fowler, Wichita.
- Maryland.—Baltimore (2), Sandy Spring.
- Massachusetts.—Swansea.
- North Carolina.—East Bend, George, Goldsboro (2).
- New Jersey.—Atlantic City (2).
- Ohio.—Barnesville, Gates Mills, Plain City.
- Oklahoma.—Alva, Capron, Cherokee, Ingersoll.
- Oregon.—Portland.
- Pennsylvania.—Conshohocken, Gwynedd, Lansdowne, Philadelphia (5), Wayne.
- Wisconsin.—Sawyer.
- North Carolina.—Guildford, New Hope.
- New Hampshire.—Tamworth.
- California.—Berkeley.
- Indiana.—Hortonville, Knightstown, Ridgefarm, Sharpsville.
- Iowa.—Fairfield, Whittier.
- Kansas.—Emporia, Fravel.
- Massachusetts.—Boston, Lawrence, New Bedford.
- Michigan.—Adrian.
- Minnesota.—Minneapolis.
- New Jersey.—Atlantic City, Columbus, Ocean City.
- Ohio.—Beloit, Salem.
- Pennsylvania.—Chester (2), Germantown, Kennett Square, Lansdowne, Mendenhall, Norristown, Philadelphia (2), Swarthmore, Torresdale.
- Virginia.—Ivor.

FRIENDS' SERVICE NOTES.

VINCENT D. NICHOLSON, Executive Secretary of the American Friends' Service Committee since the beginning of the work Sixth month First, 1917, was directed by his local Draft Board to report for service on Monday, Seventh month 22nd. Upon his request, as he had not received a preliminary notification, the Board deferred his call for two weeks. He is now visiting at his home at Richmond, Indiana, and attending some of the sessions of the Young Friends' Conference. On account of this change, Wilbur K. Thomas is Acting Executive Secretary for the time being.

THE Government has now taken over and is now operating all of the express companies in the United States. On account of this, the "charitable rate," by which Friends have been shipping goods to Philadelphia, is now cancelled. The regular express rate must be paid on all goods shipped.

THE latest help through our Committee by children in the Western Hemisphere for children in France is by the Beginners' Class of the Friends' Sunday-School at Holguin, Cuba. At a recent party, May baskets were made and the proceeds of their sale donated to Friends' work in France.

REPORT OF THE TREASURER FOR WEEK ENDING SEVENTH MONTH 20, 1918:—

Five-Years Meeting	\$2,326.41
Ohio Yearly Meeting (Damascus)	63.50
Fellowship of Reconciliation, Mass.	10.00
Wrightstown Monthly Meeting, Pa.	288.11
Green Street Monthly Meeting, Pa.	32.00
Marlboro Preparative Meeting, Pa.	104.00
Rush Creek Monthly Meeting, Ind.	9.00
Westerly Meeting, R. I.	76.56
West Branch and Hickory Grove Meeting, Ind ...	100.00
Middleton, Ohio	15.00
Chesterhill, Ohio	125.00
Barnesville Unit of Friends, Ohio	200.00
Syracuse Friends, N. Y.	8.50
Monrovia, Ind.	6.00
Richsquare Monthly Meeting, N. C.	50.00
Cornwall Monthly Meeting, N. Y.	62.50
Individuals	355.00

\$3,831.58

CHARLES F. JENKINS, Treasurer.



THE FIRST AMERICAN FRIENDS' SERVICE UNIT, IN TRAINING AT HAVERDFOORD COLLEGE, PA., IN AUGUST, 1917. (See "Helping the Red Cross," on another page.)

CURRENT EVENTS.

THE LAND OF DOVES.

FROM my boyhood days I have associated Loudoun County, Virginia, with *doves*; for at almost any moment an attentive ear may hear the sweet, penetrant cooing of these gentle birds.

Waterford, long-time settlement of Friends, lies nestled among the hills of Loudoun, its mile-long curving main street following the contour of the hills which hug the village closely on the north, while to the west the view stretches away, over dales and wooded hills, to the Blue Ridge, over whose level crest the sun sinks in splendor.

Along the street of this quaint village stand the substantial houses built by the Friends of former days, when they were nearly all occupied by members of the Society, many of them related to the others, and forming an ideal community.

At the west end of this street stands an ancient brick wall, built by Friends, with its sluggish race and dripping wheel, and high above it is the miller's house, now occupied by Mary Ruth Williams and Mary S. Walker, who extend true Virginia hospitality. Nearly a mile away, at the other end of the street, is the comfortable home of Charles and Ella Walker, and last of all is the site of the historic blacksmith shop where the father of S. Robinson Coale once made the anvil ring.

Above the town, a good, stiff walk away, stands the ancient stone meeting-house, which only on special occasions now is completely filled, as in former days. It is interesting to listen to the tales of civil war days, when the Federal troops occupied the meeting-house for many months, showing much consideration for Friends, and, on meeting-days, clearing part of the house for meetings. Many of the soldiers, it is told, would attend meeting, listening with interest to the messages of Miriam Gover, as she stood with her back to stacks of muskets, swords and drums.

An air of romance invests this quiet village, so set apart from the arteries



ORNANS—THE SLEEPING-QUARTERS.

of travel. Many interesting tales are told of former days, and yesterday I looked with great interest at the spot where John William Hutchinson rode up to the paling fence during war times, and met Lida Dutton, and fell in love at first sight.

On a hill above the village stand the beautiful homes of Robert R. Walker and his sister Edith. Between the two houses stretches a well-kept lawn, with many tall trees, whose trunks near sunset cast lovely shadows.

Here, on the evening of Seventh month 20th, a score of persons met in conference to consider the subject of Religion as a Motive Force. It was an ideal spot, in one of "God's first temples," the tall trees forming the pillars reaching up to the leafy roof, and above that the arch of the sunset sky. Nor was music missing, for there was a chorus of many birds, marked at frequent intervals by the cheery solo of a wren.

After an introduction by the chairman, Obed J. Pierpoint, the subject was discussed by Elizabeth J. Phillips, who spoke of the power of Christianity to change the lives of men from evil to good, giving St. Paul as a striking example.

Another spoke of religion as the greatest force in the world, inasmuch as it could change the habits of thought and actions of a lifetime; that religion is not a theory, but life itself, and that as men develop the power within them that comes from God, they become fit instruments to do His work in the world.

Lida Walker spoke of the comfort that comes at this time to fathers and mothers whose sons have gone from home, from the uplifting power of the spirit of God, felt within. All then arose and repeated together the Lord's Prayer.

The sun had set, the mountains were clothing themselves in purple mist, and in the twilight silence the sweet note of doves. O. EDW. JANNEY.

A VACATION IN BRITTANY.

HOWARD W. ELKINTON, one of the Friends' Reconstruction Unit, writes to his father from Mount Saint Michel, Brittany, France, Sixth month 2nd, 1918:—

DEAR FATHER:—I shall take time by the forelock and pen thee a few lines from this terrace. This past week has been a big one,—one which we shall not only never forget, but which we shall always recall as rivalling our honeymoon,—so beautiful has been the country, so agreeable our mode of travel—*en bicyclette*.—so congenial the company! I shall try to let thee know a little of what has taken place.

One week ago this time we were on the Ile de Brehat, that charming spot on this north coast of Brittany. We were stopping at the home of Madame Burton. Her home is more like a large genial country home facing the open square of the modest island church than a hotel. The island of Brehat will always be held tenderly in memory. It was not so much the delicious sea-food upon which we dined, nor the quaint low-ceiling rooms that housed us, nor the alley in the beautiful garden where we played at bowls like Sir Heinrich Hudson, as it was the fisher-folk that inhabit the place, and the sea that embraces the country, cutting it off from the mainland just enough to make it insular and charming.

Monsieur Job was a good example of the breed. We first met him in answer to an inquiry for a boat-ride. A small lad showed us the narrow winding path that slipped through the village as a shy brook, and skirted the shore in a seeming effort to get away, until it brought us to the tidy, thatched-roofed fisherman's cottage, the abode of Job.

Job is a plain-living, simple-minded man, with a very kindly, weather-beaten face. Although horny hands and blue working-jacket bespoke of much hard fishing yet his liveness of body and genial face showed that he was not far removed from a happy life. As is the custom with the Bretons, he wore the great wooden sabots of the shore, which, on first sight, contrasted rather strangely with the natty officer's cap of the French navy.

We had two trips with him; once for a joy-ride in his little sail-boat out around the rocks that flank the island in considerable profusion when he pointed out a special island where numbers of wild hares abound. He told us with proper frankness that it was absolutely prohibited to shoot the hares, but if we cared to come with him of an evening we might bag a few after dark, as was his custom. The second trip was on the morning of our departure. It was then that he

aired a few of his views about the Catholic church and the priest of the island. He, poor fellow, had got quite "fed up" with the insatiable appetite of the village *curé* for the coppers which Job did not have—15 francs for mass in the morning for the souls of the departed, 20 francs for Angelus, a franc for this and a franc for that, and when he was granted the privilege of eating *his own* fish on Friday with the payment of a few pieces of silver to the *curé*. Thus the force and reasonableness of Catholicism broke down in his mind, and he had not attended church since.

Brehat is full of tales, some of which are not without excitement. A Welshman and his wife were studying closely the beetles and bugs of the island, when they chanced to turn over a great stone one day, beneath which, instead of finding a gigantic cockroach, they discovered a quantity of silverware, evidently deposited by some poor soul who had long since passed on, or by some thieving pirate. Our friend, the English missionary Terrel, who was also their host, took the knives, forks, spoons and plate to the Mayor, where they thought an owner would soon be found. Of course the rumor of the discovery went like fire from cottage to cottage, and people came all through the night to examine and, if possible, to claim the treasure.

There is a rule on the island that such articles lost and found should be exhibited for a year and a day. This was done! But alas! no one could make successful claim, and the Welshman received the goods,—indirectly, as the missionary hesitated, because of his position as Protestant *pasteur*, to make claim in behalf of his fellow-countrymen.

It also thrilled us to hear of a certain very amiable old gentleman who lived on the island, beloved by the children and highly respected by their elders, turning out to be a veritable German spy, who copied the coast chart, as "Chéf d'Espionage, Cotes du Nord," and departed precipitously on the outbreak of war. When the authorities of the island came to search the place, they could hardly believe their own eyes. They quickly found papers with the German official stamp, and a wireless station on his house, and concrete foundations for guns! This venerable old gentleman was none other than chief of the spies from Brest to Paimpol. All the private possessions of M. Kahn and his wife were searched, kept and sold as the officials deemed best. Now the place is open for inspection. We were with two Englishmen when we made our trip and took great pleasure in tapping the back of every closet, prying into every corner, poking about wine cellars and the like, in our search for the concrete floor that was to serve for the gun-emplacement. According to our friends, Old England was "onto" Kahn and his tricks with extraordinary sagacity, and still they bottled up the German fleet, and straightway sent a thousand troops or so to Brehat to guard the place.

M. Kahn was a very warm friend of the Mayor, and chummy with every fisherman of consequence. Frequently he walked to the lighthouse on the northern extremity of the island, where he hobnobbed with the keeper of the

lights and the old lady who had kept the place tidy for years without end. Of course every one knew that he was a German, but what of that? In those peaceful days no one gave it two winks or a button. It was a common sight to see little lads in jackets and little lasses in pinafores eating jam and cakes at M. Kahn's expense in his garden. (He had a very comfortable house, with flower-garden, fruit trees and all that constitutes a first-class residence.) They were fond of their Fatherland, no one questioned that, but to all appearances they were yet fonder of the quiet, happy life that was possible on Brehat for Kahn and his spouse. One day M. Kahn said to the Mayor, "Your front steps, leading from the market square into the Mairie, are not as good as they might be. Would you have any objection if I repaired them at my expense?" The Mayor was delighted, and a good set of steps witness M. Kahn's generosity to this day.

Another time he asked the Mayor if he could have a look at the official "triangulaire" (sounding-map) of that section of the coast, as he was anticipating the purchase of a new house on the island, and wanted to know the soundings. When he returned the map, he remarked that as it was not drawn as carefully as the Commune might like, he had made a new chart—quietly keeping a copy.

When the war broke out, a little suspicion arose, as two telegrams, both from Berlin, came in quick succession. The first read, "Mother-in-law sick, you may be needed." The second, "Mother-in-law dead, come at once." The police at Paris were notified, but the Kahn papers seemed all right, so the two got back to Germany by way of Switzerland without a hitch.

So much for the thrilling days of 1914. . . .

Please do not stop the *New Republic* as it is very interesting, and the other boys like to read it too. It is a good sheet for the *équipe*. We see *The Friend*, and *The Friends' Intelligencer*, and *The (London) Friend*, when we go to Sermaize once a month on our bicycles, which have been such invaluable aid in getting about.

We incline, at the moment, to stay another six months. Work at Evrès grows continually more interesting and charming, with the developments that are taking place all the time. Just at the present that sector is suffering from a nervous fit which may or may not presage an attack by the Germans, but if we are rooted out we expect to continue our work as peaceably as possible. One thing that claims immediate attention is the collection, assortment and final arrangement of old parts, now resting on destroyed machines. There are numbers of old burned or destroyed machines in our district, some in back yards, some in meadows deep buried in grass, others collected by the military in dumps—permission to investigate which we have received. Parts are our greatest need. Consequently new parts are almost impossible to get and then the prices are almost prohibitive. So the exploitation of these destroyed machines is almost like opening up a gold mine. To do it properly will take one man's time for a good while as

the most needed parts should be housed in some adequate storehouse—be it at Evrès or elsewhere.

Returning to our vacation, we shall always remember the monastery which stands out of the sea at Mount Saint Michel as a phantom at high tide, and how we were met by the maids of the several hotels, each hawking for a separate hotel, and how we rode and walked (in bare feet) across the sands to the mainland.

Affectionately thy son,

HOWARD W. ELKINTON.

TEACHERS ENDORSE BAKER'S STAND.

In support of the position of Secretary of War Baker against universal military training, the following telegram was sent to him from Pittsburgh, July 4th:—

"The National League of Teachers' Associations, representing 20,000 teachers in convention at Pittsburgh, desires to express its warm approval of your courage and statesmanship in refusing to be stampeded into the endorsement and adoption of a permanent system of universal military training and service at this time. The American people are in this war, as Lloyd George has said of the English people, to put an end to that monstrous evil everywhere, and it is heartening to feel that under the leadership which we now enjoy we are in no danger of losing the chief end of the war before the war is more than well begun. We are well aware that your moderate and sensible position has cost you some newspaper abuse, but we believe that your course is well understood and is silently approved by the great American people."

FRIENDS IN PENNSYLVANIA.

DANIEL BACHELLOR writes:—

We had a conference at Oxford, Pa., on the afternoon of the 13th inst., at which Edwin Kirk presided. The subject, "Religion as a Motive Force," was introduced by Dr. O. Edward Janney. The leading thought brought out in the discussion was that religion is broader and more vital than any of the forms in which it has been enshrined.

This was followed by a pleasant social entertainment, and in the evening there was a second conference, conducted by Ella Thomas, on "The Bible and How to Use it."

On First-day morning we drove over to Brick Meeting. There were about one hundred persons present at the meeting for worship. It was cheering to see so many young people and children, and to feel the quiet and attentive spirit which prevailed throughout.

As there was to be another meeting in the afternoon, some of the Friends came prepared with a basket lunch, which was spread under the shade of the trees. These midday lunches, which are now becoming general, provide a pleasant social interlude, and insure a larger attendance at the afternoon meeting.

The subject of the afternoon conference was "Christianity in Relation to Present-Day Problems." This was a live topic and led to an interesting discussion. There must have been nearly two hundred persons present, including

several Friends who came from Oxford and other places.

For many years past, Brick Meeting has been ebbing away, but there are now hopeful signs of a turn in the tide. The one thing needed, here as elsewhere, is an active interest on the part of one or two young leaders within the meeting. When that manifests itself, outside help will not be lacking.

A few of the young people met before the afternoon conference and agreed to be present on the next First-day, and to share the responsibility for having a live meeting.

On the 28th inst. the Oxford Y. F. A. will send a delegation to foster an interest in the young people's movement. This will be further helped by the Nottingham Quarterly Meeting, to be held there next month.

DANIEL BATCHELLOR.

PERSONAL.

THE *Swarthmore News* says that Martha Travilla Speakman, daughter of Dr. Wm. W. and Anna Travilla Speakman, of Swarthmore, sailed for France on July 17th. She is going over to have charge of "L'Esperance," an orphanage at Etretat, a seaport town situated on the northwest coast of France near Havre. Mrs. L. B. Preston, of Mt. Kisco, N. Y., for whom Miss Speakman has been doing settlement work all winter, has adopted thirty little war orphans. An old inn has been turned into a home, and it is Mrs. Preston's plan to educate and care for these children until of age. Then they will go forth to help their own France in her reconstruction. Each child is to be trained in the line of work most suited to him or her in order to be of the greatest service. Miss Speakman will have an American trained nurse and three French servants to assist her. This noble enterprise of Mrs. Preston's has the full approval and sincere appreciation of the French Government.

DEATHS.

BALDERSTON.—At Philadelphia, the 15th of Seventh month, 1918, SARAH C., wife of George W. Balderston, in the 47th year of her age; a member of Falls Monthly Meeting of Friends, Bucks County, Penna. A large number of relatives and friends gathered at her late house in Morris Heights on the afternoon of the 18th, where a common bond of grief and sympathy seemed to unite them in a sense of the Master's presence. The memory of this dear friend is fragrant with the cheer of her greeting and presence. Her unexpected removal leaves her family and friends lonely and sorrowful, but believing that through the love and mercy of her Saviour she has heard the welcome language, "Thou hast been faithful over a few things, enter then into the joy of thy Lord."

"The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls."

HAMPTON.—At Penn's Park, Pa., on Seventh month 16th, WILLIAM H. HAMPTON. Interment in Buckingham Friends' burying ground.

LONGSTRETH.—At their home, Rua Paysandu No. 151, Rio de Janeiro,

Brazil, on Sixth month 7th, JENNIE LUKENS LONGSTRETH, wife of Samuel Townsend Longstreth, in her 83rd year. The funeral took place from the Cattete Methodist Church, on the afternoon of the 8th, and was largely attended. Interment in the Sao Joao Baptista Cemetery.

REEVE.—At Camden, N. J., on Seventh month 19th, AUGUSTUS REEVE, in his 85th year.

WILLIAM WALMSLEY.

THIS Friend of ninety-eight years, whose earliest home was in Byberry, Pa., and whose last years were spent in Germantown at the Home known as "the House of Blessing," passed away on Sixth month 10th. It had been thought that he would complete the century; but a misstep brought a fatal shock. His life as a business man among men had gained for him the reputation that "when William Walmsley has given his promise, it is the same as his bond." His intimate home-life as husband and father was filled with the blessedness that makes it all a sacred memory. This brief memorial is best completed with the words of a man who had been in closest relation of personal friendship with him:

"We have much to be thankful for in the memory of him whom we have lost,—his kind and gentle heart, an intelligence beyond the ordinary, remarkably unimpaired mentality, an appreciation of the highest and noblest things in life and at the same time a keen sense of the humorous; these together have made him a delightful companion while he was with us, and endeared his memory to us."

E. P. B.

COMING EVENTS.

SEVENTH MONTH.

27th—Westbury Quarterly Meeting, at Westbury, N. Y., at 10.30 a.m. Daniel Batchellor expects to be present. Lunch will be served to all present at noon. At 2.15 there will be a lecture under the care of the Quarterly Meeting's Advancement Committee.

28th—A Pilgrimage under the New York Joint Fellowship Committee, at Cornwall, N. Y. Friends are invited to attend Meeting at 11 a.m. and the Fellowship session at 2.15. They are asked to bring a box lunch. The train leaves New York, West Shore Railroad, from Cortlandt St., at 7.40 a.m. and W. 42nd St., at 7.55. Or, Friends finding this train too early, are invited to accept the hospitality of Cornwall Friends over Seventh-day night. These are asked to notify Isaac M. Cocks, Cornwall-on-Hudson, beforehand, and to take the train leaving Cortlandt St. at 3.00, and W. 42nd St. at 3.15, on Seventh-day afternoon. Subject for afternoon session, "How can Friends hold the doctrine of the Inward Light and the freedom of the individual conscience, and yet have a corporate testimony? The need of leadership in our Society, and the danger." Train returning reaches New York about 7 p.m.

28th—Lukens Webster, of Germantown, expects to be present at Old Kennett Meeting (Pa.), at 10 o'clock.

28th—At Lincoln, Va., Conference on "Christianity and Present-day Problems."

30th—Concord Quarterly Meeting, at Concord, Pa.

30th—A business meeting of the Circular Meetings Committee of Concord Quarterly Meeting will be held at Concord Friends' Meeting-house, at 9.15 a.m. Members of the committee please note and attend.

31st—Purchase Quarterly Meeting will be held at Purchase, N. Y., at 11 a.m. Dr. O. Edward Janney, of Baltimore, and others are expected to attend. Oscar Straus, Ex-Minister to Turkey, who resides in Purchase, is expected to address the afternoon meeting. A meeting for Ministry and Counsel will be held at 10 a.m. in the other Friends' meeting-house on the grounds. A cordial welcome is extended to all. Lunch will be served under the trees. Conveyances will meet the 9.29 train at White Plains, also trains from the north.

EIGHTH MONTH.

3rd—Philadelphia Quarterly Meeting at Merion Pa., at 1.30 p.m.

4th—A meeting for divine worship at Friends' Meeting-house, Newtown Square, Pa., under care of the Circular Meetings Committee of Concord Quarterly Meeting. A community meeting for Friends of both branches and for all other interested persons.

8th—Miami Quarterly Meeting, at Green Plain, Ohio.

8th—Abington Quarterly Meeting, at Gwynedd, Pa.

10th—Blue River Quarterly Meeting, at Benjaminville, Ill.

10th—Salem Quarterly Meeting, at Salem, Ohio.

12th—Indiana Yearly Meeting, at Richmond, Indiana.

15th—Prairie Grove Quarterly Meeting, at West Liberty, Iowa.

17th—Short Creek Quarterly Meeting, at Emerson, Ohio.

18th—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y.

19th—Fairfax Quarterly Meeting, at Lincoln, Va.

19th—Illinois Yearly Meeting, at Clear Creek, Ill.

20th—Burlington Quarterly Meeting, at Mt. Holly, N. J.

24th—Pelham Half-Yearly Meeting, at Sparta, Ontario.

26th—Warrington Quarterly Meeting, at Menallen, Pa.

26th—Ohio Yearly Meeting, at Mt. Pleasant, Ohio.

29th—Bucks Quarterly Meeting, at Falls, Pa.

31st—Nottingham Quarterly Meeting, at East Nottingham, Md.

FUN.

LAST week the measles were all over Nora Gebhart. This week Nora Gebhart is all over the measles.—*Mears (Mich.) News*.

PURELY MENTAL.—Mrs. Diggs: "John, what is an absolute vacuum?" Diggs: "An absolute vacuum, my dear, is something that exists only in your mind."—*Boston Transcript*.

NATURE STUDY.—"Wonderful old oak, I wonder what you would say to me if you could speak."

"Well," said the gardener, visibly affected, "my guess is, 'I beg your pardon, miss, but I am a beech.'"—*Christian Register*.

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FOOD SUBSTITUTES.—Said Mrs. Biggums to her cook, with first concern for Mr. Hoover, "I think we will have some chicken croquettes to-day out of that leftover pork and calf's liver." "Yes'm," was the reply. "An' we got a little bread dressin' what went wid the pork, mum. Shall I make some apple sauce out'n hit, mum?"—*Richmond Times-Dispatch.*

TROUBLE IN EUROPE.—Two Tommies turned punsters went into a restaurant over on the Eastern front and said to the waiter. "We want Turkey with Greece." The waiter replied, "Sorry, sirs, but we can't Servia." "Well, then, get the Bosphorus." The boss came in and heard their order and then said, "I don't want to Russia, but you can't Roumania." So the two Tommies went away Hungary.—*Commerce and Finance.*

AN INVIDIOUS TERM.—"I don't like the way our presiding officer put a vote." "What's the matter, wife?" "I want to vote nay, but I don't like to be called contrary-minded."—*Louisville Courier-Journal.*

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(Continued on next page)



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INDIANA YEARLY MEETING

is to be held at Richmond, Indiana, commencing Eighth month 10th. Friends expecting to attend will aid the committee appointed by the Monthly Meeting to secure homes, by sending in their names as soon as possible to CAROLYN HUTTON, 220 North 15th Street, Richmond, Indiana.

WANTED.

VOLUNTEER WANTED—A VERY INTERESTING position is now open for any one who would like to do regular volunteer clerical work in the American Friends' Service Committee office. Apply 20 South 12th St., Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, EIGHTH MONTH 3, 1918

Volume LXXXV
Number 31

"AS A BIRD."

As a bird in meadows fair
Or in lonely forest sings
Till it fills the summer air,
And the greenwood sweetly rings,
So my heart to Thee would raise,
O my God, its song of praise
That the gloom of night is o'er,
And I see the sun once more.

If Thou, Sun of Love, arise
All my heart with joy is stirred,
And to greet Thee, upward flies,
Gladsome as yon little bird.
Shine Thou in me clear and bright
Till I learn to praise Thee right,
Guide me in the narrow way,
Let me ne'er in darkness stray.

—From the German, 1580.

WILLIAM PENN.—II.

BY LUCY B. ROBERTS.

PROPRIETORSHIP AND COLONIZATION OF PENNSYLVANIA.

WILLIAM PENN. as a young man, had always felt an interest in America, then a new land of adventure and promise. He had known much about some of the settlements there, for Lord Berkeley had sold his share of New Jersey, amounting to half of that State, to a man named John Fenwick, in trust for Edward Byltinge, and when there was difficulty between these two—both Quakers—William Penn settled it amicably, and was made a trustee. This gave him much to do. He made terms with Lord Carteret, the owner of the other half of New Jersey; and then almost alone he prepared the constitution of that province. The knowledge gained in this experience was very valuable to him when, in 1680, he began to form that plan for the government of Pennsylvania which was his greatest achievement.

Admiral Penn had advanced money to the Government for naval purposes, and at his death £16,000 was due to him. William Penn petitioned the Privy Council that this sum might be paid by a grant to him, by the King, of land adjoining the territories of Maryland and New Jersey. After much difficulty and delay this was granted and the patent was executed in 1681.

This was the immediate occasion of his great venture. Penn wrote to a friend that he "so desired to obtain the new land as that I may not be unworthy of God's love, . . . and that an example may be set up to the nations, . . . that there was room there (in America) for such an holy experiment."

The deed of grant made William Penn the owner or proprietor of Pennsylvania, a country as large as England. This deed was on parchment, "each line underscored with red ink and the borders gorgeously decorated." It is now in the Division of Public Records in the State Library at Harrisburg, in Pennsylvania.

FIRST VISIT TO PENNSYLVANIA, 1682-1684.

In September, 1682, this brave man, with a moral courage grander than that of the soldier, sailed from Deal, on the ship *Welcome*, to the land of his earnest care. There were about one hundred passengers, mostly Friends from Sussex, to which county he had moved in 1676.

No doubt he felt enthusiasm, but he was leaving his dear wife and children, and a voyage was then a matter of much more risk than it is now. The ship had a "prosperous voyage of three months," though

some of the passengers had small-pox. William Penn was helpful, "and contributed to the necessities of the sick."

What did he look like, does some one ask? The pictures and statues we so frequently see, representing him as being very stout and old, and with a large curly wig, were not taken from life and may not be quite correct.

The noble face in the painting of him when he was twenty-one, which is supposed to be authentic, must have developed strong lines and manly expression, and we can imagine this hale man of thirty-eight years, just in the prime of a noble manhood, as he stood on deck while the vessel was gliding up the Delaware River, December 27th, to New Castle.

The Swedes and Dutch, who had been there for some time, as well as the Friends who had lately preceded him, were glad to welcome him.

He soon laid out a plan for a city between the Delaware and Schuylkill rivers, and called it Philadelphia, meaning "brotherly love."

He desired the commissioners to lay off ten thousand acres for the boundaries of the town. If this had been agreed to, it would have included nearly all the suburbs which have since been added to the city; but some of the commissioners thought this too large, and it was limited to one mile north and south on the Delaware, and reaching back to the Schuylkill river two miles.

After attending to a few such matters, he went to New York, but returned soon.

TREATY WITH THE INDIANS.

He then made that famous treaty of which tradition tells, though there are no contemporary records. It was made under the great elm at Shackamaxon, now called Kensington, in the north-eastern part of Philadelphia. An Indian village was situated there at that time.

Although this land belonged to him as granted by Charles II for money which the King owed him, yet William Penn thought the Indians ought to be paid for it, and this had been done in part before he came to America.

The Indian council fires were burning, the foliage had on its autumn dress, and under the elm tree were the chiefs of the Lenni Lenape tribes, without weapons, for no warlike arms were allowed. The most prominent among the chiefs was the great sachem Taminen, spoken of as one of nature's noblemen. As they waited there, a barge appeared on the river "floating the broad pennant of the Governor." Near the helm was William Penn, only different from the other Friends in having a blue netted scarf around his waist. Taminen, as they drew near, put on his chaplet, surmounted by a small horn, the emblem of kingly power, and then informed the Friends, as they landed, that they were ready to hear the Governor.

William Penn began his address to them (so we gather from the accounts that have come down to us), by saying:—

"The Great Spirit rules in the Heavens and the Earth. He knows the innermost thoughts of men. He knows that we have come here with a hearty desire to live with you in peace. We use no hostile weapons against our enemies; good faith and good will towards men are our defences. We believe you will deal kindly and justly by us, as we will deal justly and kindly by you. We meet on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love."

Then he read them the treaty which told them:—

"We will be brethren, my people and your people, as the children of one Father. All the paths shall be open to the Christian and the Indian. The doors of the Christian shall be open to the Indian, and the wigwam of the Indian shall be open to the Christian."

The final pledge was:—

"We will transmit this league between us to our children. It shall be made stronger and stronger, and be kept bright and clean, without rust or spot, between our children and our children's children, while the creeks and rivers run, and while the sun, moon and stars endure."

The Indians evidently felt the sincerity of the Governor's speech and heartily gave the belt of wampum as a pledge of friendship. "We will live," they said, "in love with William Penn and his children as long as the moon and stars shall endure."

This pledge was not bound by any oath, nor by signatures or seals, and the terms seem to be written nowhere but on their hearts. "There they were written like the laws of God." It was of this treaty that Voltaire, the famous French writer, said that it was "the only treaty between these people and the Christians that was not ratified by an oath and was never infringed."

The famous elm tree under which the treaty was made blew down in 1810. An interesting story is told about it. During the war of the Revolution, General Simcoe, the British Commander, was quartered near, and his soldiers cut down many of the trees for fuel; but the General placed a sentinel under the tree, so that not a branch of it should be hurt.

A scion of this tree is in the south-east corner of the Friends' Meeting-house grounds on Twelfth Street, above Chestnut Street, Philadelphia, Pennsylvania. Others are at the Quaker Colleges of Haverford and Swarthmore.

THE ASSEMBLY AND THE CONSTITUTION.

The next step of the Proprietary was to call an Assembly, that they might agree upon rules of government. Those which William Penn had prepared in England were passed with a few alterations, and nineteen added to them, making fifty-nine in all. Among them were the following: All persons who confessed one Eternal God to be the Creator and Ruler of the world, and who lived peaceably and justly, were not to be molested for their religious persuasion or practice. All officers, treasurers, judges, sheriffs, etc., were to be such as professed faith in Jesus Christ, and were to be sober and honest. All children of the age of twelve were to be taught some useful trade or skill. There were to be only two capital offences—murder, and treason against the State. All prisons were to be considered as workshops, where the offenders might be industriously, soberly and morally employed.

Afterwards Penn divided the land into counties and appointed sheriffs to each, and then called for an election for members to sit in the Council and the General Assembly in the following spring.

Soon William Penn was at liberty to meet Lord Baltimore, who seemed very polite. The latter had received the grant of Maryland, and had mostly peopled it with Roman Catholics; but he nobly allowed liberty of conscience to all who came to live in his province. The two Proprietaries found it was going to take some time to settle the differences about a boundary line, and so parted until spring, when traveling would be easier; but the difficulty was not settled for a long time.

PENN RETURNS TO ENGLAND.

The Governor spent almost two years in Pennsylvania and did much good. At the end of that time there seemed fear that Lord Baltimore's province was going

to encroach upon Pennsylvania, as there was some question as to limits granted, which could only be settled by returning to England. There had also arrived from England sad news of hundreds of Friends in prison. William Penn felt that he was needed there, and hastened back, the voyage this time only taking seven weeks.

Soon after his arrival in England Charles II died, and was succeeded by the Duke of York as James II. This new King made no effort to hide his preference for the Roman Catholic Church; but he continued very friendly with William Penn, so that many became jealous, while others asked him to use his power with the King for them. This he did when the cause was good, for others as well as for Friends. He pleaded with the King to be tolerant in religious matters, and in 1687 the King issued his Declaration of Indulgence which freed eighteen hundred people from prison. This was much gain, but the law was still there. Soon after this the King ordered that Informers should not be noticed nor the law enforced. All this was mostly attributed to Penn's influence with the King.

In 1688 the second Declaration of Indulgence was issued. "While repeating the provisions of the First it differed from it in boasting of the appointment of Catholics to civil and military command." Even the Dissenters refused to receive liberty and toleration by an unconstitutional act and at such a price. Seven Bishops, headed by the Archbishop, presented a petition against it. They were sent to the Tower, were tried and acquitted—to the great joy of the people.

William Penn, being intimate with the King, shared in the blame for the King's conduct.

The people were by this time fully convinced that James, who was a Roman Catholic, as was also the Queen, intended to re-establish the power of Rome in the country and to act without regard to the Constitution. Events moved rapidly. William of Orange, son-in-law of James, was invited by many of the most influential men to come and secure the Crown. A large number flocked to his support. King James was overwhelmed; and although he had formerly been a courageous man, he soon gave up his kingdom and followed his wife and son to France. Penn lost a friend in King James, who always seemed to cherish a real regard for his straightforward adviser.

(To be continued.)

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

THE PURPOSE OF THIS DEPARTMENT.

BY EMILY COOPER JOHNSON.

Two years ago the *First-day School Bulletin* said:—

"After more than half a century of helpful existence, First-day Schools are every now and then challenged to show the reason why they should be, and the people working in them are often puzzled to answer the question. Of course we cannot formulate and define all the convictions which have become cumulative by experience. We know some things are valuable and others useless without being able to logically explain why. But it is not only comfortable but helpful to be able to state reasons with clearness and directness. It helps us to clear away the errors and sophistries which creep into our practice, and sets the 'mark of the prize' of our calling more clearly before us. Perhaps some of us accept First-day Schools as a part of our hereditary responsibility, without thinking much about what they ought to accomplish.

"If we know just what we are trying to do, it is easier to know whether we are succeeding. To the writer it appears that, primarily, schools for religious teaching are meant to develop a certain type of character usually called Christian. This purpose is carried out by training in a knowledge of religious history, in order that we may profit by the experience of others; by training pupils to think and act ethically to make right choices, to try to discern

the highest truth both in history and experience, to cultivate an interest in humanity, and to develop and mature the life of the spirit."

No one school can attain to this ideal, without the help and inspiration of others. We must move on together, bringing all up to the higher table-land by the combined efforts of a co-operative group.

This year the "First-day School Field" column has been started just for the purpose of a disseminator of ideas and ideals, a spur to teachers and superintendents of First-day Schools, and a forum for the consideration of the problems which constantly arise.

It was something of a shock for the Yearly Meetings First-day School Committee, whose responsibility this column is, to discover recently the fact that a certain school, doing very good work, had never heard of Frances M. Dadmun's books, "Living Together," and "Children of the Father." This in spite of the fact that copies had been distributed to *all* the schools of our Yearly Meeting, and that attention had been called to them in these columns but a few weeks since.

Of course there are many reasons why this particular instance may have occurred. The point that the committee wishes to make is this: that the "First-day School Field" is to be the most direct means by which the Committee can give practical help to First-day School workers, directing attention to new material and how to get it; offering broader views in teaching all the grades; making suggestions for social work, etc.,—in other words, the reasons for and the inspiration in religious education. The latter is a subject of great importance, so recognized by all the churches, but one often hard to translate into actual practice in this or that small local school, with its many difficulties.

Someone suggests that this column might include a "Question and Answer" department, once in awhile, so that the schools may help each other, probably dealing with a problem in one locality by relating how it has been solved in another. Our First-day School work will be far better done if we can have some way of using each other's experience, and if we can confer on situations as we meet them.

We ask for response from superintendents, teachers, committees of oversight, in order that this column may be made useful.

THE STORIES THEY CHOSE.

An Article on Teacher Training. By Frances Weld Danielson, in the "Pilgrim Teacher."

"HERE she comes!"

"Oh, goody!"

"We're all ready!"

These exclamations greeted the click of the front door, and came floating down over the banisters, as a Sunday-school teacher threw off her hat and coat. To be frank, it was not in the *role* of Sunday-school teacher that the young lady had come. Only one of the three children welcoming her so hilariously was in her class, and as he was neither ill nor recently absent, what possible excuse could there be for a Sunday-school call?

"How very kind of you to come!" beamed a benevolent father, but his remark was met with an embarrassed denial of philanthropic motives.

"Hurry!"

"We can hardly wait!"

The chorus was clamorous, and up the stairs went, not the Sunday-school teacher, not the philanthropist, but the Story-Teller.

"I have a head full of stories," she announced, as she crept into the corner of the sofa especially reserved for her opposite the open fire. "Teddy's two must come first, because he'll have to go to bed."

Teddy, big-eyed with anticipation, snuggled up in the Story-Teller's lap and said, "I know which."

"But you don't know, Teddy," said the Story-Teller, "because *I* don't. You are to choose two. I will tell

you the names. There is Moufflou, and the Knight of the Silver Shield, and the Story of David and Goliath, and Uncle Remus and the Little Rabbits, and a fairy story, and two brand-new animal stories."

"Isn't Three Bears there?"

"Oh! but, Teddy, I know two new animal stories. You have never heard them, and they are so funny, and there's a bear in one, dear."

"Is there a great, big bear, and a middle-sized bear, and a little bit of a bear?"

"No—no."

"I want my Three Bears," said Teddy, with such a quivering lip that the Story-Teller quickly began the favorite tale.

"Tell it again," he begged, when Goldilocks had made her escape from the three bears.

"Don't you want the nice new story about the nice new bear?"

"I want my great big bear and middle-sized bear and the little bit of a bear," said Teddy quickly, and the tale was repeated.

"I will profit by my experience," thought the Story-Teller, after the little boy had been tucked into bed, murmuring, "Great big bear, middle-sized bear, and little bit of a bear."

"Charlotte, you are next oldest. What story will you have? I'll reach away back in my head and get any favorite old story you want."

"I want a new one," said Charlotte, "about people I know. Please remember one you've never told, about when you were a little girl."

The Story-Teller mediated. "Yes, I think of one," she said, at length, "and I know a new Uncle Remus story."

"Goody!" sighed Charlotte, nestling down contentedly. "I just love to hear about Brer Fox and Brer Rabbit."

It was with something of condescension that Barbara listened to her small sister's choices, and at the last sentence announced with glee, "Now it's my turn. First I choose a perfectly new story with all new people in it, and one that's true."

The Story-Teller sat up straight with glowing eyes, as she told a thrilling tale of history.

"Now your second story, Barbara, and my last," she said. "Shall it be another new one?"

"New to us and new to you," begged Barbara. "Make it up as you go along, and don't know yourself what's coming, and have it exciting."

The Story-Teller, thus put on her mettle, discovered in the glowing coals the beginning of a fairy tale, that grew upon her lips in a truly magical fashion, and left the children wide-eyed and wondering.

"Good-night; I must fly," said she.

"So very kind of you, my dear young lady," insisted the urbane father.

"It really wasn't," said the Story-Teller. "You see, I am due at a teacher-training class to-night, and I hadn't studied my lesson, and now I've got it."

"Ah!" vaguely.

"Yes, thanks to your children," and the Story-Teller sped to the class.

When she was called upon for a synopsis of a chapter on story-telling, she said, "I haven't read the chapter, but I've learned four things about stories in the last hour. One is that those Sundays for re-telling stories in the Beginner's Graded Lessons are all right, only there are not enough of them. Another is that I see the reason now for groups of lessons about the same person, in the third-year Primary Graded Lessons. The third is that if I had a Junior class I would tell them something stirring and new and true, and if they wanted outside reading, I'd give their imagination a chance to run riot in all sorts of extravagant and unexpected adventures. And the fourth is that I think we all learn most about story-telling from telling stories."

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, EIGHTH MONTH 3, 1918

The sun, the moon, the stars, the seas, the hills and the plains,

*Are not these, O Soul, the vision of Him who reigns?
Speak to Him, thou, for He hears, and spirit with spirit
can meet.*

Closer is He than breathing, and nearer than hands and feet.

TENNYSON.

WALTER RAUSCHENBUSCH.

WHEN the life of a prophet of God ends in our own time, we are often slow to realize what manner of man he was, and what his life has meant to the life of the world. When the new social order that is even now surely and swiftly coming is at last here, when the Kingdom of God is visibly established upon earth, we shall realize in part at least what Walter Rauschenbusch has done to hold up before us the lamp of truth, and to open our eyes and hearts to its light.

His great work was to reveal to men the *social* meaning of the teachings of Jesus; to show how his great vision of the Kingdom of God on earth has been obscured and misunderstood; to point out how dead and fruitless is a religion which keeps our thought centered on our own salvation and welfare, and which, when we meet on life's highway the multitudes that have been robbed and wounded, prompts us to pass carelessly by on the other side. His great gift was the power of opening our eyes to our unfulfilled duties and responsibilities, without stirring our resentment or opposition. In his words there is a strong yet gentle persuasive power that makes us ask, as did those who came to John the Baptist, "What then shall we do?"

In the "Foreword" of his book, "Christianizing the Social Order," Dr. Rauschenbusch says, "If there is any bigger or more pressing subject for the mind of a Christian man to handle, I do not know of it. The problem of Christianizing the social order welds all the tasks of practical Christianity with the highest objects of statesmanship. That the actual results from present social order are in acute contradiction to the Christian conceptions of justice and brotherhood is realized by every man who thinks at all. But where do the sources of our wrongs lie hidden? What has wrought such deadly results from a civilization that has such wonderful promises of good? How can we cease to produce evil in despite of our right intentions? How can the fundamental structure of society be conformed to the moral demands of the Christian spirit?"

"This book is nothing," he adds, "if it is not a message of sin and salvation. But its purpose is not denunciation. It is wholly constructive. Of 'Christianity and the Social Crisis' (his earlier book) it has been said that it is a book without any hate in it. So far as I know my own soul, that is true of this book, too. I have written it as a follower of Jesus Christ. My sole desire has been to summon the Christian passion for justice and the Christian powers of love and mercy to do their share in redeeming our social order from its inherent wrongs."

Although only fifty-seven years of age, and apparently at the zenith of his powers, Dr. Rauschenbusch has already done a work that will not soon die. He has

kindled a flame that will never go out. He has pointed out the path leading to the heights, and those who have shared his vision of the Kingdom of God cannot choose but follow.

"Were a star quenched on high
For ages would its light,
Still traveling downward through the sky,
Shine on our mortal sight.

"So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

H. F.

RED CROSS WORK.

A READER who sends an interesting account of the work of a group of Friends for the Red Cross, writes that he thinks it should be printed, "even though some Friends might object because it is war work."

I cannot recall ever having heard any criticism or objection whatever to Red Cross work. If there is any human institution that *everybody* loves and wants to help, surely it is the Red Cross.

It is true that part of the Red Cross hospital and ambulance work is *under command of the army*, and for that reason some conscientious objectors to military service cannot accept compulsory work under such command. But this I think has rarely if ever been because they object to hospital service as "war work," but because it makes them technically *soldiers*, and puts them under military command.

Possibly some readers may not know that the work of Friends in France is under the civilian department of the Red Cross, and is regularly reported on as part of that organization. Indeed, it is largely this fact which has made it possible for the American Friends' Service Committee to carry on this work, and has in so short a time made it so effective and fruitful.

H. F.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

ARE WE HONEST?

THE Society of Friends has no creed as a standard of belief, but there are many principles which are an essential part of its faith. These can be ascertained in two ways, first by examining its official statements, second by a general inquiry throughout its membership. In spite of certain efforts made to prove the contrary, it is an unassailable fact established by deeds as well as words that the official position of Friends has always been against war. Among all the declarations made by Friends, from that of Fox in 1660 to the recent pronouncements of over thirty Yearly Meetings through the world, it would be difficult to find one which declares in favor of this or any other international war.

The test of general belief of Friends is more difficult to apply. Great latitude of opinion undoubtedly exists in any large or scattered body of persons, and it is a well-known fact that some Friends are in favor of war, or of this war. Yet even this test has recently been applied in the United States with unusual thoroughness. In the selective Service Law provision was made for determining pacifist denominations by the testimony of their officers. Members of such sects were granted exemption from combatant service if, in addition to a statement of their own convictions on the subject, they could produce from a clerk or minister of their meeting an affidavit that they were members of such a sect, and that the principles of that sect forbade "participation in war in any form." Under this law a referendum on the position of Quakerism was submitted through its officials to practically every local meeting in America. The testimony was unanimous: not a single case has appeared where an officer of the Society, when requested to sign the form prepared by the War Department, has refused to do so on the ground that the principles of Friends permit participation in war in any form. Probably about one thousand clerks or pastors, representing about a thousand congregations, have thus sol-

emly reaffirmed within a year the historic position of Friends.

But as months have passed it has become clear that several individuals, including many who have signed these statements, do not consider objection to all forms of war a belief of the Society of Friends. Some have officially repudiated what they once officially affirmed. Others have forgotten the explicit wording of the affidavit,—“participation in war in any form,” and have as representatives of the Society participated in war in certain non-combatant forms, and encouraged others to do so. Of course each individual has a right as an individual to hold any opinion he pleases, or to change his opinion, but honesty if not law requires of representatives of the Society of Friends that their official acts and utterances shall agree with their official affidavits. To a certain extent any representative of the Society who by word or example commends as justifiable for Friends any form of participation in war, whether voluntarily or compulsory, makes, if not himself, at least hundreds of others guilty of perjury.

Haverford, Pa., 6th mo. 13th.

HENRY J. CADBURY.

NOTE AND COMMENT.

NEWS FROM LAING SCHOOL.

THE following extract from a letter in the *Laing School Visitor* gives a vivid idea of educational conditions among the colored people of the South:—

“You ask about our closing. I was notified by the County Board to close June 7th, as that date ends a nine-months' term, counting twenty days to every school month, which is a school law. . . .

“After consulting with Miss Toomer about using the \$15.00 voted by the Abolition Board for material for sewing-room, we decided to hold it over until we could strike a sale and secure remnants that would be cheaper, thus using it to better advantage as everything is so high. We have these sales through the summer, thus securing material to begin with in October.

“Just about the time Mr. Borton wrote me to take \$15.00 out of the funds for material, Miss Toomer was taken sick and had to go home. The girls finished up the work on hand and did some mending and repairing of garments, which were left over. I received a barrel from Chas. R. Fussell of Pendleton, Ind., containing remnants of khaki cloth and other material, which supplied the classes with work for some time. We have spent but little over \$5.00 for material each month, and have been able to make a small profit. A report of the lunch-room will be made by Miss Macbeth, who has been in charge for six months and has done well.

“To-day services were held at the school-house, this being the day set apart for prayer and supplication. The Rev. Dobbins of the A. M. E. Church conducted the services, after which a large service flag with sixteen stars, bought by the pupils of the School, was unfurled. Sixteen of our school boys are in the service, some in France and some on the high seas.

“On next Tuesday, June 4th, the Food Conservation Committee will meet the mothers at the school-house to instruct them in canning and drying of vegetables.

Yours sincerely,

M. A. O'NEILL.

Commenting on the school reports, the editor of the *Visitor* says:—

“Did you notice the average attendance? Two hundred and thirteen out of an enrollment of two hundred and sixty-five! Pretty good, is it not, when we realize the distance some of the pupils have to come? And many of them little tots, too, for Grade 1 numbers seventy-one pupils!

“Then another thing for which we're very thankful is the fact that for the first time in our history the Laing School has a nine-months' term! We've been desiring this for some time, but the County Board did not see its way clear to do its part until now.

“These clubs which the children have formed, meeting at the school-house during the summer, will give some life to our school premises during vacation months—a thing much to be desired!”

The *Northwestern Christian Advocate*, speaking of the discrimination against the colored children says:—

There is a county in the south where three-fourths of

the population are colored, but the school expenditure averages \$22.22 for each white child and \$1.75 for each negro child. For self-protection's sake, that is a pitifully poor policy. Common justice—don't mention it!

CHRISTIAN PATRIOTISM.

BY H. B. HALLOCK.

Read at Friends' Meeting at Camden, N. J.

“For my sword shall be bathed in Heaven.”

To a superficial observer there appears to be an inherent antagonism between patriotism and religion; between love and loyalty to our country, and love and loyalty to God. This is apparent rather than real.

When we take a broader and more comprehensive view, we discover that these are not antagonistic but complementary to each other.

They are each an essential part of the Divine plan to advance the race from a lower to a higher stage of spiritual development. Patriotism, or the love of one's country is in fact a lower form of religion. It was strong in our Divine Master. “O Jerusalem, Jerusalem,” he exclaimed, “which killeth the prophets and stoneth them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not.” “Lives there a man with soul so dead, who never to himself has said, this is my own, my native land?”

In times such as those through which we are now passing, the paramount question of the patriot and the Christian professor is the same; it is, whether the cause for which we are contending is a just one, and if so, how it can be obtained with the least possible sacrifice of human life.

So terrible is modern warfare that it should be resorted to only when all other resources have proved unavailing. Under the present conditions of society wars are sometimes unavoidable, as the world at large has not yet arrived at that condition in which, when smitten on one cheek it will turn the other in order to receive a similar blow. In his book entitled *Varieties of Religious Experience*, William James writes concerning non-resistance as follows: “The whole history of constitutional government is a commentary on the excellence of resisting evil, and when one cheek is smitten of smiting back, and not turning the other cheek also.

“You will agree to this in general, for in spite of the Gospel, in spite of Quakerism, in spite of Tolstoi, you believe in fighting fire with fire, in shooting down usurpers, locking up thieves and freezing out vagabonds and swindlers. And yet we are sure that were the world confined to these methods exclusively it would be an infinitely worse place than it now is to live in. The tender grace, not of a day that is dead, but of a day yet to be born somehow, with the golden rule grown natural, would be cut out of the perspective of our imagination. . . . St. Paul long ago made our ancestors familiar with the idea that every soul is virtually sacred. . . . The saints with their extravagance of human tenderness are the great torch-bearers of this belief. The world is not yet with them and they often seem in the midst of the world's affairs to be preposterous, but the general function of his charity in social evolution is vital and essential. If things are ever to move upward someone must be ready to take the first step and assume the risk of it. Force destroys enemies and the best that can be said of prudence is that it keeps what we already have in safety. But non-resistance, when successful, turns enemies into friends and charity regenerates its objects.”

“O dearest country of my heart, home of the high desire, Make clean thy soul for sacrifice on freedom's altar fire. For thou must suffer, thou must fight until the war-lords

cease,
And all the people lift their heads in liberty and peace.”

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

Chairman, RUFUS M. JONES.
 Vice-Chairman, ALFRED G. SCATTERGOOD.
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Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.

Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

OUR NEED, THE RIGHT KIND OF MEN.

It becomes more evident, as the work of the American Friends' Service Committee progresses, that great care must be exercised in selecting men for service in France. The Society of Friends is placed in a peculiar position in time of war, and therefore must be exceedingly careful. In the INTELLIGENCER of Seventh month 27, Rufus M. Jones contributed an article entitled "The Kind of Men who Should Go to France." The following quotations are taken from a letter from our workers in France, and are here quoted to give additional emphasis to the same thought:

"We cannot impress upon you too strongly the importance of the selection of the right kind of workers. Our experience here prompts us to suggest it is impossible for one in America to fully realize the temptations and pitfalls the men are subjected to; not only those pertaining to the moral life, but to the chances and opportunities for rank, pay, etc., supposed to exist in other organizations than ours. We do not want men who would use us as a channel to escape from something, and then, when here, not have the moral stamina to stick by their agreement, by our organization, or by our Society's principles. Therefore the further we go the more important to us it seems to be to confine our workers to the C.O.s."

"We all feel that the work in France has reached a critical stage, and the future depends on the quality of the men sent over. This work must not be under any circumstances an easy way of escape from a difficult position at home. It is not fair to Friends in the United States, to the French nation, to the English Friends, or to the United States Government, to use in this work any men of draft age except those who have very definite convictions that they cannot take any part in military work, and can only serve their fellow-men in relief and reconstruction work. We do not want any cranks, even though they may be C.O.s, because such men usually will not work with others. Neither do we approve of sending men here who are just under the draft age, and who avoid deciding the question of military service by coming to France. We believe it essential that every man accepted by the Committee clearly understands that he comes to France to serve others in humble, unexciting ways.

"Very few young men will have thought this out, and therefore they should not be sent unless tested. We are surprised how few men come over with any conception of the work or of the ideals of Friends. We think it necessary that more personal contact be had with men before leaving the United States, as it is far better for you to send a man home from Philadelphia than for us to have to do it from France."

WORK OF THE FRIENDS' AMBULANCE UNIT.

A NUMBER of English Friends and those directly interested in such work, organized the Friends' Ambulance Unit and opened a training-camp at Jordans on Sept. 7th, 1914. The fourth report has just been

issued, and extracts from it will show something of the object and character of the work.

The total number who have lived and labored in its ranks is sixteen hundred.

What are the purposes of the Unit? First, to provide an efficient and effective Ambulance Unit, a piece of sound workmanship, a good instrument skillfully used; secondly, to render the ministry of compassion to men, women and children of whatever nation, caught in the toils of misery, suffering and death on account of the war, the splendid errand of extending the frontiers of life; and thirdly, there is the practice of the Quaker ideal, the application of the form and service of the Unit of the living principles for which Quakerism stands in the world.

During the year the Ambulance Unit has had to withdraw from two very important pieces of work, one the orderly staffing of the King George Hospital in London, and the other the staffing of the two Red Cross Hospital ships. In commenting upon the reasons for the withdrawal from this work, it is interesting to note:

The Unit withdrew from the first in December, 1916, because of the inherent and insuperable difficulty of organizing and maintaining a voluntary Quaker Unit in the same hospital as an R. A. M. C. unit. The methods of control of these two units were found to be incompatible and unassimilable, and the Friends' Ambulance Unit was not prepared to surrender its non-military rule and classification, its non-enlistment, and its freedom of control. There seemed no alternative, therefore, to its withdrawal. And the same applies to the hospital ships. When the authorities decided to remove the two ships which we served from the ægis of the Red Cross, and make them armed troopships, our case was altered. The Unit were, however, not willing to modify the principles that they should serve only under the Red Cross, only in a non-military capacity, and only on the business of life-saving. Here then are two examples of the way in which the principles for which the Unit stands restrict the scope of the work undertaken.

Concerning the work accomplished:

The Unit has been the means of providing medical and surgical treatment in its hospitals and dressing-stations on the Western front for upwards of 20,000 sick or wounded soldiers and civilians; it has protected by inoculation 27,900 persons from typhoid fever; it has been the instrument of conveyance over sea of 24,000 sick or wounded men in two hospital ships; and it has carried in its ambulance convoys upwards of 160,000 patients of various nationalities, out of the valley of death and up the Hill of Hope. In another branch of its work it has labored, and is still laboring, for the social amelioration of the Belgian civil population and its orphans stranded in their remnant of fatherland.

THE SECOND GERMAN "DRIVE."

THE following extracts are from a letter from Ernest L. Brown, in France, dated June 23d, 1918:—

I have not written for about three weeks because of the second German offensive which has kept us continually on the job. A telegram came at 6 p.m. one night calling for as many cars as possible to help in evacuating the civilian population in front of the advancing Germans. We were ordered to leave at 3 o'clock the following morning.

Four cars went from our base, with two men to each car: a Ford ambulance with Ralph Brown, an Englishman, driving, and Raymond Moore, from Lansdowne, helper; a Renault, with Ed. Webster, from Frankford, driving, and Parvin Russel, helper; a White, with Sid Brown and a fellow named Myers; and the Garner truck with Folger Howell as helper and myself as driver.

We reported first to the *sous-prefet* of a certain town, and were assigned to evacuate important legal documents from a couple of shelled villages. After this Howell and I were sent out toward the front just at nightfall to get a number of refugees who were said to be walking toward our town pushing wheelbarrows. We started off, and on our way picked up about ten French stretcher-bearers and took them to a little town surrounded by French "75" batteries. Finding no signs of the refugees, we decided to return, and had gone about two miles when we were hailed by a soldier who said he had some wounded there and wanted to take them to a hospital. They all were able to walk, and climbed aboard the truck. There were two Frenchmen with broken arms, one with a bullet in his

shoulder, a British Tommie with a mashed hand, a black Senegalese with something the matter with his arms, and a fellow shot in the mouth by a machine-gun bullet. Just as we got almost to the town where we were taking the soldiers, two German planes came over us; the searchlights at once tried to locate them, and the anti-aircraft guns commenced firing.

We drove into the town, but could not find the hospital. Meanwhile the planes were beginning to drop bombs, the anti-aircraft shells were bursting overhead, and shrapnel came pattering down on the top of the hood of our car like hail. We hunted up Sid Brown to get him to come along and show us where the hospital was located. While we were waiting for him to come, a piece of shrapnel about four inches long struck the radiator of the car, bounced off and fell close to my feet. I have kept it for a souvenir. After finding the hospital, we "turned in" under a sort of *porte-cochere*. It was poor shelter, but kept off most of the falling shrapnel.

The planes were over the town for four hours. As soon as one had dropped its load of bombs, it would go home and another one would come. Needless to say, we did not get much sleep that night.

Our cars were kept very busy for several days getting people out of the villages which, if not actually under fire, probably would be very soon. The roads up to these villages were lined with French batteries on both sides, which almost made your ear-drums crack when they fired.

The second afternoon that we were on duty we were sent out to a little village after a load. The first persons that we put into the care were an old couple who seemed absolutely stunned. After we had carried all their baggage out to the car and helped them in, they just sat and cried quietly while we loaded up the rest. For one old man of ninety years, who had been bed-ridden for two years, we placed feather beds on the floor of the car and made him as comfortable as possible. As we were passing under the ridge of a hill we came upon a battery of heavy guns right alongside of the road. When almost opposite the spot, Howell cried, "Look out!" and the whole thing went off. I had not noticed the battery at all, it was so well camouflaged. All at once there was a blinding flash and a tremendous explosion, with so much concussion that the car actually bounced on its solid rubber tires. I could not hear out of my right ear for hours afterward.

I have been through rather an unusual experience lately, having been taken prisoner (by the French). It happened in this way: There is a little town at the foot of a hill, with the German lines opposite on the other side of the valley. The town had been shelled, and the authorities wanted to remove the civilians from it as soon as possible. Sid Brown went down with Ralston Thomas and Trew on an investigating trip. It so happened that the road leading down to this place was on the side of a steep hill and in plain view from the German positions. They got down all right, made their inquiries, and started to return with a load, when "bang!" Fritz planted a shell right behind them. Sid thought the best thing to do was to speed up and get out of there as quickly as possible, but he had not gone fifty yards before another "Bertha" landed a shell right in front of him, making a hole in the road about six feet in diameter and hurling dirt and rock all over them.

Needless to say they hustled from then on, and arrived at our base with the exhaust-pipe red-hot and the floor boards on fire. It was concluded that, being the largest car, mine should go up and wait at a cross-roads behind some trees until dark, when the other car would come, and we would go together to the town in the valley. Howell and I went to the cross-roads designated, where we were met by a French soldier, who said that he had been sent to us as a guide by the commandant, and that I could leave Howell there at the corner to tell the driver of the other car that I had gone down. I consented to this, and the soldier climbed aboard.

Before we had gone a half mile, I discovered he knew as little about the roads as I did. We proceeded, however, inquiring the way of several soldiers whom we met, but without success. Finally we saw a light ahead, so I said I would go and look at my map by aid of that light. I got out and walked into a little shack, which proved to be a battery telephone post surrounded by artillery. The lieutenant was very kind, and helped me to get my bearings.

At this minute an imperative telephone call came through, saying, "Quick fire, they are taking the bridge," meaning the bridge over the stream on the other side of the hill.

The order was obeyed, and immediately there was a most terrific noise, which sounded as if all the guns on earth were concentrated at that one point. I went out to the car again, and the noise suddenly ceased, the enemy having evidently been repulsed. We went down the road, but as it was pitch dark, were not molested by the Germans, and finally reached a village which we thought was the one we were looking for. Instead of that, it was another small community about equidistant between the Boche trenches and the artillery that we had just passed. We found one old man who said he did not care whether he left the place or not, but that he would show us where there were other civilians if we wished to see them. Accordingly he took us down into a cellar where several people were, but they said, under no circumstances would they leave,—"*vivre ou mourir nous resterons ici.*" Coming out of the cellar we ran into a bunch of British Tommies who were having a great time to understand the French soldier who was trying to guide them.

I stopped to interpret for them, and noticed a military gendarme sticking very close to me. Having finished with the Tommies, we started to walk up through the village to hunt more civilians, unfortunately taking the direction toward the trenches.

I had not gone more than fifty yards when the gendarme grabbed me and said in French, "You had better come with me."

I asked where, and he replied, "To the commandant."

I explained that I was an American sent to take the civilian population out of the village, but he said that I might be a Boche for all he knew, and must go with him. He asked how I could talk English to the Tommies if I was an American.

I replied, that English was my native tongue and that Englishmen and Americans spoke the same language.

"It is not true, come with me," he said.

I thought the best thing to do was to go along with him and argue no further. I then heard a great commotion behind me and found that other soldiers had collared the Frenchman who was with me, and the old civilian, and were bringing them along also.

We had walked a short distance when we met another gendarme, who asked what was going on. My captor told him, and the second one suggested that they tie my hands. This they proceeded to do with a piece of rope. They also inquired if I was armed, to which I answered no.

We then walked on, but it was so dark they lost the way, and finally came upon a third sentry, who said the commandant was located back where we had come from. They told him the story of my capture, but he said he believed I was all right, and that they should untie my hands. This they finally did, but kept a firm hold on both arms.

At last they brought us to a little wooden shack, where we found a British captain, major and lieutenant, a French major, an interpreter and two gendarmes. They listened to our stories. Fortunately, I had with me my passport, my "ordre de mission," and my driver's permit, issued by the military staff headquarters at our base. These seemed to satisfy the British officers, but the French major was more difficult to deal with, and said I would have to stay there all night, and if I was shot as a spy it would not be his fault. Finally, however, he relented and let us go.

After we got out of doors again we did not know where on earth to find the car, so asked the old civilian to take us back to his house. This he did, and starting from there we wandered around for about an hour, at last finding the car by the aid of some French soldiers. We loaded up eighteen soldiers in the back of the car and a French captain in the front, all of whom were going our way, and started to climb the steep hill that we had previously come down.

As our only light was from the gun-flashes, I ran both front wheels into a shell-hole, from which I succeeded in backing out. We finally climbed the hill and made our way out of that neighborhood, dropping the soldiers *en route*, and reaching our base at about 3.30 a.m.

Needless to say I shall not soon forget that experience.

Well, it is 11 p.m., and as I am breakfast orderly tomorrow morning, and must arise at 5.45 a.m., will close this letter.

A LETTER written by a Friend at Camp Dodge says, "There are several other Friends' boys at this place who are expecting to take up that service (reconstruction work). We have come to feel that until we have sacrificed more, done more for humanity than all others, we cannot be proud of the fact that we are Quakers."

THEIR FIRST WEEK IN PARIS.

THE following extracts are taken from a personal letter from Lillie F. Rhoads who, with her husband, Charles J. Rhoads, is now helping to direct the work of Friends in France. His wife has charge of the *pension* where our Reconstruction boys live. The following extract from a letter dated June 20th tells of the first week in their new home:—

We opened on schedule with three refugee women as maids, linen and silver (?) from the Red Cross (after dreadful pushing to get it in time), and about twelve men boarders. In two days we had thirty, and before the end of the week forty-five. It really is a splendid thing, as these boys have a home-like place where they can spend odd hours, instead of a French hotel, and their doings are looked to, and they have encouragement to see and do the right things.

It is one of the most interesting things I personally have ever done, as I enjoy so much the opportunity of being with and talking to these alert young minds, and getting to know their ideals and problems. I feel, however, quite inadequate, as the Committee is naturally desirous of not spending any unnecessary Red Cross money, and the boys have such tremendous appetites that when I hand in the bills I am terrified at having spent so much and when I see the food vanishing from the table I am conscience-stricken at having provided so little. France is no longer a land of milk and honey,—literally, there is no honey, and milk is very dear. We are on bread and sugar cards, and though the bread seems adequate to middle-aged people like Charles and me, it is nothing to these young men, and there is nothing else to "fill up" on. Meat four days a week, and the substitutes, fish and eggs, very dear,—eggs 8 cents apiece. There are practically no green vegetables, and I know none of these boys will ever eat potatoes and rice again. I used to think of "choux" (cabbages) as being almost given away in France, but now they are a franc and a half to two francs apiece. However, we do the best we can and laugh over it, and our household keeps increasing. One of the women has brought her two children here, and a kitten abandoned by someone fleeing from bombs came to us yesterday. We washed him, much to his disgust, and in a day he has become a dictatorial and prominent member of the household.

The English Friends have opened a relief bureau for refugees in the first floor, so we are giving out a hand in as many directions as possible, and hope more opportunities will come to us. . . .

We wish you were all over here sharing the adventure with us. There are some anxious moments, but so tremendously worth-while things to be done, that they don't count.

WAR RELIEF AND THE MENNONITES.

"WHY, are there Friends away out in Iowa? and Kansas and Oregon? I thought they were mostly along the Atlantic coast, with a few in Indiana and Illinois."

So exclaimed many a visitor to the storeroom at 15th and Cherry Streets, Philadelphia, as she noted the various and distant places from which came consignments of garments on their way to our warerooms in Paris and London. A realization of the *extent* of Quakerism has been one of the fruits of our Relief Work.

Likewise it has been a surprise even to those who have had some association with the Mennonites to see from how many States their contributions of clothing have come. At the last compiling of statistics nineteen States had been heard from, Pennsylvania taking the lead in the number of garments sent, with Iowa and Indiana next highest in communities at work and results accomplished. In general, excellent material has been used, and care taken by those in charge that the work be well done.

These unobtrusive, thrifty people, to whom the teachings of Jesus give precepts for present-day living, have welcomed the opportunity to express their love for humanity and to "do their bit" in relieving the indescribable misery caused by ruthless militants, and they are adding war-relief work to their other quiet labors for unfortunates. Like other denominations

who cannot take the sword to settle difficulties, they have been greatly misunderstood and maligned; they do not let their left hand know what their right hand does, but their inward and future reward is sure.

On July 29th, by invitation of the president of the joint relief circles of Lancaster county, Pennsylvania, the writer visited a meeting of the leaders of their twenty local circles, and though she occupied the greater part of the time while she was present in explaining the garments most needed in Friends' relief work, she came away with a precious memory picture of eighty earnest, sweet-faced women in their plain dresses and dainty white caps, all eager to know what they could best do to contribute to the helpfulness of all. They have wisely apportioned the work so that one circle confines itself for a while to one kind and size of garments, thus insuring greater proficiency and the making of a due proportion of each kind needed.

This group of women last month sent to the storehouse more than 1600 garments, cut from \$600 worth of goods, and they expect to ship bi-monthly as long as the need exists.

Friends welcome the help of the Mennonites, and hope this co-operation may lead us to know them better.

MARY H. WHITSON.

STATISTICS AS TO WORKERS.

FOR the week ending Saturday, June 22nd, the numbers of all workers under the Friends' War Victims' Relief Committee are reported as follows:—

	ENGLISH.		AMERICAN.		FRENCH.		TOTALS.
	MEN	WOMEN	MEN	WOMEN	MEN	WOMEN	
In Field.	89	66	127	20	—	4	306
On Leave.	12	17	3	1	—	3	36
On Loan.	8	1	11	3	—	—	23
	109	84	141	24	—	7	365

FRIENDS' SERVICE NOTES.

A RECENT order of groceries shipped to the American Friends' Reconstruction Unit in France included 20 cases seeded raisins, 500 lbs. yellow split peas, 500 lbs. evaporated apples, 1500 lbs. rice, 2500 lbs. prunes, 1750 lbs. peaches, 1750 lbs. apricots, 100 cases Quaker Oats, 2500 lbs. tapioca, 8000 lbs. assorted jams, 10 boxes Ivory soap, 1200 lbs. macaroni, and 1200 lbs. spaghetti. This will supply the workers for a short time only.

REPORT OF THE TREASURER FOR WEEK ENDING SEVENTH MONTH 27TH, 1918:—

Five-Years Meeting	\$1,194.84
Ohio Yearly Meeting (Damasus)	57.82
Phila. Yearly Meeting Peace Committee	10,000.00
Chappaqua Monthly Meeting, N. Y.	25.00
Byberry Monthly Meeting, Pa.	10.00
Plainfield Monthly Meeting, Ind.	45.00
White Water Monthly Meeting	20.00
Swarthmore Monthly Meeting, Pa.	300.00
Rahway and Plainfield Monthly Meeting, N. J.	50.00
Clear Creek Monthly Meeting, Ill.	40.00
Green Street Monthly Meeting	120.00
Easton Meeting, N. Y.	19.25
Purchase Monthly Meeting, N. Y.	25.00
Cambridge Group of Friends, Mass.	538.00
Green Plain Monthly Meeting, Ohio	215.00
Lansdowne Meeting, Pa.	125.00
Richland Meeting, Pa.	24.00
Wilmington, Del.	968.75
Buckingham Monthly Meeting, Pa.	20.00
Individuals	250.75

\$14,047.91

CHARLES F. JENKINS, Treasurer.

CORRECTION.—In the report of the treasurer in our issue of Seventh month 13th, the item of \$16.50 reported from Prairie Grove Executive Meeting, Winfield, Iowa, should have been \$66.50.

CURRENT EVENTS.

FRIENDS IN CALIFORNIA.

CAROLINE S. WOOD, former Dean of Swarthmore College, and her daughter, Louise Wood Ferris, on their return from the East and from Philadelphia and New York Yearly Meetings, met with a warm reception from the Orange Grove Meeting, Pasadena, on monthly-meeting day, Seventh month 14th. Not only were they greeted by Friends, but the new annex to the meeting-house, having been erected during their two months' absence, received them with "beams" of delight, and open doors of cheer and comfort.

The completion of this long-needed addition, which came into being through the aid of a special fund under the care of Philadelphia Yearly Meeting, was celebrated on the 6th instant by a so-called house-warming, consisting of an afternoon and evening picnic and program in the meeting-house and yard. The occasion was presided over by Keturah E. Yeo, President of the Young Friends' Association. As an introductory surprise the children of the meeting recited the following, written for the occasion to demonstrate the child idea of the new and commodious room:

If grown-ups like the annex,
The young folks like it more.
For in it we'll do every sort of thing;
We shall study; we shall play;
We'll be happy, and, oh, say!
It may be we shall even want to sing.

'Tis true! We'll not be naughty,
In such a pretty place;
Like grown-ups, we'll be very circumspect;
We'll do only what we should,
If not always what we would,
And try to do what older Friends direct.

Some want to call it "East-room,"
But "east" without the "s"
Would suit our growing appetites the more;
You may call it what you will,
We'll be gay and happy still,
If minds and hearts with goodness we may store.

We want a Christ-like spirit,
We want a useful life;
We'll reach these if we only have a chance;

Now we have a meeting home,
We shall never want to roam;
And its power we'll endeavor to enhance.

We thank the blessed givers
Of this dear meeting-house;
And now, the kindly donors of East-room;
And the builders we would thank;
Oh, without it, what a blank!
For we as buds would never come to bloom.

Then old and young uniting
In doing all we can;
God's blessing sure will rest upon our heads;

Let us work with all our might,
And in striving to do right,
We'll truly find how sure His Goodness spreads.
M. B.

This was followed by brief remarks from several, and a reading by Leila Marten, also a review by the president of some of the needs the room will fill,—that of dining-room on monthly-meeting days, sewing-room for the war victims, social activities, and the like. She could but feel that the much-needed addition had come to satisfy the soul-desire of many hearts. It will give added opportunity for growth and broadening of constructive work.

At the monthly meeting on the 14th, above alluded to, Caroline S. Wood and her daughter gave interesting reports of their impressions of the two Eastern Yearly Meetings visited. The

former paid touching tribute to the late Matilda Garrigues, so greatly beloved by Pasadena Friends, mentioning especially the earnest prayer of Sarah Griscom at the opening session of the Yearly Meeting, and the sad but eloquent sermon rendered by the vacant chair which this esteemed and valued Friend as assistant clerk had so faithfully filled for nearly thirty years. Louise Wood Ferris gave interesting comparisons between New York and Philadelphia, commending the executive ability of the clerks in each. She could but feel that the conservation of time in the New York Meeting, where men and women met together, was worthy of thoughtful consideration. Everywhere they found friends of and greetings for the Orange Grove Meeting.

Levi Taylor, clerk, and Edith Dixon Hopkins, assistant, both being absent, Keturah E. Yeo and Anna Walter Speakman were appointed clerk and assistant clerk for the day. The proceedings were interesting throughout, especially letters from various Friends and reports from other meetings.

Two boxes of clothing containing 208 garments, were recently sent to the American Friends' Service Committee Store Room, Philadelphia, the work of Orange Grove and Villa-Galena Meetings.

Robert H., Edith H. and Phebe Steer have recently joined this meeting, receiving a warm welcome.

The passing of our beloved 'sister, Dr. Elizabeth W. Hunt, is sadly felt. She was the leader of the adult First-day School class, and an active worker in other important lines. A touching letter of sympathy was read.

Josephine H. Tilton, assistant clerk of New York Yearly Meeting, was a visitor, seeming greatly to appreciate the atmosphere of this growing meeting.

It so happened that the monthly-meeting day fell upon the ninetieth anniversary of the birth of Charles Lewis, a beloved leader who has contributed much for the moral, spiritual and financial support of this meeting. While there was no formal celebration or public announcement of the event (his many friends thus yielding to his personal wish in the matter) he was greeted individually by all, and there was a special birthday cake on the lunch-table, of which many partook as they silently blessed the Giver of all, for preserving in such remarkable health and vigor of mind the life of this good and helpful Friend.

MARIANNA BURGESS.

645 North Los Robles Ave., Pasadena, California.

FRIENDS IN INDIANA.

THE *Herald*, of Pendleton, Ind., says:—

On Sunday the Friends' church celebrated the fiftieth anniversary of the organization of the First-day school. Following the morning meeting for worship, dinner was served on the lawn. At 2 p.m. the following program was given: Bible reading, Stella Allen; exercise, primary class; History of the First-day School, Benjamin Rogers; What the First-day School Has Meant to the Community, Mary Tomlinson; The First-day School To-day, Superintendent W. M. Swain; The

First-day School in the Future, Finley Tomlinson; recitation, Frederick Swain; recitation, John Allen.

Letters were read from William F. Morris, of Knoxville, Tenn., an early teacher and superintendent of the school; from Fannie Swain Johnson, Emma Thomas Miller, and Wilson S. Doan, closing with an inspiring message from Harold B. Rogers, now in service in the base hospital at Camp Taylor, Ky. A number of the early teachers and students living at a distance were in attendance. Tracy Hill, widow of George Hill, the first superintendent of the school, together with her family, who were among the first pupils, drove from Richmond, Ind., for the occasion. Nathan Garretson, of Friendswood, Texas, and Mrs. Carrie Champlin, of Chicago, also early pupils of the First-day school, were present.

Before the audience was dismissed, Margaret Thomas, president of the Friends' Service Committee sewing organization, told of the sewing being done each week at the Friends' church by the women, and of their needs to carry on the work. One hundred and sixty dollars was promptly subscribed for the purchase of material.

FRIENDS IN PENNSYLVANIA.

WESTERN Quarterly Meeting, held at London Grove, Pa., on the 23rd, was largely attended.

Daniel Batchellor read from the 35th chapter of Isaiah, regarding the "highway of holiness." The great inventions of electricity and the wireless, he said, link all nations together. The great task before us is to make the nation's highway the "highway of holiness." Material progress has far outstripped moral progress. Here is the cause of great trouble and international difficulties, and one of the great meanings of the world-war to-day. There must be less competition and more co-operation, in which equal justice and equal rights shall be given every individual and all nations. Justice and goodwill will lead us in the way of holiness, of honesty. There will be no secret diplomacy when nations come into the right kind of accord.

Caroline J. Worth took as her text the story of the rich ruler, who asked "Good master, what shall I do to inherit eternal life?" It seems the Master understood God-power and man-power. "If thou hast kept the commandments, thou art on the way to eternal life, but something further is required, to give of self. Go serve and lose self, and come into fuller vision of life," seems to have been the lesson gathered then, and one that will help all who are striving to find the way. We have had good rules since childhood, but something fuller the Father has in store if we press forward to the new unfolding of the truth. May there be no resting in what has been done. May we not allow ourselves to feel we have ever attained to the full understanding. We are the living temples of the Most High, and if living are susceptible, and should make ourselves willing to understand His spirit and fuller truth—the God-power in every heart. We treasure the good of the past, and those who have helped to find the road, but if we honor their names and work, we must still press on to find the way as shown to us,

and each can help the other to see a larger growth.

Let us rise to the larger thought expressed in the day. The larger fellowship that will bind all people.

Lucy Biddle Lewis said they had recently discussed in First-day School the difference between religion and morality, and that had led to consideration of where conscience came in and where the inner light, as the Quaker understands it. One author gives the definition of morality as a "seeking after happiness," which at first sounds strange, but the idea carries out the meaning of happiness not as self-gratification nor pleasure, but as a seeking of the best good in all the world. In all evolution we find those who live to strengthen their fellow-men eventually become most powerful, and people to-day who are willing to submit and work for the happiness of the world are going to be the stronger people.

In following the inner light it is important that we follow it intelligently. Let us make the Society of Friends a living Christian Society that is doing something for the world. Let us do far deeper thinking. We need more educated people to get at the bottom of facts, and prayerful thinking to carry on the inner light. We must get down to the fundamentals of Quakerism, and put them into action. The world has need of the ideal of the Society of Friends, but the Society of Friends has not risen to that ideal. We are proud of the past, but are criminal if we do not live up to it and surpass it. We have no right to exist if we do not carry our spiritual forces out into the world to-day.

The business session from 11.30 to 1.30 was full of interest and discussion. Besides the regular business, there was given a resume of the recent Yearly Meeting, which called attention to the new query adopted, and the change of the "meeting of ministers and elders" to "ministry and counsel."

The epistle from London Yearly Meeting, addressed to Friends everywhere, was read.

At the afternoon session the Chairman, Edward A. Pennock, read briefly from Robert A. Woods' book, "The Duties of Childhood," and in introducing Miss Grace Abbott said: "President Wilson, with his characteristic foresight into the needs of the future, has called this the children's year. Thus it was thought worth while to consider this question to-day."

Miss Abbott said: There seems something fearful in these times of tragedy that this has been singled out as the Children's Year. There are no greater sufferers in the whole world to-day than the children. Stories from Serbia, Poland, Belgium and Russia bring home a new responsibility, and the knowledge of what has been left undone in the past must affect a new determination for the future. We must try to make it a world in which the children can live and meet the new social order. We all have a sense of national responsibility for the children of the nation.

Miss Julia Lathrop had asked President Wilson to make this the Children's Year, in hope that the women of the country, on whom especially rests the responsibility, might give it

their special consideration and effort. Infant mortality has been found closely dependent upon family income; as the income increases, mortality decreases. Miss Abbott compared laws affecting older children in England, France and the United States. Standards in the United States have always been a good deal higher than those in England and France, but with the Fisher bill in England, passed since the war began, their standard has already been raised beyond that of the United States, and France is also taking forward measures. Because of economic conditions day nurseries have greatly extended, in order that the mothers of young babies could continue their work to support the family, but the Children's Bureau feels, until the last extremity is reached, service should not be asked of these women.

There are ugly fundamental situations that must be met if we go ahead with the children of the next generation. Out of Russia's experience must come something for us all. It is the time for real consideration of children's problems. The children already sacrificed make those left more precious. The great service asked of you is to study and help the children of your own community.

In the discussion which followed, Mrs. Anne Moore McConkey, the community nurse of Coatesville, gave some practical suggestions based on her experience in Coatesville and other localities, which every community could to advantage adopt.

PHILADELPHIA.

A NUMBER of active members of West Philadelphia meeting having expressed a desire to do Red Cross work, the West Philadelphia Friends' Meeting Red Cross Group was organized Eleventh month 1, 1917, by Lula B. Dixon and Myra H. Blackburn. During the season meetings were held in the meeting-house, 35th and Lancaster Avenue, every Sixth-day from 10 a.m. to 4 p.m., lunch being served to those who spent the entire day. The average attendance was about twenty faithful members, some working all day, while some attended only morning or afternoon, as convenient. Three hundred and seventy-seven surgical hospital garments and one hundred and fourteen knitted garments represent the work done by these industrious ladies. At the end of the season the balance of money on hand was donated to the Canteen Service of the Red Cross and the Friends' Reconstruction Unit.

The meetings of the group will be renewed the first Sixth-day in Tenth month, when all those interested will be welcome, and it is hoped that the usefulness of the group will be greatly extended by additional members.

EDWARD C. DIXON.

WOOLMAN SCHOOL.

THE managing committee met on the 19th, having had the school under its management for one year. The reports showed gratifying progress, despite abnormal conditions that have put great difficulties in the way of all educational institutions. The financial support has been ample for its needs, and the year closed with a balance on the right side.

The school has received donations

of food, furniture, and other equipment, and more than fifty books have been presented to the school library. In addition the Whittier Guest-House Committee has put the library, silver, and linen of the Guest-House at the disposal of the school.

Three terms were held during the year, the total enrollment being forty-four for the three terms. The students came from both branches of Friends, both east and west.

Owing to the very great demands upon our young people for emergency work of all kinds, the management believes that the work of the school can be best performed by reducing the number of terms of resident study, and devoting the extra time to extension work in the various centers of Friends.

The next term for resident study will begin First month 6, 1919. The fall term this year will be devoted to Classes in the various Friends' Schools which may open the way for this work, and in study-circles in meetings that may desire to have such extension work. In this way it is hoped the school may reach a larger number of people and do greater good to the Society of Friends than if the instructors confined themselves wholly to instruction at the school.

During the year the director has made more than fifty lecture trips and week end visits to Friends' meetings.

FRIENDS IN NEW YORK.

WESTBURY QUARTERLY MEETING.

WE had a good attendance on the 27th of Seventh month, in the Westbury Meeting-house, which on such occasions as Quarterly Meeting we wish might be about twice as large. The business of the day was short, consisting only the usual routine following Yearly Meeting. More than making up for this, however, was the interesting talk given at the conclusion of the meeting by Samuel J. Bunting, Jr., on the latest news from our Reconstruction and Relief work abroad. He spoke especially of the battle against tuberculosis waged by our workers in France. In speaking of Russia, he said that at present the 16 Friends working there, who have treated 70,000 patients in their hospital in the last three years, are the only outside relief workers in all that country. It is hoped that the Red Cross will make their work a nucleus and center for great relief work all through the country.

At the meeting for worship, Isaac Wilson, Mary Travilla, and Daniel Batchellor were in attendance. Edward Cornell reminded us that life is not developed through selfish individualism, but through mutual love and trust and help. Daniel Batchellor said that when the great war is over, it will not be the end, only the beginning; for we must then not only make the world safe for democracy, but make democracy safe for the world. We must have honest dealing between nations, instead of statecraft. We can only get peace on earth by being men of good-will. Isaac Wilson spoke of brotherhood, and the closer drawing together of men who have ears to hear and eyes to see the true meaning in the words of Christ.



WALTER RAUSCHENBUSCH.

THE newspapers of the 26th reported the death of Dr. Walter Rauschenbusch, of Rochester (N. Y.), Theological Seminary, well known and beloved by many Friends. His first great book, "Christianity and the Social Crisis," published in 1907, was widely recognized and welcomed as a new interpretation of Christianity from a social instead of a purely individual point of view. This was followed a few years later by "Christianizing the Social Order," which is of equal or perhaps even greater importance; also "Dare We Be Christians," and other shorter works.

Dr. Rauschenbusch had recently undergone a surgical operation, from which it was thought he was recovering; but a recent letter from his wife stated that he would be unable to attend the Conference at George School in September, as he had hoped and planned.

JOSEPH ALLEN BAKER.

A PRIVATE letter to a relative in New York gives some particulars of the sudden death of Joseph Allen Baker, a Friend, and a well-known member of the British Parliament. On the evening of July 2d, in the House of Commons, he was seized with a violent attack of *angina pectoris*. Arnold Rowntree, a fellow-member, had him taken to the Westminster Hospital, close by, where he died at midnight, within two hours of his first attack. Only his wife and youngest daughter had time to reach his bedside.

DEATHS.

BAILY.—In West Chester, Pa., Seventh month 24th, JAMES W. BAILY, in the 77th year of his age. Interment at Birmingham Cemetery.

BAILY.—On Seventh month 24th, JAMES P. BAILY, of West Chester, Pa.

LEVIN.—In Thornbury township, Chester County, Pa., Seventh month 29th, ELIZABETH R. LEVIN, in 85th year.

LONGSTRETH.—On Seventh month 26th, at Philadelphia, ANNA LONG-

STRETH, daughter of the late John and Ann W. Longstreth; a member of Green Street Monthly Meeting.

LOYD.—On Seventh month 20th, SARAH A. C. LOYD.

PELOWE.—In Bayonne, N. J., Seventh month 21st, WILLIAM H. PELOWE passed away, in his 70th year. He was born in London, England, and was a member of New York Monthly Meeting. A good man, beloved by all who knew him.

THOMAS.—At her home in North Easton, N. Y., on Seventh month 12th, after a lingering illness, PHEBE WILBUR THOMAS, in the 85th year of her age. She was a birthright member of the Society of Friends, in which she always took a living interest. She was always ready with a helping hand to aid those in need in every way possible. She was a firm supporter of FRIENDS' INTELLIGENCER, often paying for several copies to be sent to those she felt would be interested in reading it, and not able to pay for it themselves. She is survived by one brother, Jacob Wilbur, of Missouri, and two sons, two daughters, ten grandchildren, and four great grandchildren, all of whom lived not far from her home. Her funeral was held on the 15th inst. Isaac Wilson was present and paid tribute to her memory. The hospitality of her home was well known and she will be greatly missed by a large circle of relatives and friends.

"To live in hearts we leave behind is not to die."

WALKER.—At Melrose, Pa., Seventh month 29th, BESSIE JOHNSON, wife of Lewis Walker, in her 39th year.

BIRTHS.

HUNT.—At Atlantic City, N. J., on Seventh month 7th, to Howard and Mabel Pray Hunt, a daughter, who is named HELEN ELIZABETH.

SEAMAN.—At Glen Cove, N. Y., on Seventh month 28th, to Frederick W. and Eda Hicks Seaman, a son, whose name is FREDERICK WILLITS SEAMAN, JR.

COMING EVENTS.

EIGHTH MONTH.

3rd—Philadelphia Quarterly Meeting at Merion Pa., at 1.30 p.m.

4th—A meeting for divine worship at Friends' Meeting-house, Newtown Square, Pa., under care of the Circular Meetings Committee of Concord Quarterly Meeting, 3 p.m. A community meeting for Friends of both branches and for all other interested persons.

4th—William J. MacWatters, of Philadelphia, Pa., expects to visit Makefield Meeting and First-day School.

8th—Miami Quarterly Meeting, at Green Plain, Ohio.

8th—Abington Quarterly Meeting, at Gwynedd, Pa.

10th—Blue River Quarterly Meeting, at Benjaminville, Ill.

10th—Salem Quarterly Meeting, at Salem, Ohio.

11th—William T. Cope, of West Chester, Pa., expects to attend Kennett

Meeting, 10 a.m., and Conference at Unionville, Pa., 2.30 p.m. Subject: "Historical Part of Christianity." Basis of study, "Christianity and the Social Crisis" by Walter Rauschenbusch.

11th—Preparative Meetings in New York and Brooklyn, after the meeting for worship.

12th—New York Monthly Meeting at 110 Schermerhorn St., Brooklyn, at 7.30 p.m. Supper will be served to all present, at 6 o'clock.

12th—Indiana Yearly Meeting, at Richmond, Indiana.

15th—Prairie Grove Quarterly Meeting, at West Liberty, Iowa.

17th—Short Creek Quarterly Meeting, at Emerson, Ohio.

18th—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y.

19th—Fairfax Quarterly Meeting, at Lincoln, Va.

19th—Illinois Yearly Meeting convenes Eighth month 19th, with meeting for worship, First-day School Conference, and Preparative meeting the two preceding days. Any one wishing accommodations or information regarding trains, etc., should correspond with Ruth Bumgarner or Laura W. Smith, McNabb, Ill.

20th—Burlington Quarterly Meeting, at Mt. Holly, N. J.

24th—Pelham Half-Yearly Meeting, at Sparta, Ontario.

25th—Pilgrimage under care of New York Joint Fellowship Committee, Croton Valley Meeting, at Mt. Kisco, N. Y. Take train for Mt. Kisco, leaving Grand Central Station 9.05 a.m. Returning, reach New York at 5.30 p.m. Friends will please carry a box lunch. All are invited to attend the morning meeting at 11 a.m., and the Conference session at 2 p.m. The subject for this session will be The Education of the Society (1) Generally; (2) In our distinctive principles; (3) in the sense of historic continuity in the Church at large and in the Society; the need of a great Educational campaign,—being topics suggested for study for the coming Peace Conference of all Friends.

26th—Warrington Quarterly Meeting, at Menallen, Pa.

26th—Ohio Yearly Meeting, at Mt. Pleasant, Ohio.

29th—Bucks Quarterly Meeting, at Falls, Pa.

31st—Nottingham Quarterly Meeting, at East Nottingham, Md.

4th—A meeting is to be held at the South Meeting-house at Easton, N. Y., at 11 and 2.30 o'clock. Isaac Wilson and Henry M. Haviland are expected. In the afternoon H. M. Haviland is to present a paper on the subject, "The Divine Touch." All interested are invited. A box lunch between meetings.

18th—London Grove (Pa.) Meeting will celebrate the centennial of the meeting-house. An appropriate program in commemoration of the event will be given at 11 a.m. All interested are cordially invited.

"WHEN do you expect to go abroad?" "Not for some time. It will take several years after the war is over for us to recover from the expense of having to live at home."—Puck.

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Now a great increase in expenses makes it necessary to largely increase either our circulation or our subscription price. Of course the former alternative is for every reason the better one, for it means greater usefulness for the Society of Friends as well as the INTELLIGENCER.

Every new subscriber to the INTELLIGENCER means new strength and help to some meeting and First-day school. If our subscription list is doubled, it will mean that our Society is at least twice as strong in real life and interest.

Do you realize how deep and widespread an interest is taken in the principle of Friends since the war began, and what an opportunity is offered us to spread the knowledge of the religion of the Inward Light?

The simplest and best way to do this is by sending the INTELLIGENCER for a few months to some person interested. The cumulative effect of weekly readings is very great, and once the habit is established, it is not easily broken.

Will not every reader make use of one of these

SPECIAL OFFERS FOR AUGUST

to send the paper for six months or more at small cost, to some NEW reader?

The regular subscription rate of the INTELLIGENCER to all subscribers in the United States is now \$2.50 a year. In Canada and foreign countries, 50 cents more for extra postage, making \$3 a year.

1. To any Old Subscriber who sends us \$4.00 during August we will extend his own subscription for a FULL YEAR, no matter when it expires, and will send the paper ALSO to any NEW name from now until Jan. 1st, 1920, one year and four months in all, BOTH for \$4.00.

2. To any Old Subscriber who sends us \$3.00 during August, we will extend his or her own subscription for a FULL YEAR, no matter when it expires, and will send the paper ALSO to any NEW name for SIX MONTHS, BOTH for \$3.00.

3. To any NEW subscriber whose name is sent us during August with \$2.50, we will send the paper for the rest of 1918 and all of 1919, up to Jan. 1st, 1920, all for \$2.50.

All of our Club Senders are authorized to accept subscriptions during August at these rates, and on all subscriptions which they send in their regular commission will be allowed.

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KINSHIP.

BY ANGELA MORGAN.

I AM AWARE.

As I go commonly sweeping the stair,
Doing my part of the every-day care—
Human and simple my lot and my share—
I am aware of a marvelous thing:
Voices that murmur and others that ring
In the far stellar spaces where cherubim sing.
I am aware of the passion that pours
Down the channels of fire through Infinity's doors;
Forces terrific, with melody shod,
Music that mates with the pulses of God.
I am aware of the glory that runs
From the core of myself to the core of the suns.
Bound to the stars by invisible chains,
Blaze of eternity now in my veins,
Seeing the rush of ethereal rains
Here in the midst of the every-day air—
I am aware.

I am aware.

As I sit quietly here in my chair,
Sewing or reading or braiding my hair—
Human and simple my lot and my share—
I am aware of the systems that swing
Through the aisles of creation on heavenly wing,
I am aware of a marvelous thing;
Trail of the comets in furious flight,
Thunders of beauty that shatter the night,
Terrible triumphs of pageants that march
To the trumpets of time through Eternity's arch.
I am aware of the splendor that ties
All the things of the earth with the things of the skies,
Here in my body the heavenly heart,
Here in my flesh the melodious beat
Of the planets that circle Divinity's feet.
As I sit silently here in my chair,
I am aware.

WHAT THE QUAKERS DO IN ONE WEEK.

FOUR hundred and eighty-six men and women bent on helping civilians who have suffered from the war,—
what do they accomplish in a week?

Rather more than one can recount in a breath; for they are scattered over nine countries, and their occupations range from harrowing to hobnobbing with Bolsheviks. Nearly half the band are English, and nearly half are Americans; and South Africa, Australia, Holland, Canada and France are all represented.

The bulk of the band—over four hundred—are working back of the lines in France. In some places, not far back of the lines—for the German offensive of July put in danger one of the oldest of the Friends' institutions, the Maternity Hospital at Chalons-sur-Marne. This hospital has been running since December, 1914; but the seven hundredth baby to be born brought no luck to the house; for shortly after its arrival the military ordered the town to be evacuated. Premises had already been selected at Mery, a clean little town on the upper reaches of the Seine; and the day after the message was received at Chalons, the evacuation was carried out in automobiles. It was completed sooner than had been planned; for the drivers returning from the first trip could see the sky lit up by the flashes of an offensive along an eighty-kilometer front; and when they arrived in Chalons, shells from a long-range gun were falling every five minutes.

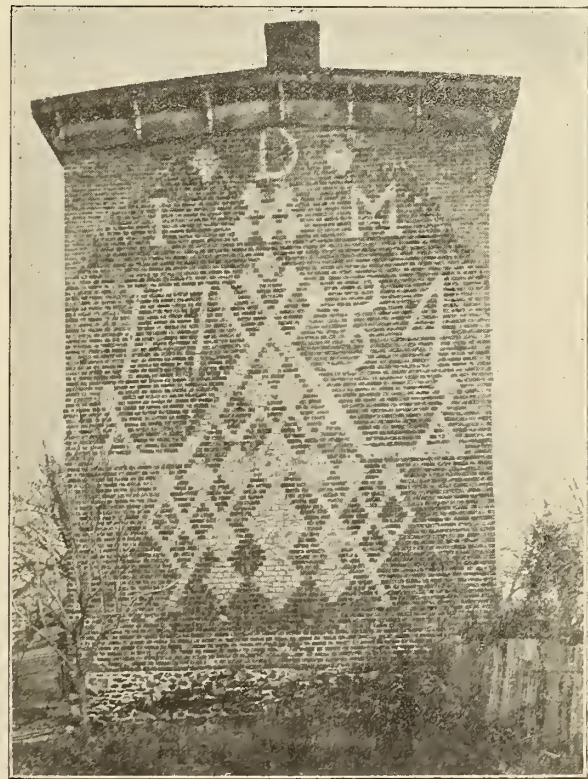
But the Friends' work of civilian relief does not bring them under fire. Some have done emergency work during the German offensives in the Somme

and Marne; but the bulk of the labor is carried out miles back of the front, repairing the damage done by the war.

At Dr. Babbitt's hospital at Sermaize, in the Marne, the 520th operation has been performed; the hospital is now the operating center for the Marne and a large section of the Meuse, and Mission doctors are continually sending in patients they come across in their rounds.

An orderly evacuation on a large scale of the civilian population just back of the Marne front was recently carried out by the military authorities, and the cars of the Friends' Mission followed the caravan and picked up the weak and ailing on whom the long journey was beginning to tell.

The Mission in France has for many months supplied emergency houses to the unfortunate people near the front; but recently it has turned its attention to the refugees whose homes are on the other side of the lines—if indeed they exist at all. The refugees do not live in cellars; but many of them would be thankful for the chance, since in a cellar they would have room to turn around. Beside the houses at Dole, Troyes, and Besancon which are now being constructed for the overflow population in these cities, fifty more of the famous little demountable "huts" are shortly to be put up at Montceau-les-Mines, in the interior. There the influence of the Friends is to make itself felt in a per-



INSCRIPTION IN GABLE END OF OLD DWELLING-HOUSE, NEAR OAKLAND STATION, BETWEEN WOODSTOWN AND ALLOWAY, SALEM COUNTY, N. J. (SEE "INSCRIPTIONS ON OLD HOUSES," ON ANOTHER PAGE.)

sonal way also, as it is now at Dole, by the presence of relief workers who will supply clothes and other goods to the necessitous.

The children who had been recovering health at St. Remy in the Marne have had to move while a new well was sunk; for the former water supply, never above suspicion, was recently tested and found impure. Ten of them have joined the convalescents at Samoens, under the shelter of the Alpine peaks.

Be it caring for children, or repairing farmers' machines, or slaving in a factory in order that refugees may be housed, the work of the four hundred Friends in France is constantly stimulated by the realization that the need is greater than they can meet, and the work they do would not be done if they didn't do it.

But how much more is this true of the little band in Russia!

The famine fund of thirty thousand pounds which has been partly raised in England is already being used to the very best advantage increasing the crop in Russia, whether by distributing seed corn or by attacking the steppe marmot. This little animal will ruin a field of grain in a very short time, but the peasant is inclined to accept his ravages, like so many other evils, as the will of God.

Another fraction of the four hundred and eighty-six is trying to busy the hands and minds of Belgian refugees in the camps in Holland. Still others are for the present members of the Serbian Relief Fund. In England and France, they work among colonies of Serbian boys, numbering in all over six hundred, who have come there to be educated; in Corsica, another colony is being supplied with work; in Macedonia, a relief is being administered; and in Tunis and Corfu, whither members of the scattered nation have been blown, the Friends' workers are found.

A rapidly-growing group is with the American Red Cross. One band has completed thirty of the little houses at Malabry, just outside Paris, whither will come families of refugees and repatriates in which is a tuberculous member, and the band is still working. Another little group has gone to the famous center at Toul, where five hundred children from the danger zone are being cared for. And more are arriving all the time.

The members of the Friends' Missions who work with the Serbian Relief Fund and the American Red Cross are of course supported by the funds of these organizations; but no matter where or with whom they give their services, all the Friends aim to accompany them, with the elixir of good-will which, they consider, doubles the value of a gift.

HORACE B. DAVIS.

THE SPIRITUAL LIFE.

BY RUFUS M. JONES.

THE supreme evidence that the universe is fundamentally spiritual is found in the revelation of personal life where it has appeared at its highest and best in history, that is in Jesus Christ. In Him we have a master manifestation of that creative upward tendency of life, a surprising mutation, which in a unique way brought into history an unpredictable inrush of life's higher forces. The central fact which concerns us here is that He is the revealing organ of a new and higher order of life. We cannot appropriate the gospel by reducing it to a doctrine, nor by crystallizing it into an institution, nor by postponing its prophecies of moral achievement to some remote world beyond the stars. We can appropriate it only when we realize that this Christ is a revelation here in time and mutability of the eternal nature and character of that conscious personal Spirit that environs all life and that steers the entire system of things, and that He has come to bring us all into an abundant life like His own. Here in Him the love-principle which was

heralded all through the long, slow process has come into full sight and into full operation as the way of life. He shows us the meaning and possibility of genuine spiritual life. He makes us sure that His kind of life is divine, and that in His face we are seeing the heart and mind and will of God. Here at least is one place in our mysterious world where love breaks through—the love that will not let go, the love that suffers long and is kind. He makes the eternal Father's love visible and vocal in a life near enough to our own to move us with its appeal and enough beyond us to be forever our spiritual goal. We have here revealed a divine-human life which we can even now in some measure live and in which we can find our peace and joy, and through which we can so enter into relation with God that life becomes a radiant thing, as it was with Him, and death, as with Him, a way of going to the Father.—From "*The Inner Life*."

FROM A HOSPITAL WORKER.

The following extracts are from a letter written by a young Friend who enlisted, upon graduation at College, in the U. S. Medical Dept. for Ambulance work. The letter was addressed to a younger sister, who had asked about her summer reading.

U. S. A. Hospital, Ellis Island, N. Y.

I HAD been on night duty until one a.m. Coming back at my tent at that time of night, I stood outside for an hour and a half and admired the evening. No one was about save the patrol of the tents, who came around every ten minutes, and the patrol of the island, who made his circuit in about an hour. I had a mighty good think about things.

Here in camp one seems to have *time* for everything. For instance, one has time to think. I never seemed to have time to do that at home. Then, too, here I have time to *read* all I want to. Further, I have time for *friends*, both to converse with those here, and to write to those at home. And finally, one has time for exercise, and time to grow stout and big, as I feel I am doing. In short, life has been tremendously simplified in the army, so that one has time for the really essential things, as one never seemed to have at home.

Then the sudden transplanting of myself from my own circle of friends, which did not change much from year to year, to an entirely new circle, on a different social level, is broadening for one's point of view, and I am very glad of it. The fellows in camp are lifted above many of the pettinesses of civil life, and we in our tent are warm comrades already.

Thee asks me about thy summer reading. I have picked up "*Mansfield Park*" down here, and I was surprised to find that I enjoyed Jane Austen much more, even, than I did when I read her last. She reminds me of Chaucer in her extreme subtlety and delicacy of touch.

Has thee read any of Thackeray? If not, thee will love "*Henry Esmond*" or "*Vanity Fair*."

Most people will say it is good to cultivate as wide a taste as possible, so I should not confine my reading to one period or to one form of literature. I have just been enjoying Burns' short poem, and already he is one of my favorites. However, much I may be satiated with reading, I am never tired of him.

I think thee should get a "*Golden Treasury*," and read at random in it; not too much at a time. At college I used to make a rule of reading one little poem from it before going to bed. Through that little book thee will get a key to all the poets, and thee can read further in the complete works of any one whom thee particularly likes.

Don't be deterred from reading any book because thee has been told it is too *old* for thee. If thee really wants to read it, and persists in doing so, thee is sure to reap sufficient benefit from it.

I used to like to try all sorts of things in the book-case, and in that way stumbled on many gold-mines which had not been recommended me beforehand.

I must add that some authors one likes to read for an evening or two at a time, and then lay by for a spell, for they require too much intellect, they live in too high an altitude for the every-day food of us common mortals. Such men are Shakespeare, Milton, and Carlyle. They are marvelously stimulating for a time, but too strenuous company for steady friends. Don't be afraid of them, however, but give them a share of thy attention.

Don't try to read *too much*, or to cover too much ground. I shall be glad to hear what thee reads and what thee thinks of those whom thee reads.

This afternoon (First-day) I had to help clean up a ward in preparation for some patients. I had already had to work most of the morning. This ward was very dirty, and a hot job. However, fortunately I had just been reading in Green about the Puritans, and so being in a Puritan state of mind, I was enabled to work hard and cheerfully, taking the work as being a good character-developer, and being thankful for it accordingly. I am not usually so lucky as to have just been reading Green, however, so that this must not be taken as my normal state of mind.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

CLAY Moulding.

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when the days were passed;
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay
And gently formed it day by day,
And moulded with my power and art,
A young child's soft and yielding heart.

I came again when years were gone;
It was a man I looked upon,
He still that early impress wore,
And I could change him never more.

RESPONSIVE READING ON THE KINGDOM OF GOD.

Supt.: "Jesus said, How shall we liken the Kingdom of God? or in what parable shall we set it forth?"

School: "It is like a grain of mustard seed which, when it is sown upon the earth, tho' it be less than all the seeds upon the earth, yet when it is sown groweth up and cometh greater than all the herbs and putteth out great branches, so that the birds of the heaven can lodge under the shadow thereof."

Supt.: "And Jesus said, So is the kingdom of God, as if a man should cast seed upon the earth."

School: "And should sleep and rise night and day, and the seed should spring and grow he knoweth not how."

Supt.: "Another parable spoke he unto them, The kingdom of God is like unto leaven."

School: "Which a woman took and hid in three measures of meal, until it was all leavened."

Supt.: "And Jesus said, The Kingdom of God is like unto a treasure hidden in the field."

School: "Which a man found hid; and in his joy he goeth and selleth all that he hath, and buyeth that field."

Supt.: "Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls."

School: "And having found one pearl of great price, he went and sold all that he had and bought it."

Supt.: "Again the Kingdom of Heaven is like unto a net that was cast into the sea, and gathered of every kind."

School: "Which when it was filled they drew up on the beach; and they sat down and gathered the good into vessels, but the bad they cast away."

Supt.: "And being asked by the Pharisees when the Kingdom of God cometh, Jesus answered them, and said,"

All: "The Kingdom of God cometh not with observation, neither shall they say Lo here! or, There! for lo, the kingdom of God is within you"

RESPONSIVE READING ON FRIENDS.

Supt.: "Why was the name Friends adopted by our Society?"

School: "Because it is expressive of kindness, love and benevolence among men, of charity toward everybody and everything."

Supt.: "What is the foundation principle of the Society of Friends?"

School: "The principle of the Inner Light, which teaches that all persons come into the world with a portion of the divine light within them which, if followed, directs and guides them away from evil and toward that which is good and best for all."

Supt.: "What does this fundamental principle require?"

School: "It requires that we use our influence against war oppression, corrupting amusements, insincere speech and behavior; and that we support peace, upright conduct and religious liberty."

Supt.: "Why have Friends no statement of belief or creed?"

School: "Because creed is not so important as personal character; and because what you *are* and what you *do* in your everyday life is much more important than what you say you believe."

Supt.: "What is the basis of Friends' worship?"

School: "Its basis is the assembling for public worship to receive inspiration from God and strength from one another while silently waiting. By this inspiration some may be prompted to give vocal utterance."

Supt.: "What responsibilities rest upon every Friend?"

School: "To be loyal to the principles of the Society; to listen for the Inward Voice; to be ready to give its message utterance."

A "FELLOWSHIP" SCHOOL.

The Fellowship of Reconciliation in England, says a writer in *The World To-Morrow*, is about to undertake a courageous educational experiment (educational experiments never lack the quality of courage). This English venture is nothing less than the establishment of a school to be run according to the faith and ideals of the Fellowship. It is not possible to give here in full the statement of the basis and aims of the school, but I may at least quote the following suggestive sentences from the prospectus which has just been published:

"Acknowledging in Jesus Christ the highest and fullest life in human frame, and deeming it to be the will of God that each child should grow into His likeness: it should be the aim of the school through its daily life and teaching:

"(1) To encourage the reverent quest of *truth and beauty*, allowing a free and unfettered experience of the facts of life and nature and abundant access to the best thought from all ages and sources.

"(2) To give opportunities for the achieving of *self-discipline*, using the best results of educational thought and practice, especially of recent experiments in freedom and self-government.

"(3) To reveal the possibilities of *fellowship* and the joy of mutual service in this threefold aim, all knowledge is esteemed for its value and its social worth, the demarcation between sacred and secular is denied, the daily social life of the community is not separated from the acquisition of knowledge, and education is regarded as a means to larger service."

Some of the outstanding features of the school are that it is to be in the country, and that the number of pupils will be limited to a maximum of one hundred. It will, of course, be co-educational, and neighborhood life will be a strong feature, the children sharing as much as possible in the life of the nearby village. The help of local craftsmen will be enlisted where possible in the life of the school. The kitchen, crafts' room and garden will rank equally with the classroom. Service is to be considered a greater thing than success, and "wealth will be recognized as a greater risk than poverty."

"Those who bring sunshine to the lives of others, cannot keep it from themselves."—James M. Barrie.

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, EIGHTH MONTH 17, 1918

*I never knew a night so black
Light failed to follow on its track.
I never knew a storm so gray
It failed to have its clearing-day.
I never knew such black despair
That there was not a rift somewhere.
I never knew an hour so drear
Love could not fill it full of cheer!*

CHANGES IN PRICES.

"THE dollar of 1918 will buy approximately only 38 cents' worth of the goods which could have been bought by the dollar of 1895," says a striking advertisement of the Provident Life and Trust Company, pointing out the tremendous effect on our life of changes in prices. Up to the year 1895 the subscription price of the INTELLIGENCER was \$2.50 a year, and after a long period of falling prices it was then reduced to \$2.00. Now, after a long period of rising prices, we have reached a point where \$2.00 buys only *seventy-six cents* worth of what it bought in 1895.

Is it any wonder that we are compelled to restore the price of 1894? Even that amount will now buy only as much as 95 cents would buy then.

ARMY TRAINING AND THE "NEW SOCIAL ORDER."

AN article of uncommon interest and importance to educationists, entitled "Behind the Scenes with the War Department: How Uncle Sam gets Super-Servicemen from Recruits," is printed in the *Sunday Public Ledger* of July 14th. It is a description of the methods of ascertaining the special abilities, natural and acquired, of recruits for the army, for the purpose of directing each man into the work in which he will be most useful. Some extracts will make this plain:—

There was the case of Randolph Price Bieber, for instance. He had volunteered at the very outbreak of the war and gone into the regular army. He was six feet tall and so husky as to appear somewhat awkward and ungainly. His physical strength was his obvious and outstanding characteristic. He was therefore assigned to heavy work with a pick.

Later he came with the millions of his fellows that his qualifications might be definitely ascertained. The Government was beginning to find itself and apply intelligence and science to its war-making in many novel ways. It had a committee on classification of personnel, and a representative of this committee examined Bieber.

The proceeding had not gone far before it was found that the applicant had driven a motortruck for four years. He might rightly be classified as an expert motortruck driver. There were many demands for such drivers and this husky would be much more valuable to his Government in that work than with a pick. His energies were being wrongly directed.

As the questioning proceeded it developed that Bieber knew wireless. He had worked as an operator for two years. There was a positive famine in wireless operators. This man should not be used as a truck driver under the circumstances. He was versatile even beyond this, however, as it developed that he knew photography, and photographers were in demand. Finally it was found that he was a chemist. He had graduated from high school and had worked a year and a half as a laboratory chemist.

Here was still further opportunity for greater usefulness.

What sort of chemist was Bieber? He was called in for further questioning. His experience, he said, was in gas. He had worked in the laboratory of the United States Rubber Company in the manufacture of gas masks. Here finally was his opportunity of greatest usefulness. He was in a class almost by himself. There was not a half a dozen like him in the United States. The demand was great. He was worth a thousand men with picks and shovels. . . .

The Government's classification of its men has been an evolution, and just now, with the introduction of the psychological tests into all the training-camps, its application is being brought to completion. The idea from which it grew originated in the tests that certain industrial plants gave to employees, particularly salesmen. . . .

The recruit is asked how long he attended school and what grade he finished. If he went to school six years and finished the fourth grade there is an indication of dullness. The examiner tries to find out the reason for this discrepancy. If he attended high school, technical school, college, he may have developed a specialty. It is important to get this down.

The examiner subtracts the age of the recruit when leaving school from his present age, and takes pains to fill in the intervening years with what the man has done. This is getting at his occupational value. "Just what did you do?" is a question often repeated. The man may have followed a number of occupations, but the examiner must get at the main occupation, that which is most nearly the man's specialty.

The interviewer can put the same test to any man in any trade. So is the trade of the recruit determined, together with his proficiency in that trade. He may have a secondary trade or occupational experience. He may be a better carpenter than he is a plumber, but the demand may be slight for carpenters and great for plumbers. The card sets forth the facts and the classification of the man according to the need is a later consideration.

Particular care is taken in determining any experience in leadership. If a man had been captain of his baseball team when in school, there is an indication that he has the qualities of leadership. Possibly he has been a gang leader in the factory where he worked. These are indications that will be of value to his captain when he is looking his men over for non-commissioned officers. I personally know a man who volunteered as a private who had managed a plantation in Hawaii and bossed 5000 Japs and Kanakas. It was obvious that he knew how to handle men. . . .

In one camp the division judge advocate general's office requested a list of all graduate lawyers in the camp. Within five minutes after the request was made qualification cards of all such men were on the judge advocate general's desk, and he selected from them three men for the work in hand. This same camp, in a similar way, secured fifteen instructors of French. Teachers were so secured to instruct illiterate foreigners. Camp postmasters and trained postal clerks were thus secured in short order.

The article referred to is the first of a series, which promises to be of the greatest interest and importance, as it will describe the application on an immense scale of methods of ascertaining the powers of men and using them effectively which have hitherto been available only to large employers of labor, and which are as yet imperfect and incomplete. Now the war suddenly makes occasion for the use of these methods in the organization of a great army. Is it not reasonable to expect that it will result in developing human *efficiency* such as has never before been dreamed of?

But if one nation can thus multiply its power and efficiency for a few years of war, why should not all nations do so for a long age of peace? If such power can be developed for purposes of destruction, what may not the world become when it is applied to reconstruction, to agriculture, to education, and to all the arts of peace?

Such questions open a limitless field before our Committees on War and the Social Order. The war will end some day, but the possibilities of social betterment revealed by the war are without end, and they point us to that new world-order which we may reverently believe is the dawn of the coming Kingdom of God on earth.

H. F.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

AN OPEN LETTER TO THE MISSIONARIES.

[A young Friend of New York who is deeply interested in the Chinese sends the following letter from a Chinese student at Columbia University, showing the bitter injustice which China suffers through misrepresentation, and explaining the "Opium War," by which Great Britain forced China to submit to the importation of opium from British India.]

At a recent mass-meeting held in the gymnasium of Columbia University under the auspices of the Intercollegiate Y. M. C. A., for the purpose of mobilizing college students for "Christian World-Democracy," lantern-slides were shown of the different "mission lands." One of them was the Republic of China. There China was pictured as the home of opium-smokers, foot-binders and baby-sellers, and the Chinese people were made to appear as utterly helpless in face as these horrible evils, while the remarkable achievement of the Chinese in opium-reform was merely suggested by a *single slide* showing the burning of opium. Before commenting on the presentation, the writer proposes to state the history and the extent of these social evils to-day.

The habit of opium-smoking originated some eighty years ago, when opium was being imported into China from India by the East India Company. At first opium was used as medicine to relieve certain troubles. The habit of smoking opium was, however, later developed. But as soon as this practice was made known to the public, its baneful effect was immediately realized. The government was from the very beginning determined to stamp out such an evil. As able statesman, Lin Chieh-hsu, was despatched to Canton, then the open port in the vast Empire, to punish the offenders, to destroy the opium in store, and to put a stop to its importation.

Unfortunately for China, her earnest effort for reform ran counter to the selfish desire of greedy foreign merchants. The shameful demand of the British merchants to resume the trade in opium was forcibly backed up by the British government. Unwilling to concede to this high-handed measure, and believing that her cause was the cause of righteousness, China was forced to fight a losing war. This war, known as the Opium-war, compelled China to alienate one of her best harbors, Hong-Kong, to open five ports, to pay an indemnity of \$21,000,000, and to agree to the importation of opium by British merchants. Thus this much-needed opium-reform was set back for more than three quarters of a century by a greedy and unprincipled Western nation!

Although the Chinese government's initiative for opium-reform was practically crushed by the superior arms of a Christian country, the people were, however, determined to carry the fight through. After the war, they began to agitate in a somewhat cautious manner for the abolition of opium-smoking. This agitation quickly developed into a nation-wide movement. Societies were formed for the avowed purpose of doing away with the opium evil. In their desperate fight to rid themselves of the opium curse, the Chinese people were then fortunate enough to have the active help of a few American residents in China, notably Mr. E. W. Thwing, secretary of the International Reform Bureau, and the moral support of the government of the United States, to whom is due the lasting gratitude of the Chinese people. Meanwhile, negotiations were going on with the British government in order to stop the importation of opium from India. The British government was finally persuaded to agree to gradually cut down the quantity of opium to be imported into China, while the Chinese government themselves undertook to suppress the cultivation of poppy, which began after the Opium War. The cultivation of poppy was suppressed. Following that, and in accordance with treaty provisions, the importation of opium from the British India was stopped in 1917. To-day China is practically free from the opium curse.

Let an impartial and unbiased observer compare this reform with the prohibition movement in the United States!

With regard to foot-binding, the origin is somewhat different from that of opium-smoking. It was originally started by the ladies of a dynastic court in order to win the royal favor. This practice was quickly taken up by the wives of the officials. Gradually the spouses of the bourgeoisie too imitated their social superiors. At the beginning of China's modern intercourse the practice of

foot-binding was prevalent among people of all classes. However, after the opening of China, the evils of foot-binding were keenly felt, and societies were formed for the purpose of abolishing it. Some of these societies were organized by the Chinese themselves, while others included foreigners as members. The agitation was so persistent and wide-spread that the government under the old regime had to issue an Imperial Edict prohibiting foot-binding. Under the pressure of public opinion and the vigilance of government authorities the parents have been deterred from binding the feet of their baby girls, while many of the younger people, who had before suffered the evils of foot-binding, have unbound their feet. While it is true that foot-binding is still an existing evil, it is practiced to a much less extent than before and the tendency is unmistakably toward its early extinction.

Finally, the question of baby-selling can be briefly discussed. In China filial piety is considered the first virtue. To rear a big family, so as to insure the line of descendants, is the primary duty of filial piety. Hence, it necessarily follows that only in rare cases is the selling of babies practiced. Baby-selling is practiced only when there is a great famine, or when the parents find themselves utterly unable to support the family. Even under these circumstances, and when the babies are actually sold, the parents are actuated more by the desire of inciting compassion from rich people rather than of separating from their dear ones. The selling of babies is therefore not at all prevalent, and is seldom practiced. With the gradual development of productive industries, and with the reorganization of the charity system, it is confidently expected that this unusual practice of baby-selling will soon entirely disappear.

Is it fair and just for the missionaries to picture China as they did in the Columbia meeting? In the opinion of the writer, it would be just as unfair to the United States if foreigners were to characterize her people as drunkards and Negro-lynchers. No people has the right to denounce another people simply because certain individuals of the latter have deviated from the normal course; to depict them as opium-smokers, baby-sellers, and so forth, without telling the supreme efforts that the Chinese people have made to do away with those evils.

F. H. HUANG.

Ewingston Hall, Columbia University, New York City.

TRAINING CHILDREN IN PEACE PRINCIPLES.

East Northfield, Mass., 8th mo. 8th, 1918.

EDITOR OF FRIENDS' INTELLIGENCER:—

For a long while I have wanted to suggest the idea that if Friends had carried out the plan of the founders of Swarthmore College, they would have tried harder to impress the students with principles of peace that Friends have always believed in, and they would never have asked for military training.

"Train up a child in the way he should go," and he is not likely to depart from early impressions.

The more college education young men have, the more they seem to believe in this awful war.

The people here at Northfield think differently from Friends, but we feel nevertheless that it is an ideal place to come to.

HANNAH PEASLEE.

A JAPANESE STUDENT AT THE NORTHFIELD CONFERENCE.

[Joseph Elkinton sends the following report of an address made at a "camp-fire" recently by Iwao F. Ayusana, a Japanese graduate of Haverford College, who also took a degree at Columbia University last spring, and expects to study in Union Theological Seminary next winter. He is a member of the Fellowship of Reconciliation.]

EVER since my boyhood, from the days when I first learned geography and heard about strange things in foreign lands, the name "America" particularly has always been a source of stimulating thought. I heard about the steep, snowy peaks of the Rockies, where the eagles soar and vultures hide. I read about the boundless, deserted prairies of Montana and Wyoming, where wild beasts roar and bandits roam. I read and once reveled in poems which described the mighty stream of the Mississippi, which flows thousands of miles across fields and through valleys; and when I saw the picture of the tremendous falls at Niagara, I felt as though I heard the thundering roar of the water. America was indeed the land of my childish, wild dreams. . . .

Later, as I learned more of this country and read the lives of Lincoln and Washington, and studied the works of Longfellow, Irving and Emerson, my idea of America

began to be associated with that of reverence, for America began to mean not merely the land of nature's grandeur, but the land of heroes and of sages, a land where civilization glows with all its brilliancy, the land of culture, of freedom and of enlightenment. . . .

So, in the mental picture I now draw of America, I no longer see the boundless plains where wild beasts roam. Nor do I think of America in association merely with the snow-crowned heights of the Rocky Mountains. In America I see a great humanity. In spite of all the distractions and worldliness of materialism, with which the American nation is sometimes colored, I seem to find a profound spirituality, which alone can revitalize a nation addicted to the material desires.

It was when I attended the Y. M. C. A. conferences at Northfield that I felt most convincingly that the real greatness of America does not lie in either the high skyscrapers of New York and Chicago or in the infinite crops which the fertile plains of the middle west produce. The greatness of America lies in the kind of spirit which pervades the atmosphere of conferences at Northfield, Eaglesmere, and Seabeck—the kind of spirit which America's greatest leaders like John R. Mott, Robert Wilder, Robert E. Spear, and other great men of their caliber, are inspiring in the youth of the entire country,—the bold, indomitable spirit, the only kind of spirit which will conquer the world.

The Japanese are said to be imitators. The soundness of this criticism need not be disputed. If we are imitators whose tricks are worth anything, let us imitate the Northfield Conference. Let us follow the sagacious schemes of the Christian leaders of America, who are impressing in the minds of us foreigners the real greatness of a nation as being not in anything but the spirit which is ruling the hearts of the nation. Let us adopt their fundamental principles and imitate their spirit till we are alike and united with them in the high spirit of human brotherhood under one supreme God.

THE CHINESE-JAPANESE PARTY.

One of the most congenial gatherings at Northfield was the joint party held by the delegates from Japan and China together one evening at Gould Hall.

This joint reception should be recorded in large letters in the precious history of fraternal relationship between China and Japan. There were nearly fifty Chinese delegates at the party. Beside the students now in American colleges and universities, there were a number of professors in well-known educational institutions at home, a number of influential business men, and many others engaged in professional occupations among the delegates from these two countries.

The Chinese presided over the formal part of the program of the evening, as it was their turn this year to act as the host, while the Japanese, who were supposedly the guests, worked with no less delightful zeal and enthusiasm than did the hosts in order to make the occasion more interesting. A speech was delivered by a Japanese, and then one by a Chinese, and this was followed by sweet music by two Chinese ladies.

The program was thus extremely simple and unpretentious, but there was a certain warm fellowship felt by everyone present. A feeling of unity, the subtle consciousness of mutual respect and affection, felt only when there is a complete understanding of one another. We were perfectly frank, unreserved, and yet sympathetic in our conversations, and what we derived from such an open and informal gathering was that most invaluable feeling of "pulling together."

"SHOOTING THROUGH A CRACK."

We read the FRIENDS' INTELLIGENCER, and like it as a good mild go-between with our politics and wild war excitement.

Our daily press feeds the present hour; my meeting paper keeps me cool and sweet throughout the day and the morrow.

My INTELLIGENCERS I lend to two Quaker Civil War widows, one living here in town, the other seven miles out, thus three of us form a circle, indirectly a Friends' meeting.

When the papers are returned, with them come words or notes of appreciation. Thus the hearts beat in unison, as we used to understand it in a Quaker silent meeting.

I am glad of the "Open Forum." It gives to us, the "isolated," the chance to "shoot through a crack," at least, from our own corner.

Sterling, Illinois.

GEO. D. JOHN.

NOTE AND COMMENT.

THE MORAL EFFECT OF WAR.

This is an extract from the last of a series of articles in the Baltimore *Evening Sun* by William G. Shepherd, a noted war correspondent, who has been on all the battle fronts and in all the warring countries. He summarizes here his opinion of the effect of the war on those most directly concerned.

My impressions of the effect that war-time surroundings may have upon human beings are not pleasant. I have been knee deep in war, and I know it in all its aspects; and if I had a son who was leaving for the front to-day, I would say to him:

"My boy! Fight as hard as you can, and do not risk your life in foolhardiness; but, above all, cling more tightly to your ideals and your code than you do to life itself. You are facing the supreme test of your personal character. If you lose, it would be better for you to die."

The moral and mental disintegration that is caused by military service in individual cases is shocking. This applies to all armies that I have seen. The young fellow who doesn't hang on to his morals is a loser.

"That fellow would be better dead," said a friend of mine, as an Englishman we had known in peace times walked away from us after a chance meeting in the Strand. "Everything that was good in him is dead already."

Only a year before this man had been a star of Fleet street. He wrote with a sympathy and an understanding of human nature that made his work stand out. But as we saw him, after a year in the army as an uncommissioned officer, the grime of war was on his soul as well as on his body.

"I've quit writing," he said, with a weak grin that displayed the absence of two front teeth. "Something's happened to me. I can't ever write again. I don't even try to do it. Anyhow, what's the use? It's all war."

The man that he had been a year before would have killed himself with his own gun rather than become the man we saw and talked with that afternoon in the Strand.

"If there is one thing we love more than another in the United States it is that every man should have the privilege, unmolested and uncriticized, to utter the real convictions of his mind. . . . I believe that the weakness of the American character is that there are so few growlers and kickers among us. . . . We have forgotten the very principle of our origin, if we have forgotten how to object, how to resist, how to agitate, how to pull down and build up, even to the extent of revolutionary practices, if it be necessary to readjust matters. . . ."—Woodrow Wilson (*written or said some years ago.*)

"For a time after the separation of the Friends at Birmingham, in the early part of the last century, they worshipped in the same building, using different sides, but there seems to have been a fear that heresy would seep through the partitions or there would be an opportunity for commingling after meeting, when some evil influence might be transmitted from one branch to the other, and so a new building was erected over there, as you see it. Our branch erected the new building and the other branch retained the old building, and so they meet until this day."—Isaac Sharpless, of Haverford, at Birmingham, Pa.

"If a poor half-witted I. W. W. can be sent to jail, if a Mrs. Stokes can be shut up for fifteen years, what punishment is fit for the war profiteer who robs us of our last penny when we are in such a position that we cannot resist?"—Prof. S. H. Clark, at Chautauqua.

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

Chairman, RUFUS M. JONES.
 Vice-Chairman, ALFRED G. SCATTERGOOD.
 Treasurer, CHARLES F. JENKINS.
 Executive Secretary, VINCENT D. NICHOLSON.
 Assistants, SAMUEL J. BUNTING, JR., REBECCA CARTER, F. ALGERNON EVANS.
 Field Secretary, PAUL J. FURNAS.

Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.

Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

THE MALABRY EXPERIMENT.

LITTLE wooden houses are now appearing by tens and dozens at Malabry, a southern suburb of Paris. They are of the same demountable type as the famous little "huts" which the Friends have built at many centers in the Marne and Meuse, and in the ill-fated Somme region, for people whose houses were destroyed. The Malabry houses are also temporary; but they represent a new experiment in social welfare. It is a tuberculosis colony, which the American Red Cross is financing, and which is being erected by workers from the Society of Friends.

Repatriates, the chaff of the invaded areas, stream through Evian, and are scattered over France. Their homes and relatives are still behind the German lines; they come to a country so completely full of people that in many localities barns, outhouses, any kinds of shelter, are being pressed into service. Their future is dubious enough; and when one member of the group has tuberculosis, it becomes black indeed. Having already been separated from a son or daughter whom the Germans have kept, the family refuses to part with its tuberculous member; the small allocation is apt to go in futile remedies, while the patient becomes worse in overcrowded surroundings.

The problem presented by these people and by refugees similarly situated is especially difficult because of war conditions, and the ignorance of the French people concerning the "white plague;" but it is not new, nor will it cease to exist after the war. It is the problem which all the big American cities have had to face, and for which they have as yet found no satisfactory solution. Neither is the idea brought forward by William Charles White, formerly the Chief of the Bureau of Tuberculosis of the American Red Cross, a new idea; but it is about to be put into practice for the first time, and for that reason the tiles fly to the roofs at Malabry.

A village community and family colony for tuberculosis refugees and repatriates is what the plan calls for,—the houses to be of the demountable type well known to Friends' workers, in order that after the war they may be transported to the devastated districts. For the sick people there will be medical care; and instruction will be given in order to prevent the spreading of the disease to other members of the family. The family life will be maintained, and a village community may grow up.

The plan took form early in 1918, when the Department of Seine offered to lend to the American Red Cross until six months after the war fifty acres of meadow and woodland, including the chateau of Malabry. Wood for houses could be secured through the army, and the French government would pay more than half the cost of maintenance. For man-power the Red Cross turned to the Society of Friends, and it responded. The building of Malabry was the occasion for American Friends' Reconstruction Unit No. 2.

The Friends' construction camp at Ornans had christened its first section a short time before; and in March

Frederick Palmer, Furman Betts, Frank Cholerton, and John Zook brought down the first two houses the camp had turned out. Five and a half days later they were both ready for occupation on the field at Malabry. All the rest of the Malabry houses are made by French contracts from the Friends' plans, but the erecting is still done by the Quaker reconstructionists. A month from the time of the erection of the first houses Unit No. 2 was arriving, and they, under the leadership of Reginald Dann, cleared the ground, oiled the lake to keep away mosquitoes, and started to erect.

Of course difficulties have arisen. The only wood obtainable is of a rather poor quality; good tools are rare; and disquieting rumors have kept the men somewhat on edge. But such mishaps occur to every group of workers, and conditions on the whole are very favorable. The men are new to the language of the French workers who make the foundations; but "after all," says one of them, "only two French words are really necessary. If a Frenchman says 'bon' you know it's all right, and if he says 'pas bon' you know you have to do it again."

Workers have continued to arrive at Malabry; and one bunch came during the May offensive. At midnight they were wakened suddenly and told that the Germans were four kilometers away. They grabbed their things, and, still blinking, made for the camion. They were half a mile down the road before they discovered the joke that had been played on them; and when they returned there was a most un-Friendly scrap which lasted until nearly morning.

The completion of the group of houses will not necessarily mean the success of the scheme. It will call for careful administration, and may be impossible under war-time conditions; but for the present, the workers are allowed to think great things of the future of Malabry as they nail together the sections. They can imagine a thriving village community, with schools and playgrounds, a co-operative store, village laundry, community bath-house, dispensary, etc., industrial instruction for the well members of the community; and perhaps after the war, the inhabitants taking their houses back to their native towns to live in until their old homes can be rebuilt.

Lastly, since this is the first time the family colony for tuberculous people is being tried out on a large scale, its success might have a very far-reaching effect. Dr. White has called it a unique opportunity in the history of the world.

HORACE B. DAVIS.

NEWS FROM WORKERS IN RUSSIA.

LUCY BIDDLE LEWIS sends the following extracts from letters from her daughter, Lydia Lewis Rickman, which came out with workers returning from Russia, and which are the only letters received for months past. No cablegrams can be got through to Buzuluk, and none have been received, so that their friends in America knew nothing of the whereabouts or present plans of the workers still in Russia. Yet the plans which they were making even so long ago, and their views of Russia and Russian problems, are deeply interesting.

Mogotovo, March 22nd, 1918.

It is decided we shall close up here about May 1st. The work that is still to be done out here, now that all hope of reconstruction work in the west is gone, is an integral part of Russia's affairs after the Revolution, is very slightly if at all connected with the war, and concerns the whole population quite as much as the refugees. The latter are mostly looking towards starting life anew in Siberia, rather than risk German rule even if they are allowed to go back.

There will be inevitable individual cases of suffering, and much need for friends at court such as the men of the Unit, who speak comparatively good Russian, like Mr. Keddie, have been and can be. He went with one party of them to Siberia last fall, and greatly smoothed their path with officials and railroad people as to supplies. More fundamental and longer-standing things, such as employment and land, we have no power of helping them with, even if money and materials were easily come by and certain, be-

cause it is Russia's general condition that makes them pressing. Any service we can give now must be in the way of helping Russia work her own way out.

Now that there are plenty of Russian doctors back from the front, we will turn the hospitals over to their authorities to manage, hoping that at least some part of the better machinery started may be permanent. The local Russian committees have raised 4,000,000 roubles to buy food in Siberia, and even they cannot get it over the railroads. Hidden supplies are turning up all around, and while food is short, no one is starving about here, as in the cities. We see the difficulties in doing personal distributing to refugees and needy natives, as we know so little of the language, and have no way of investigating whatever, except to get the information in the hands of the priests and volost officials. It is an impossible situation, except to work absolutely through the local people and trust them even if they do not always play fair.

Russia is going to improve from the bottom up, and nothing superimposed on it from the top or the outside is going to be enduring. At present our Unit is not so constituted that it can help much in the former process, except a few of the men, who will stay any way as a connecting link in case real work in the west is possible later. Our medical work was frankly emergency work while the Russian doctors were away, and no attempt was made to fit it into the Russian machinery; so our staying on now would simply relieve the Zemstvo of its obligation to develop the work, for which they have both funds and interest.

Standards will rise with time, and we have perhaps helped there. So we think our possibilities for usefulness from now on are not great enough to make us feel like staying on very long and starting new work when this is closed down here; so we may be going to America early in the summer, and then to England. We might like to try it again later if there is a general peace, and the possibilities of big reconstruction work open up. At present it seems unlikely that foreigners would be very useful in that work, because the utter demoralization everywhere makes it a national problem of reconstruction, in which the local one near the front is swallowed up, and supplies of materials or anything else are impossible to transport.

Buzuluk, May 22nd, 1918.

We got Mogotovo safely closed, with all the families well placed. It was not an easy task in any way, and a nightmare in many. The thaw was longer than usual, and delayed us about three weeks, during which time we were almost housebound by seas of slush and mud.

Mr. Welch came up from Tiflis, where he spent the winter with the America-Armenia Unit, and put a lot of ideas into this Unit at the Executive Committee Meeting a month ago, about using Russians, and only *organizing* work ourselves. Then he came up to Mogotovo to help us, where he was taken ill, and we had to send him down here in the midst of the confusion. After he got here they found he had small-pox,—a light case, but of course it complicated matters.

We came down here on Saturday to the general workers' meeting on Sunday, followed by the Executive Committee on Monday, on which John (Dr. Rickman) and I both are now. As I wrote thee in March, we felt our work *here* was over, and we still feel it; but we have come to see that it may not be over in Russia, and that we have no right to go home knowing as little as we do of the real Russia from living as we have in this little corner of it.

Two of our Unit are working out soup-kitchen schemes for the refugees who are temporarily in Buzuluk, till they can get trains, and two others are going to investigate conditions on the last station on the new Russian frontier, where 250,000 refugees are said to be camped waiting for trains.

As I see it now, we have two possible functions in the present state of Russia; either we should try to help the Russians learn to run their own affairs, and, as we teach them, be patient with their failures and start them over and over again if necessary, not worrying about immediate results; or else we should return ourselves frankly to the relief of violent distress, of which there is none in this district. We could sit here safely, where we are known, and take on one thing after another that *should* be the responsibility of some Russian committee, which of course does not do if it sees hope of our doing it. I do not mean that we do not do these things infinitely better than they would, and that the things do not need to be done, only they are being run now just as everything in Russia is, and are a part of her general disorganization. The Buzuluk

orphanage which we are taking over to reorganize is no better and no worse than all others and everything else.

Mr. Ball had decided to go home, but came to the meeting full of the horrors said to be going on in Samarkand, where cholera and starvation are rampant, largely because of the racial and tribal jealousies. He suggested that someone be sent to see if we can do anything. So a few of us are likely to go into that section, if we can get there, to see what can be done, and if it is worth while organizing a party to tackle the problem. We are going to Moscow in a few days, and will get all the information we can there, and decide after that. Mr. Keddie, who knows more Russian and more about Russia than anyone in the Unit, is most enthusiastic over the scheme, and thinks it may only need us as intermediaries to get food from the Mohammedans (who have it) in the next province, as he has done from the Cossacks, who are at enmity with the government of the district, but are quite willing to sell food for distribution to the people. Also he thinks there are Russian doctors who would go if we organize an expedition.

It may be a wild goose chase, or it may prove a wild experience. The Cossacks have raided the railroad a few stations beyond us, so no trains are running even to Orenburg, and Tashkent has been cut off for a long time. It would mean going down the Volga to Astrakan, across the Caspian Sea, and up that road if it is open,—if not, driving or some other way; and we know nothing of what is ahead of us. They say conditions are almost like the Caucasus, with constant guerrilla warfare between Christians and Mohammedans.

We may all join a Russian Unit, which would certainly be interesting. There is a big meeting in Moscow this week about it. We shall of course cable thee from Moscow, so thee may know our whereabouts. We decided to go to Moscow anyhow before this scheme came up, because traveling conditions are better, and we did not feel we ought to leave Russia without seeing a bit of it anyway. This section is so remote it is hardly Russia. Thee sees we know little of what is before us, but mean to do what seems best, and stay on if we are needed.

A TALE OF TWO QUILTS.

Among the innumerable contributions of clothing, knit goods, etc., that come to the receiving centre at Cherry Street meeting-house, Philadelphia, there arrived several months ago a quilt of uncommon beauty sent by Friends of Millville, Pennsylvania, the centre of Fishing Creek Half-Yearly Meeting. These kind Friends expressed the desire that the quilt might go to some of the war-victims in France whose home and household treasures had been destroyed, so that it might be something more than a mere bed-quilt,—something to bring with it sympathy and consolation, perhaps as well as mere bodily comfort.

About the same time there appeared at the receiving-centre another handsome quilt, which bore no mark by which its origin could be traced. These two quilts were sent to Frances C. Ferris, at Charmont, a village about 130 miles east of Paris, near Bar-le-Duc, where she has charge of a refuge for poor women, war-victims who are disabled by age or weakness, or who have lost husbands, sons, or other supporters by the war. Mary H. Whitson thought that among these poor women might be some of the kind that the Millville Friends had especially in mind,—and so indeed it proved, as the following letter to the Sewing Committee shows:—

Charmont, Marne, France, 7th mo. 16th, 1918.
I want to tell you to whom your quilts went. Among the old refugee women here at Charmont are two whose stories are particularly interesting.

Madame P—'s home was at Verdun, just outside the ancient Porte Chaussée that one sees on the little Verdun medals. In the first great German advance, her three daughters-in-law fled panic-stricken with their families, leaving Madame P— ill in bed. There she continued to live for the next year and a half, quite alone. How she managed it is impossible to imagine, as she is paralyzed all down her right side, and is a tremendously *heavy* woman beside. She cooked her frugal meals and swept her little room with *one hand*, but for eighteen months she never undressed! The soldiers quartered in the city were very kind-hearted, she said, and used to bring her water, but "they didn't reckon to play lady's maid."

Then at the second great Verdun attack, when the Germans were shelling the city from only four miles away, as she cowered in her little cottage, the curé (priest) came to her door in the snow. "Tiens, ma grandmère, vous restez toujours ici. Mais, il faut partir. Le Boche vient demain." (You must leave,—the Boche is coming to-morrow.) And so that night she was hoisted into a train of wounded and dying soldiers and shipped to Bar-le-Duc. There she stayed at the Hospice, until it too was bombed by the Boche and evacuated.

Her next refuge was a convent in the Haute Marne, where, according to her lurid tale, the Schonberg-Cotta family type of treatment prevailed in its highest form. The poor emigrés evidently were most unkindly treated, and Madame P— spent quite the wretchedest year of all before the "Amis" came to, as she expresses it, "deliver me du joug de ces ogresses." (to deliver me from the yoke of these ogresses.)

The other Grandmère's story is short and sad, the "simple annals of the poor." She had one only darling grandson, with whom she lived in their little cottage near Revigny. He cherished and cared for her after her long life of hardship and abuse. She worked their little garden and raised some chickens, among which the pride and joy of the grandmère's heart was a beautiful cock with a *golden tail*. Then suddenly Revigny became the battlefield of the Marne, the little cottage was burned, the grandson taken prisoner and killed, the grandmère left desolate at seventy-eight. But the greatest pathos of her story is in the description of how the arrogant Boche killed her *beau coque*, with the bright tail-feathers. "Oui, ma fille, they wrung his neck, the coquins, before my very eyes, and then they sat and ate him at my own table, my beautiful cock."

These French peasants cling to their little possessions, the things that, no matter how mean or poor, are their very own, in a way that we cannot understand. It sometimes seems as though loss of family and children were as nothing to them compared to the loss of *property*. It is "the substance of things hoped for." That is, their property is the thing they can *transmit*, the visible bond that links one generation to the next, and makes the family the institution that it is in France.

And so you can imagine what those quilts were to those two old dears. To *own* anything is a joy such as they had not expected ever again to experience. But don't think for one moment that they went on their *beds*. Nothing so reckless! They are preserved for *posterity*. Meantime, we provide blankets to warm their old bones, but let me assure you that it is you that have warmed their old hearts!

FRANCIS CANBY FERRIS.

"TIRED OF GIVING?"

HARVEY D. HINSHAW and Marvin H. Shore, of the "Camp Jackson Sunday-School of Conscientious Objectors," write as follows to the American Friends' Service Committee. This letter should inspire us to give in a manner commensurate with our comforts and our abilities:

DEAR FRIENDS!—Among the many interesting features of our segregation is our Sabbath-School. This was opened the first Sunday after being segregated, January 6th, and has been kept up to the present time. The hour for meeting is ten o'clock. The attendance is chiefly made up, of course, of the members of the segregated body, but on a good many occasions there have been ten to fifteen visitors. In fact, a leading member of the school is a soldier boy from the Artillery Division. He is a real live wire in a Sunday-school and has acted as superintendent at several meetings. These visitors have always been welcome, and their attendance and interests have been greatly encouraging to us. The order recently given out by the Divisional Commander, General Bailey, will, however, debar such attendance.

Up to our last meeting there has been one thing peculiar about our class program—no collection was ever taken; for our people at home have been so generous and thoughtful as to supply us each quarter with a few copies of our Friends' Quarterly, and other expenses of course have been unnecessary.

Profiting by the unremedied mistake of the rich young ruler about whom we studied last Sunday, and endeavoring to profit by his example, and to comply with the call of our gracious Master, we found this our opportunity to break up the peculiarity of our class work by taking an offering for the relief of our unfortunate terror-stricken

neighbors in the devastated regions of France. And we are enclosing herewith a twenty-dollar money order made up in a Sabbath-school of nineteen conscientious objectors at Camp Jackson, South Carolina.

We are proud of the opportunity to make this sacrifice for a cause so Christian in its scope and purpose, and wish to express our unswerving faith in the Golden Text of the day's lesson: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

CARRIED A LADDER FOR 5000 MILES.

ROBERT TATLOCK, leader of the Friends' Mission in Russia, tells the following story of the faith of a refugee boy in his ultimate return to his devastated home.

At the Friends' Mission in Buzuluk, 1500 miles from the devastated provinces in the west of Russia, Robert Tatlock noticed a young boy carrying with him on every occasion a small ladder. In the story which the boy told is expressed all the tragedy and pathos of the Russian refugee problem. He had used the ladder to climb up to a dove-cote at his home in the west, and it was the only one of his possessions that he carried away with him in the hurried flight at the time of the invasion. With the hope of using it again in seeing his doves, he had carried it throughout the long and dreary travel across European Russia. He was one of a party which through the mistake of officials were sent across the broiling Caspian Sea and several hundred miles into the interior of Oriental Turkestan. He was one of the 45 per cent. of this party which survived to return again to European Russia, and had stopped in Buzuluk just before the arrival of the Friends' Mission. Through all of this awful experience he had kept his ladder.

It is the dream of many Friends that a future work of reconstruction in the western provinces similar to the work now being done in France may be carried on by the Friends' Expedition. If this dream comes true, it may be possible for Friends to help this boy who has fallen under their care in Buzuluk to realize his own dream of a re-united family in the home of his childhood.

FRIENDS' SERVICE NOTES.

A FRIENDS' service motto in four colors has been designed by Grace T. Warren, of 468 E. 134th Street, New York, and will be sold by her framed for \$2.50. The profits will be donated to Friends' war relief work. The size of the motto is 6x8 inches. Orders can be sent either to her or to the office of this Committee.

THE War Chest Committee of Miami County, Ohio, have granted to the two Friends' Meetings in the County an allowance of \$30 each month for one year for The American Friends' Reconstruction Unit.

We hope that in other communities Friends will present their claims to the War Chest Committee. Our work is a regular part of the American Red Cross and is deserving of generous support.

*'Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine.
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul away.*

—SPENCER M. FREE.

HATING AND PRAYING.—"If we sincerely try to pray for Germany and the Germans our minds will have little room for harsh judgment. . . . As has been truly said: 'We can pray for those whom we hate; but we cannot hate those we pray for.'"—W. H. Moberly, "Christian Conduct in War Time."

CURRENT EVENTS.

THE CONFERENCE GROUP.

THE group of four persons, who at the request of the Advancement Committee, endorsed by the Central Committee of Friends' General Conference, and feeling the concern deeply themselves, arranged to attend a number of distant meetings, began their visits at the Meeting at Fishertown, near Bedford, Pa., on the 4th of Eighth month.

About twenty of the attenders of this meeting reside in Bedford, ten miles away, but seldom fail to be in their seats on meeting days, through the use of the ubiquitous automobile.

Here a fine spirit of Christian fellowship is manifested, not only between the two branches of Friends, but also among the various churches there located.

Thus at the two meetings held on this occasion the Friends of the other branch adjourned their regular meeting in order to meet with us, and one of their members assisted helpfully in the religious services.

The theme which ran through all the services was the need and value of service. All were urged to seek to know the will of God for each, and to enter into service with courage and patience, so that each one would do his part to bring in the Kingdom, here and now.

After a most pleasant sojourn among Bedford friends, we traveled to Richmond, Indiana, reaching that attractive city on the 9th, in good time for the Yearly Meeting which began the next day with the Meeting of Ministers and Elders. Our group, consisting of J. Barnard Walton, Margaretta Blackburn, Anne W. and O. Edward Janney, were cordially welcomed and comfortably lodged.

In the evening an informal reception was held on the large and beautifully shaded ground about the meeting-house, where many former friendships were renewed and fresh ones made.

At the meeting of ministers and Elders the abolition of that body was discussed, a decision being postponed for another year. It was realized that some body must be maintained to see to the good order of meetings, and also to foster the ministry, but in the absence of a recorded minister, it was felt by some that the present organization is obsolete. O. EDWARD JANNEY.

FRIENDS IN CANADA.

UNDER the care of Yarmouth Preparative and Lobo Monthly Meetings, two appointed meetings have been held at Union, Ontario, the first in Fifth month, at a hall, where about sixty were present. The last was held on the 28th of last month on the lawn of William and Carrie Willson, when over one hundred gathered, twenty-six coming from Lobo, a distance of thirty-five miles.

Samuel P. Zavitz was present at both meetings, and his communications were helpful, as well as those from several others. After close of



INSCRIPTION IN GABLE END OF OLD DWELLING-HOUSE, NEAR WOODSTOWN, N. J., NOW THE PROPERTY OF SAMUEL H. WEATHERLY ESTATE.

INSCRIPTIONS ON OLD HOUSES.

ONE of the "institutions" of the old Quaker region of Southwestern New Jersey is the Almanac compiled and published yearly by William Z. Flitcraft for the National Bank of Woodstown. An interesting feature of this Almanac for 1918 is a number of illustrations of elaborate inscriptions on eighteenth-century houses in that region, two of which are shown here. It will be seen that the striking effects are produced by using bricks of different colors. To readers who have seen the figures worked on Indian wampum-belts these house-inscriptions may suggest the thought that possibly the Colonists of that day borrowed and adapted the Indian ideas of ornamentation. H. F.

the meeting for worship, M. Camilla Zavitz read a paper on "Inspiration," and Edward Bycraft, one on "Worship." Both were excellent, and much appreciated.

Esther Bycraft gave some beautiful sentiments. Samuel Brown and Edgar M. Zavitz also had a few words to offer, and many were the expressions of appreciation heard after the meeting.

Our meeting and First-day School at Sparta seem to be increasing both in interest and attendance.

N. B.—See notices of future meetings in "Coming Events."

EDGAR HAIGHT.

HELP WANTED FOR A LOUISIANA SCHOOL.

THE following extract is from a private letter from Eunice Knowles, a member of New York Yearly Meeting, who is working at Live Oak School, Baton Rouge, La. She and her friend Miss Snell are well known by Friends near Albany, N. Y. This school is for colored pupils:—

MY DEAR FRIEND:—A fine, large package came to me recently from thee, and I thank thee most heartily for it. People are coming and asking for old clothes *all the time*, and we have very few to distribute.

If thee hears of any school desks to be given away, please speak in our

behalf. We could make good use of 50 double seats.

We received from New York Yearly Meeting \$38. Miss Snell has raised nearly \$1,800, and she is so happy and thankful for it.

Doesn't thee know some philanthropic person who would give \$400 to buy a two-room house and lot 30 ft. x 150 adjoining the Girl's Home? We do not have to pay any taxes, as we are an incorporated charitable institution. If our work is to *grow*, we must have more room than two city lots. There are large numbers of young colored people in the country districts with almost no facilities for an education. They will be more able than usual this year to pay their schooling and board, but the one school supported by the State is more than crowded, and if we had room, we could care for many young people from nearby parishes.

David has had three weeks vacation. He told me to-day he had had enough vacation, and wanted to go to school to-morrow. We have three teachers all summer. EUNICE KNOWLES.

BIRTHS.

BLACK.—Near Bordentown, N. J., on Eighth month 1st, to William A. N. and Grace Reeder Black, a son, who is named WILLIAM AUGUSTUS BLACK, JR.

COALE.—Near Arrowsmith, Illinois, Seventh month 25th, to Benjamin M. and Phebe S. Coale, a son, named BENJAMIN M., JR., a great grandson of Elizabeth H. Coale, of Holder, Ill.

EVENS.—At St. Joseph's Hospital, Bloomington, Ill., Seventh month 22nd, to Stephen A. and Anna E. Evens, a son, named WILLIAM JAMES, a great grandson of Elizabeth H. Coale, of Holder, Ill.

MARSHALL.—On Seventh month 20th, at Elkins Park, Pa., to Lillian Dobbins and Robert Pearson Marshall, a son, named ROBERT PEARSON MARSHALL, JR.

SCHRADER.—In Concordville, Pa., on Seventh month 15th, to J. Gilbert and Edith Taylor Schrader, a son, whose name is CHARLES TAYLOR.

MARRIAGES.

OBLINGER-GREGG.—On Seventh month 28th, at River View, Pennville, Indiana, SUSANNAH MARIE, daughter of Warren C., and Lucinda B. Gregg, and ALONZO C. OBLINGER, of Pennville, Indiana.

DEATHS.

ASHBRIDGE.—On Eighth month 7th, at the Friends' Boarding Home, West Chester, Pa., EDWARD B. ASHBRIDGE, in his 92nd year.

BROWN.—At the home of her daughter, Alice Brown Hume, Walden, N. Y., on Eighth month 7th, MARY K. BROWN, widow of the late Josiah Quimby Brown, of Cornwall, N. Y.

BUTCHER.—At Conshohocken, Pa., on Eighth month 12th, ANNA S., daughter of Thomas Butcher, and granddaughter of the late Paxson and Letitia Blakey.

BUZZY.—At Rutherford, N. J., Eighth month 7th, MARY H. BUZZY, formerly of Mt. Laurel, N. J., in her 88th year.

EYES.—At Coatesville, Pa., on Seventh-day, Eighth month 10th, RACHEL MATHER, widow of Shadrach Eyes. She was a member of Millville Monthly Meeting.

GRIEST.—At his home, Guernsey, Penna., Eighth month 5th, CYRUS S. GRIEST, in the 84th year of his age. He was a consistent member and Elder of Menallen Monthly Meeting, true to the principles of Friends in daily living, and faithful, untiring and helpful in the attendance of meetings while health permitted.

In the community his influence raised the standard of living by integrity, fellowship and tender sympathy.

Although in the last years disease dimmed the brightness and marred the joy of living, his spirit was ready, waiting for the summons to a painless world.

Sons and daughters bless his memory and many friends testify to the worth of a well spent, happy life.

HALDEMAN.—Eighth month 6th, at 1621 Race St., JOSEPHINE BRINTON HALDEMAN.

LOWRY.—Eighth month 8th, at Rosemont, Pa., ALFRED, husband of Bessie Webb Lowry and son of late John S. and Elizabeth C. Lowry.

THOMAS.—Second-day, Eighth month 5th, ANNA AGNES, daughter of late Daniel J. and Sarah G. Thomas.

TOWNSEND.—On Eighth month 2nd, at her late residence, 30 E. 2nd St., Media Pa., CATHARINE TRUMAN, widow of John P. Townsend, and a daughter of the late Dr. George and Catharine H. Truman, aged 86 years. Interment on the 5th instant at Fairhill Friends' Cemetery, Philadelphia.

This dear friend has "come to her grave in a full age, like as a shock of grain cometh in on its season." Life has been very good to her. She was born into a home whose law was love; whose atmosphere was charged with interest in all that deeply concerns the welfare of the world. Her chosen work was the teacher's, with its rewards of seed-sowing in the hearts of the young, to bear harvests in unnum-

bered places. Home-making was a part of her happy portion. The interests of her meeting claimed her. The needy were sharers in her blessings, and the "despised and rejected among men" were her care, even to the end.

Death touched her gently, and liberated her for the life of the spirit.

ELIZABETH POWELL BOND.

TWINING.—At Wycombe, Pa., on Eighth month 8th, 1918, WATSON TWINING, aged 63 years.

WAY.—On Fifth month 22nd, R. ORLANDO WAY, of Centre Monthly Meeting, Centre Co., Pa. He was a birth-right member of the Society of Friends, and a Friend in principle. He fully realized the good in all denominations, enjoyed worshipping with them, felt the motive was the same and only the form different. The ancestors of his wife, Mary Underwood, and himself were all pioneers in this county and hewed out their homes from the wilderness. All of them were among the founders of this meeting in 1803, having held their meetings for worship long before. From early manhood he was a *working* member. Having no children of their own he and his wife adopted three homeless ones, and gave them the tender love and care they would have given children born to them. He lived to see all of them in homes of their own with families. He was ever kindly and considerate in his home, spending self for others. His passing on will not only be deeply felt there, but in the First-day School, the meeting, and in the community. No one asked and answered, Who is my neighbor? better than he did. In sickness and in sorrow his hand was ready to help. He bore many years of suffering with much fortitude, always trying to see the brightest side of life. Many visiting Friends will recall his care for them. L. A. W. R.

WORRELL.—On Eighth month 11th, CALEB WORRELL, in his 89th year; for many years in the faithful employ of Haverford College.

JOSEPH T. FOULKE.

Some lives stand out beyond all other lives,
Even as one star in a bright star-studded sky.
These are the kings of men, the real leaders,
They ask no praise, we give not outward homage,
'Tis our souls that see and eagerly bound forward,
For who could choose but love and long to follow
A strength so strong, a manliness so gracious,
A mind where beauty always dwelt serene,
And more than all, a love and faith so tender,
So far above all creed, we look and love,
And loving, only say, "Behold a Man!"
ELEANOR SCOTT SHARPLES.

A tribute to our Friend Joseph T. Foulke, read at Quarterly Meeting at Gwynedd, Eighth month 8th, 1918:—

As we gather here to-day in the capacity of a Quarterly Meeting, it becomes our sad duty to record the death of our friend and clerk, Joseph T. Foulke. It seems fitting that a brief tribute be paid, not only to him as a friend, but as an efficient worker in the services of the meeting, and a co-laborer in the Lord's vineyard.

In his short career of fifty-five years the fruits of his labors have been abundant. His life was characterized

by a deep spirituality. His home life was one of beauty, living up truly to the marriage vow, and faithful to all things that make the home what it was intended to be. In the community in which he lived his genial disposition and example of just dealing drew around him a host of loyal and true friends. The labors he performed in the business world were attended with careful judgment, promptness, honesty and justness that brought success, and crowned it with a glory far exceeding all the riches of the world.

His services to the religious body he loved so well were valuable to the highest degree. In his own little meeting, where as an humble instrument in the Divine hand he was moved at times to give the gospel message, he was greatly appreciated and will be sadly missed.

As clerk of the Yearly Meetings, his executive ability was most marked, and under perplexing and trying conditions his unerring judgment and modest spoken word oftentimes stilled the troubled waters.

His wonderful patience, his loving appreciation and remarkable cheerfulness displayed during the months of suffering in the closing days of his life, are evidences of his implicit faith and confidence in his Heavenly Father; and when the call came to come up higher he was ready to give up his stewardship and enter into rest eternal.

And now at the close of this meeting, with a feeling of sorrow deeper than words can express, we deplore the loss of our dear Friend Joseph T. Foulke, who has served this meeting as clerk so faithfully and so well. His face had barely turned toward the sunset of life, but his spiritual vision, ripened unto the harvest, discerned the Heavenly Light and followed it, leaving many to mourn our great loss. We pray that strength be given, to humbly bow in submission to the mysteries beyond our understanding, ever realizing that our loss is his eternal gain.

COMING EVENTS.

EIGHTH MONTH.

17th—Short Creek Quarterly Meeting, at Emerson, Ohio.

18th—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y.

18th—London Grove (Pa.) Meeting will celebrate the centennial of the meeting-house. An appropriate program in commemoration of the event will be given at 11 a.m. All interested are cordially invited.

19th—Fairfax Quarterly Meeting, at Lincoln, Va.

19th—Illinois Yearly Meeting convenes Eighth month 19th, with meeting for worship, First-day School Conference, and Preparative meeting the two preceding days. Any one wishing accommodations or information regarding trains, etc., should correspond with Ruth Bumgarner or Laura W. Smith, McNabb, Ill.

20th—Burlington Quarterly Meeting, at Mt. Holly, N. J.

23rd—Lobo Monthly Meeting (Canada) is to be held at the home of Ed-

gar and Amelia Haight, near Union (about four miles from Sparta), at 11 a.m. Friends expecting to attend the Half Year Meeting are invited to be present for the Monthly Meeting too. Friends coming from a distance will be met at St. Thomas, Ontario, if word is sent in time to Edgar Haight, Union, Ontario.

24th—An afternoon and evening meeting will be held at the Westbury meeting-house, Westbury, L. I. George A. Walton will address the afternoon meeting, convening at 3 o'clock. All interested are cordially invited to attend. Bring box supper and remain for the evening meeting at 7.30.

24th and 25th—Pelham Half-Yearly Meeting (Canada) is to be held at Sparta, at 11 a.m.

25th—Pilgrimage under care of New York Joint Fellowship Committee, Croton Valley Meeting, at Mt. Kisco, N. Y. Take train for Mt. Kisco, leaving Grand Central Station 9.05 a.m. Returning, reach New York at 5.30 p.m. Friends will please carry a box lunch. All are invited to attend the morning meeting at 11 a.m., and the Conference session at 2 p.m. The subject for this session will be The Education of the Society (1) Generally; (2) In our distinctive principles; (3) in the sense of historic continuity in the Church at large and in the Society; the need of a great Educational campaign,—being topics suggested for study for the coming Peace Conference of all Friends.

26th—Warrington Quarterly Meeting, at Menallen, Pa.

26th—Ohio Yearly Meeting, at Mt. Pleasant, Ohio.

29th—Bucks Quarterly Meeting, at Falls, Pa.

31st—Nottingham Quarterly Meeting, at East Nottingham, Pa. (Brick Meeting House), at 10 a.m.

THE CONFERENCE AT GEORGE SCHOOL.

THIS circular letter of the Advancement Committee, which was sent out last month, is reprinted now as a reminder to "Friends and their friends" of the coming conference at George School:—

Dear Friend:—There has no doubt heard the plan for Friends to get together at George School, Ninth month 11th to 16th. The idea is for all to come apart for a while for mutual intercourse and to seek under divine guidance for light on the path our beloved Society should be steering.

The time will not be preoccupied by lectures or prepared addresses; there will be no headline speakers or public advertising. We hope rather to have an undisturbed opportunity to think through together such vital problems as the following, which have been prepared as suggestive:

(1) What are the fundamentals of Quakerism?

(2) How would a consistent application of these principles affect our life and conduct:

- (a) In the home,
- (b) In education,
- (c) In business,
- (d) In government,
- (e) In our meeting.

(3) Have we a distinctive message?

They will see that to make such a time profitable we must all come with open minds, willing to accept new truth if we can find it; and to make such a time profitable we must all come, make the effort necessary to get these five days free of other engagements, and be there.

They does not realize how much difference thy presence will make in the success or failure of the conference for the others, and I am writing this as a personal letter to urge thee to make sure to be present.

Friends will arrive Fourth-day, Ninth month 11th, on the train leaving Reading Terminal at 4.23 p.m., in time to get acquainted that evening. The last session will be First-day afternoon, allowing Friends to leave that evening or Second-day morning. The cost for the five days is \$12.50. The George School buildings can accommodate 250, and we hope that as many as that will feel it worth while to spend the five days there. If more desire to attend, no doubt they can be cared for in Newtown and Langhorne. Rooms at the school will be reserved in the order of application, which should be sent to the Advancement Committee, 140 North 15th Street, Philadelphia, Pa.

The Committee wishes it understood that all Friends are cordially welcome who are interested in the consideration of this question. Please pass on the invitation. For economy we are hoping the notices in the INTELLIGENCER will be sufficient advertising, and that Friends will come without further urging.

J. BARNARD WALTON.

FUN.

IN THE STORE.—Customer: "I —ah—er—um—"

Jeweler (to assistant): "Bring that tray of engagement-rings here, Harry."—Puck.

PATRIOTIC Lady (to a British soldier, in a London tram-car): "I'm sure there are a lot of spies about. I was on top of a bus the other day, and a very funny-looking man sez to me, 'Is that the River Thames?' I didn't answer 'im; they don't get any information out of me, never fear!"—The Tatler.

IN PLAIN SIGHT.—Willie Stone had been sent on an errand to the home of the rich Mr. Lott. He returned with the astonishing news that Mr. Lott was going blind.

"What makes you think that?" his father asked.

"The way he talked," said Willie. "When I went into the room where he wanted to see me, he said, 'Boy, where is your hat?' and there it was on my head all the time!"—Harper's Magazine.

WORDS COULD NOT HURT.—"James," said Mrs. Mellow to the man servant, "can you find out whether the tinned salmon was all eaten last night? I don't want to ask the new cook, because she may have eaten it, and then she would feel uncomfortable."

"Please, ma'am," replied James, "the new cook ate all the salmon, an' no matter what you say to her you couldn't make her more uncomfortable than she is now."—Baltimore American.

FOUND.—WILL THE FRIEND WHO dropped a pair of long, black silk gloves in the lunch-room, at the recent session of Concord Quarterly Meeting, at Concord, please send her name to MARY B. TEMPLE, Brandywine Summit, Pa., and they will be forwarded to thee.

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee: S. N. Longstreth, 5318 Baynton St., Gtn. William H. Gaskill, 3201 Arch St. Aquila J. Linvill, 1931 North Gratz St. Charles F. Jenkins, 232 South Seventh St.

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Make checks payable to FRIENDS' INTELLIGENCER.

TESTIMONY CONCERNING ISAAC Sharp. Norman Penney, of London, England, requests us to inform Friends that copies of "A Testimony of Ratcliff and Barking Monthly Meeting" concerning our late dear Friend, Isaac Sharp, have been sent to the FRIENDS' BOOK AND TRACT COMMITTEE, No. 144 East Twentieth Street, New York City, for distribution among Friends in America. It is believed that many friends of Isaac Sharp in this country will be interested in this little booklet. Upon forwarding 25 cents to the above address they can be secured.

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S. N. Longstreth, 5318 Baynton St., Gtn.
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September Subscription Offers

THE only certain thing about periodicals for next year is that prices will be much higher. Some have already been raised. Some will no doubt have to be raised *again*. Whatever periodicals you will want for next year, it is wise to subscribe for them NOW, while you can get them at present rates.

The FRIENDS' INTELLIGENCER, beside its other departments, gives specially full information about the war-relief work and other activities of Friends abroad. This alone gives it an interest and importance far greater than at any previous time in the history of Friends.

The regular subscription rate of the INTELLIGENCER to all subscribers in the United States is now \$2.50 a year. In Canada and foreign countries, 50 cents more for extra postage, making \$3 a year.

We cannot see far ahead. Here are some special offers for SEPTEMBER, good only until October 1st:—

1. Old and New both for \$4.00, instead of \$5.00.

To any Old Subscriber who sends us \$4.00 before Oct. 1st we will extend his own subscription for a FULL YEAR, no matter when it expires, and will send the paper ALSO to any NEW name from now until Jan. 1st, 1920, one year and four months in all, BOTH for \$4.00.

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3. New sub. to end of 1919 for \$2.50, instead of \$3.13.

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All of our Club Senders are authorized to accept subscriptions before Oct. 1st at these rates, and on all subscriptions which they send in their regular commission will be allowed.

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FRIENDS' INTELLIGENCER

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{ Volume LXXV
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THE NAMELESS SAINTS.

BY EDWARD EVERETT HALE.

WHAT was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he loved across the sea,
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil
With horrid toil

The thrice-gnarled roots and stubborn rock,
With plenty piled the haggard mountain-side,
And at the end, without memorial died.
No blaring trumpet sounded out his fame.
He lived—he died—I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.

Only a cheerful city stands
Built by his hardened hands.
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument, and these alone.
There is no form of bronze, and no memorial stone.

And I?

Is there some desert or some pathless sea
Where Thou, Good God of angels, wilt send me?

Some oak for me to rend, some sod,
Some rock for me to break;
Some handful of his corn to take
And scatter far afield,
Till it in turn shall yield
Its hundredfold
Of grains of gold,

To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me,
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

ENGLISH FRIENDS IN CORN-LAW TIMES.

BY ANNIE MARGARET PIKE.

THE following extracts from my mother's recollections tell of conditions in the county of Norfolk (England) in the earlier part of the nineteenth century, some years before the repeal of the Corn Laws, accomplished largely by the labors of John Bright.

Her parents, Thomas and Mary Anne Bayes, had become Friends by conviction when she was quite a child, largely, I believe, through the ministry of Joseph John Gurney, who with other Friends held meetings in various parts of Norfolk and particularly at King's Lynn, probably at some time between 1824 and 1834.

This first extract refers to one of many visits to Earlham Hall. She wrote:

"I must have been a very little girl when the following incident happened, for I can barely remember it, and would perhaps have quite forgotten it unless I had frequently heard it spoken of. Upon one occasion I was taken by my father into Joseph John Gurney's own study and I suppose it must have been to examine some picture I was lifted to the mantel-piece, there not being a fire in the grate. The two gentlemen were engaged in an earnest conversation, and after a time went to the window, and as their subject required them to examine something in another room, they went out and left me on my high perch.

After a time my father thought of leaving and went

to look for me, and found me quietly sitting where he had left me. When asked about it afterwards, I said I was not afraid, I was sure Papa would not go home without me."

Later on my mother mentions Joseph John Gurney's third wife, Eliza Paul Kirkbride, an American, as a very handsome woman who introduced the use of "molasses, or what we call golden syrup," into the Earlham household. Some of her sayings remained in the child's memory, as for instance, "Let us go for a little trampooze," meaning for a short walk. Mrs. Gurney had a pet monkey, which was chained to a pole on the lawn on fine days.

She says: "As a county, Norfolk was very free from crime, but a singular circumstance occurred when I was a little child at Crownthorpe.

"The shepherd brought in a little lamb which had to be reared by hand, and was therefore called a 'cosset.' It was given to me and my nurse fed it from a feeding bottle. When old enough it was put with the other sheep and shut in a fold at night. One night I woke suddenly, crying, 'Oh, don't let them kill my pet lamb; they are killing my pet lamb.' I was soothed and told the lamb was safe in the fold, but woke again with the same cry.

"In the morning the shepherd came to say that the 'cosset' had been taken during the night and traced to a distant field where it had been killed and its skin left.

"There was very little doubt as to the men who had taken it, apparently for food, as they were out of work, and it was a severe winter. But at the same time sheep stealing was punished with death and my father refused to have any search made, saying the life of a man was of more value than that of a sheep.

"The men, finding they were suspected, soon left the country, but long afterwards one of them called to see my father, and confessed he had taken some of the lamb to feed his starving family."

Passing on to her life at Kimberley, in the same county, she wrote:—

"It was about this time that 'Chartist riots were very frequent, and there was much firing of corn-stacks, but, though we saw a good many fires on distant farms. Kimberley was perfectly quiet. The laborers were all in constant employment and seemed quite contented."

The Wodehouse family owned most of the land in that part of Norfolk.

The clergyman at Kimberley was a member of this family and the notes go on to say that "he and his wife constantly visited the cottagers, which had an excellent effect."

"In preparing corn [that is, wheat] for market there was often what is called 'tail wheat,' which means small or broken grains. This was used at home, or sold to the poor at a reduced price, and when ground it made good bread, and this was a great help and with what the women gleaned kept many a family in great comfort."

"At Christmas my father had a sheep killed and gave the meat to his laborers in proportion to the size of their families."

Lady Wodehouse, the great lady of the neighborhood, appears to have been kindhearted and liberal, for my mother mentions the gifts of clothing and blankets, and of tea and sugar and the materials for a

plum pudding she was in the habit of sending to the villagers at Christmas time.

"The owner of the estate then was a very old man, Lord Wodehouse. He was more than 90 and used two ebony sticks with ivory handles when walking from his carriage into the house. He frequently called to see my mother, who was able to bring before him any cases among the villagers that seemed to need help, which he always was ready to give."

Referring to the funeral of this fine old gentleman, who evidently realized the full meaning of the words "*noblesse oblige*," my mother wrote:—

"The coronet was carried on a cushion by the house-steward, who rode bareheaded after the hearse. . . . Many persons visited the vault and my father took us, and the sight of so many coffins, each with its coronet, greatly astonished us."

As to the postal arrangements of the time I find the note:—

"The guard's horn was a welcome sound, as it told us we should get letters and papers, which were quite events in those days. Letters were costly, the postage was often a shilling or eightpence, and a newspaper frequently went the round of the parish. Lord Wodehouse would not allow any Public House (*i. e.*, saloon) on his estate, so the blacksmith's forge was often crowded by villagers anxious to hear the paper read aloud. . . . My father took a weekly paper, which when read was carefully forwarded to a neighbor, and if there was any particular news the work people were invited into the large front kitchen and he would read it aloud to them. . . . Kimberley was considered almost a model village, for the neatness of the houses, their nice productive gardens and the well-dressed laborers and their wives and children."

I wonder whether many villages were equally fortunate; certainly there was great discontent and misery in other parts of England, for we read in a printed account of the period, "Political discontent on the part of the workmen was greatly increased by the misery due to failing harvests and to a season of commercial depression which set in about 1837. Food became dear, wages fell, factories were closed, and work was scarce."

This led up to the above-mentioned Chartist Movement.

It was in the summer of 1839 that a petition with 1,280,000 signatures was presented in the British House of Commons in favor of the People's Charter."

To quote from the article on Chartism in Chambers' Encyclopædia:—

"But while the political side of Chartism was the most prominent, it should be recognized that the essence of it was economic and social. As one of its leaders said, it was a knife and fork question. The movement was primarily due to economic suffering, and many of the remedies proposed were strongly socialistic in tendency. The reviving and increasing prosperity of the country after the collapse of Chartism in 1848 effectually prevented a return of the same spirit of discontent. This prosperity was due not only to the Repeal of the Corn Laws, but to the great industrial and colonial expansion of Britain which took a fresh start about the same time. Through the Reform Bills of 1867 and 1885, and the Ballot Act of 1872, the most important demands of the Charter have been conceded. Industrial prosperity and political reform, with the development of trades unions and of the co-operative system have worked a decided change in the position of the working classes as contrasted with their wretched lot in the period about 1840."

It was in 1838, in the early days of that commercial depression, that the Manchester Chamber of Commerce, at the instance of Richard Cobden, carried a motion to petition Parliament to repeal the duties on corn. It

was also in 1838 that the association which was afterwards known as the Anti-Corn-Law League was formed.

Both Cobden and Bright recognized Free Trade as one of the antidotes to the poison of international jealousy that has caused so many wars.

In defining the term Free Trade, Professor J. S. Nicholson wrote:—"Historically, free trade refers to a particular policy as regards international or foreign trade only, and its principal features are absence of differential duties, and of artificial encouragements, such as bounties, by which the home producer is favored as compared with the foreigner in the same department. The essence of free trade is equality and uniformity in the financial treatment of home, colonial, and foreign produce of the same kind.

"Thus the imposition of taxes upon commodities merely for revenue purposes (e. g., the tax on tea in the United Kingdom) is not held to be an infringement of free trade. Similarly the absolute prohibition of the importation of certain articles, supposing that the production at home is equally prohibited (e. g. immoral books), would not offend against free trade in its historical sense."

May it not be well worth while to give these matters earnest thought in considering how an international spirit of good-will can be fostered and some of the roots of the upas tree of war destroyed?

It would be natural if our thoughts on this subject went back to some personal incident or another. Perhaps in travel in Europe in normal times before the Great War, we have been aroused in the night, as our train came to some frontier, by zealous customs officials, and have had to make a hasty mental inventory of the contents of our baggage to recall whether any of it was dutiable; the foreign language possibly being a difficulty too. It requires a superlative degree of saintliness to be serene at such a time, especially in view of the frequency with which frontiers confront one in Europe.

And if the system of fiscal frontiers can so easily produce discomfort and resentment in individual cases, how much more serious is the result where nations are concerned!

Travel within the borders of the United States is free from such occurrences. Any and every State boundary may be crossed in the happy knowledge that no such troubles await the traveler.

This of course helps towards contentment and enjoyment.

It would go without saying that a contented person is much less likely to quarrel with a neighbor than is a discontented one. A nation that is irritated by the complications of tariffs is dangerously likely to lay the blame on its rivals and to believe itself forced to resort to arms.

The last four years have shown how apparently exhaustless is human ingenuity, and this gives encouragement to the hope that it is not beyond the potentialities that some system of international free trade shall be devised and the causes that create ill-will and international jealousy thereby appreciably lessened.

Vancouver, British Columbia.

HATE, THE DESTROYER.

BY OLAF BAKER.

A long dismal-looking street in the neighborhood of the London docks—one of those streets which, even in sunlight, are sordidly grim, but which, when the skies are heavy with rain, present a picture of soaked wretchedness that chills you to the bone.

The house I wanted was a considerable way down on the right-hand side. When I reached it I found a shop-front shrouded with dingy shutters, from which the glory, like the business, had manifestly departed. I went round the corner and found a door in a side street. This was not merely dingy, but bore marks of violence, for the upper panels had been broken in,

and their places supplied with unpainted boards. It did not look promising, but I knocked.

After some time a boy of about ten opened the door. I inquired if Mrs. P. lived there. The boy said that she did, but that she wasn't in. He then disappeared, and said something to a person out of sight.

The next individual to come to the door was a strongly-built young man not much above twenty, who subjected me to a rigorous scrutiny. To allay his uneasiness, I explained that I had been sent by the Friends' Emergency Committee to inquire how his mother was getting on. At the mention of the Committee a change immediately came over him. After a little more conversation he invited me to come inside.

To my surprise I found myself in a large workshop or shed, which went right up to the timbers of the roof. It was littered with the raw material of the basket-maker's business, together with one or two finished articles in the shape of wicker-work invalid chairs. The young man explained that since his father's interment he had carried on the business alone, whereas before the war seven or eight persons had been employed. All the work now turned out went to the Red Cross for the wounded. He showed me the fine pliable willow wands—dry willow from Grantham—with less sap in them and better wood than those of the "wet beds" where they grow the osiers for rougher baskets.

It was here that I learned the significance of the boarded-up door. At the time of the anti-German riots, the mob surrounded the house. My informant, himself born in England of an English mother, and unable to speak even a word of German, had only just been married, he and his wife having part of the house, while his parents and little brothers and sisters occupied the rest. Fortunately, he said, his father, a younger brother and himself were all at home when the mob arrived.

The latter began the attack upon the house by smashing the lower windows. Not content with stones and bricks, they threw heavy pieces of iron. Had the women or children been struck by these, they would certainly have been killed. In the infuriated condition of the mob it was impossible to go out and reason with them. All that could be done was to stand by with heavy batons of wood, in case they attempted to "rush" the door after the panels were beaten in. One or two of the more daring assailants were inclined to attempt this, but realizing the desperate nature of the defence that was prepared, and not willing to risk the consequence, they hung back.

Seeing that no more damage could be done to the house, and the first force of their fury being spent, the mob withdrew. But for several nights the family lived in dread lest the attempt should be repeated, as it was known that the worst elements in the district were engaged, and had vowed their destruction. Fortunately, on each occasion that a renewal of the attack was planned the family got wind of it, and the eldest son telephoned to the police, who immediately made arrangements for the protection of the house. Soon after this the father was interned, and the animosity of the populace was, for the time being, allayed.

But the point which struck me in the narrative was the complete absence of bitterness in the speaker's words. Born of the working classes himself, he had apparently no animosity towards that very class when its baser element had sought to destroy him. And does it not strike one that there is something infinitely pathetic in the position of a youth who, at the very outset of life, finds himself in the power of the military authorities on one hand (for he was only waiting for his papers to "join up"), and at the mercy of an unenlightened populace upon the other? That, with an English mother and up-bringing, he had a German father, surely should not, in all fairness, be attributed

to him as a crime. And one is brought to the uncomfortable position of having to ponder whether, after all, the unreasoning hate which we are told is the exclusive property of the "Hun," may not, after all, find a counterpart in the passions of our own proletariat, when blown to fury by the flamboyant journalism of the hour. For, in this particular instance, if the mob had been successful, not only would women and little children have been sacrificed to their rage, but a useful business, carried on for the benefit of *our own wounded* would have been destroyed. As it is, this once thriving business, owing to military requirements, must now be closed down, and the willows that throw their shoots on the dry beds of Grantham will no longer provide material for the handicraft of a man whose fingers must now forego their cunning, so that they may learn instead to turn his father's countrymen into fit subjects for the German basket-weavers' art, equally dexterous in providing invalid chairs for the mangled victims of modern science in the so-called service of a humanity rapidly bleeding to its death.

The Friends' Emergency Committee, 27 Chancery Lane, W. C., London, Eng.

DR. RAUSCHENBUSCH ON THE TESTIMONY OF FRIENDS.

[The late Dr. Walter Rauschenbusch was a member of one of the commissions to prepare for the Peace Conference of all Friends, to be held after the war. In February last, at the request of Jesse H. Holmes, he sent the following suggestions for consideration in the work of re-stating the Peace Testimony of the Society of Friends, and it was published in the INTELLIGENCER at that time.]

THE religious life of the Friends is so distinctive that unusual reactions on social life can justly be expected and demanded. The religious life of all the older Christian bodies is dominated by external authority of some kind, either of the Bible, of credal documents, of historic tradition, or of the organized church. However this authority is applied, it almost invariably works in the direction of conservatism, by tying the living individual up to the dead past. It also checks and inhibits the free initiative of inspired individuals by imposing the average will of the deader mass upon them.

The Friends, on the other hand, by locating the highest authority in the Inner Light, have made the impelling power in religion superior to the forces of stability. They have to that extent emancipated the inspired religious personalities from the control of the past, and from the control of the inert masses. We should therefore expect far greater spiritual impact and mobility from them. A "harmless" Quaker, and still more a harmless Quaker denomination, is an aggravated case of salt that has lost its savour. If there is neither vision to create unrest, nor spiritual power to communicate unrest to others, the Inner Light must be moon-light.

The Friends ought above all to furnish individuals who have a vision and a testimony, together with modern common sense; fearless individuals, who will have their community behind them. Such religious personalities are a great dynamic in society.

I think the Friends in their beginnings, by inspired intuition, bore powerful testimony in four directions at least:

1. Against luxury and for simplicity.
2. Against aristocracy and for democratic fraternity.
3. Against war and all bloodshed and for peace.
4. Against unclean incomes and for honesty.

Their testimony has never ceased and has never been valueless, but I think it will not be denied that after a while they began to "mark time," and lost their hammering power.

As to simplicity, they have discarded their peculiar dress, which was a dramatic affirmation of the beauty of simple dress. They owe it to their traditions to commute that protest into some other form of modern

character. Our age is as much in need of a religious call to simplicity as any age ever has been. It must not be put on an ascetic basis, but on a social basis. I suggest that it would a worthy aim to introduce in small communities, one by one, the practice of a uniform model of dress for boys and girls in schools; say a simple sailor suit. The uniformity would cheapen the clothing of the children, especially for parents of large families, and make for democracy. If women would also wear a simple working dress during the forenoon and afternoon, and blossom out in sex foliage in the evening, it would simplify their lives and the family exchequers.

The Quaker speech and the refusal to doff the hat were refusals to recognize aristocratic claims to deference. The former has become a sweet archaic flavor, and the latter has disappeared. Both should be commuted into a modern equivalent. Support of present-day social movements is perhaps the surest way.

About war I need say nothing. The Friends have made good at that point during this war. They have shone like stars amid storm-clouds.

The gravest historic failure of the Friends, perhaps, has been that they have failed to keep pace with the increasing insight of our day into the extent and terribleness of dishonest gain. The most common, the most destructive, and the most unrecognized sin is the taking of gain by means of some economic coercion, without giving full exchange in service. Only a modernized conscience will even understand what I mean. Extortion has become a nation-wide sin and the basis of our distribution of wealth. The Quaker conscience must be brought up to date, so that proper testimony can be made.

Have the Friends in their past history ever felt the power of the Kingdom ideal? That is the true supplement of the religious individualism of the Friends. If they send the inspired individual out to labor for the Kingdom of God, and against the Kingdom of organized and socialized and institutionalized injustice and coercion, they will give religion its proper outlet. Without that outlet it will either explode the soul in spiritual catastrophes, or turn on its own pivot in simple mysticism, or grow cold and die. A religious vision of the Kingdom of God as the reign of righteousness and love, and a scientific social definition of what the Kingdom would mean under modern conditions, that is what the Friends need to complete the electric circuit of religion, and to rejuvenate themselves.

Rochester, N. Y.

WALTER RAUSCHENBUSCH.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

TOBACCO.

BY SUSANNA GASKILL MALLAN.

Sixth Query.—"Do you discourage the use of tobacco and other narcotics?"

"Believing the use of tobacco to be not only offensive, but generally injurious, especially to the young, it is affectionately advised that Friends abstain from its cultivation, manufacture, sale and use; and also that in the use of other narcotics, regarded as medicines, great care be exercised."—*Discipline, Phila. Y. M.*

The genus of plants to which tobacco belongs, *Nicotiana*, is well known to us in many familiar forms, such as the potato, tomato, egg-plant, petunia, nightshade, capsicum, thorn-apple or Jamestown weed, and nettles. *Nicotiana* is described in the Botany as "Coarse, narcotic herbs, with simple leaves and terminal flowers; corolla white, tinged with green or purple."

The active poisonous principle extracted from tobacco is called Nicotine, a liquid volatile alkaloid, 1.5 to 9 per cent.

We find nothing in these plants that supplies any

need of our bodies, either to nourish, build up, or repair.

Benjamin Franklin said "Tobacco only satisfies a craving which the use of it had just created."

Do we suffer from sins of ignorance? Oh yes! How important then to make ourselves acquainted with the laws of our being.

We do require

Fresh air
Pure food
Plenty of water
Plenty of sunshine
Plenty of sleep
Plenty of exercise.

We should avoid

Stale air
Greasy food
Acid foods
Alcoholic liquors
Tobacco
Cigarettes.

Since the life of the cell, especially the red blood-corpusele, lies at the base of our physical well-being, the *destruction* of the cell by alcohol and tobacco forms the basis of our objection to their use.

One may say, "This applies to alcohol, but does it also apply to tobacco?"

In 1880 Dr. Charcot of Paris, the great pathologist, examined the blood of men addicted to the use of alcoholic liquors, and found that a large proportion of their red corpuscles were shrivelled, *i. e.*, deprived of their oxygen, hence unfit to fulfill their natural function.

He then decided to examine the blood of men who used tobacco but no alcohol, and, much to his discomfiture (for he used tobacco himself) he found much the same condition of blood.

Blood is called the life-current. How important then to keep it pure, healthy, and efficient! Beside injuring the blood, tobacco affects the heart and brain, through the nerves, they "being rendered more feeble and apathetic in their general state by the temporary excitement produced by tobacco."

Prof. H. N. Martin, of Johns Hopkins University, in his book, "The Human Body," says; "Habitual smokers very often suffer from palpitation of the heart, and even from intermittent pulse,—a beat being occasionally missed." This is called "tobacco heart," and frequently prevents its possessor from obtaining life insurance.

This high authority also says that "cigarettes are especially apt to cause throat diseases, and that tobacco in any form is especially injurious to the young. He says that nicotine interferes with the proper development of the red corpuscle of the blood. These corpuscles carry oxygen through the body for the use of the different organs.

This aspect of the subject might easily be enlarged upon—especially at this time, when we are all called upon to maintain the brightest degree of service that we are capable of; and yet in spite of clear knowledge, we are called upon to "send smokes to Our Boys," and so, while building up with one hand, to tear down with the other.

Henry W. Wilbur said: "Nothing will so tell upon life as consecrated common-sense." Prof. Carpenter, once an authority upon mind, defined common-sense as "the consummate flower of all the senses, hence the *most uncommon*."

Let us apply common-sense about the air we breathe, the food we eat, the care we take of our bodies, and consider them a divine gift from the bountiful Creator.

We hear much about autocracy, democracy, anarchy, and various forms of government, but there is one that concerns each one of us, and that is *self-government*. This was what St. Paul meant when he said, "I am able to abound or to be abased. I am *"aut-arkae,"—self-governed,—not merely "content."*

"Quit you like men, be strong."

Swarthmore, Pa.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, NINTH MONTH 7, 1918

LINCOLN IN VICTORY.

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and orphans, to do all that may achieve and cherish a just and lasting peace among ourselves and with all nations."

THESE are the words spoken by Abraham Lincoln on March 4th, 1865, five weeks before Lee's surrender, and six weeks before the assassin's bullet ended his earthly life. So far as victory can be achieved by battle, it was evidently almost won, and Lincoln's mind turned to the future, to the peace that was to be achieved after the fighting was over.

"A just and lasting peace among ourselves, and with all nations." Is it by accident that Lincoln puts peace among ourselves first? The nation had been at the very brink of war with England, and but for Lincoln himself it would have gone over the brink. Yet on the day of his second inauguration, as he looked into the future, his first thought was evidently not of foreign wars, but of how we should achieve peace among ourselves.

"Nothing on earth matters now but Victory," says a flaming poster on our streets to-day.

"Let us strive on to finish the work we are in," said Lincoln; for his prophetic soul realized that the end of the war was only the beginning of the struggle for freedom of the slaves.

What would he have said if he could have foreseen that more than half a century later, in the year in which the nation entered a war to make the world safe for democracy, more Negroes would be lynched by mobs than in any previous year? What if he could have foreseen that at East St. Louis, in his own State of Illinois, Negroes would be burned to death in their own homes, merely because they competed with white men for work? If he could have foreseen this in 1865, would he have said, "No matter. *Nothing on earth matters now but victory?*"

No, not Lincoln. In such words as those speaks the spirit of the German Kaiser, and of all Kaisers, in all ages. "Let us strive on to finish the work, to achieve a just and lasting peace among ourselves," says the spirit of Lincoln.

And when we have done that, the world will be made safe for democracy.

H. F.

CHRISTIAN WORK FOR ALIENS IN BERLIN.

EVER since October, 1914, two months after war was declared, a German society has been working in Berlin for the benefit of all aliens in Germany, suffering through the war. These sufferers, says Olaf Baker in the *Canadian Friend*, are of various nationalities, Russians, French, Italians, Belgian, Serbian, Roumanians and Americans, but by far the largest percentage are of our own flesh and blood—British.

This Berlin committee, headed by Doctor Elizabeth Rotten, the well-known humanitarian, has carried on its splendid work in wider and wider circles, as its

non-political and purely Christian aims become more generally known. People from all over Germany, whether in humble walks of life or in high social positions like Prince Lichnowski, and Prince Max of Baden, have given it whole-hearted support, and when in June, 1916, fresh funds were needed, the former lent his own house for the purpose, and presided over a meeting at which many important persons were present and a collection of 8,000 marks was made.

The assistance given is of every conceivable form, money, either in direct grants or in loans for rent, debts, etc., food, clothing, medical aid, and advice in perplexing situations. One of the principal aims of the committee is to procure employment for its applicants, so that they may, if possible, become self-supporting, and in a large number of cases this has been effected. As an English woman in overflowing gratitude once said to Doctor Rotten, "You can do nothing better for us than to prevent our having to accept help!"

Particular care is taken of the children, arrangements being made to send them to country homes for change of air when ill or run down; and at Christmas, 1917, it was made possible for many of them to be entertained by their fathers at a party in the camp of Ruhleben; while a special present was sent by the committee to every little alien, who, because of distance, could not be included.

As Dr. Rotten herself has pointed out, it has been much easier to secure sympathy for her work by showing that a similar work is being done in London for her own countrymen in distress by the Friends' Emergency Committee at 27 Chancery Lane, London, and although the two committees were started, and carry on their labors quite independently of each other, the spirit which actuates them is the same, and may be summed up in the words of the appeal issued in Berlin in 1914: "Even in war-time, whoever needs our help is a neighbor, and love of their enemies remains the distinguishing mark of those who are loyal to our Lord."

LLOYD GEORGE ON MILITARY TRAINING.

At a conference with trade union delegates in January, 1918, a delegate asked, "How about universal military training after the war?"

Mr. George replied: "It is my hope, and that is really what we are fighting for, that we shall establish conditions that will make compulsory service unnecessary, not merely in this country, but in every country. Unless we succeed in establishing those conditions, I personally shall not feel that we have achieved one of the most important of our war aims."

"WHY NEGROES ARE NOT CONTENTED."

WRITING under this heading in a Detroit paper, Benjamin H. Locke (presumably a negro) says:—

We hear the statement that we are fighting that the world may be made safe for democracy. Gladly do we sacrifice our fathers, brothers, sons, and we are willing to sacrifice our daughters; but the American Red Cross has not yet seen fit to accept Negro women as Red Cross nurses. We contend that democracy must not terminate with our white brother.

The American Negro has fought in every war in which this country has engaged. Even though most historians have failed to recognize this fact, there are records proving both his bravery and his patriotism. Can one imagine a more beautiful story to inspire American youth to-day than that of the black troops who fought at Fort Wagner, and of that Negro who, though wounded with three bullets, staggered back to the ranks and exclaimed, "The Old Flag never touched the ground, boys!"

Many insurance companies have refused to insure Negro men and women, claiming that they were not a good risk, being tubercular and diseased. Many eyes were opened when the physical examinations for the draft showed that 35 per cent. more Negroes passed than whites.

The churches, those organizations which expound the

brotherhood of man, have practiced discrimination. Only a few weeks ago we read that the Negro question was preventing the union of the Methodist Episcopal church north and the Methodist church south. Can you imagine Christ advocating a separation of His followers because some happen to be white and the others black?

There are many who believe that the Negro should not be discontented, that he should accept the place set apart for him. Had he done this he would not have reached the present stage of progress. Had he been content to accept the education and opportunities offered him by the South he would have been unable to present nearly 1,000 Negro officers to the government to help in the cause of democracy. The English did not win their liberty by acceptance of the theory of the divine right of kings; the French did not secure their republic by accepting the tyranny and yokes of the kings and nobility, nor will the American Negro take his rightful place in this country by accepting a place prescribed for him by others.

AN ABLE DEFENSE OF FRIENDS' POSITION.

IN the *Public Ledger*, some months ago, Prof. C. B. Cochran claimed that circumstances so alter cases that the patriotic duty of Friends would now carry them into war activities. This called forth from Helen E. Rhoads, of West Chester, Pa., this admirable illustration of the principle of Friends:—

To the Editor of *Public Ledger*:—

It seems necessary that I answer a letter you recently published, for I also am a "fighting Quaker," yet one who fights neither for the same cause nor with the same weapons as does Doctor Cochran. The difference is, perhaps, one of aim, but not so much so as of method and accomplishment. This is illustrated by telling two stories of the last generation.

Once an old squire of New Jersey quietly objected when two quarreling men used violent language to each other in his office. An unheeded second and third admonition caused the squire to blot his legal papers, rise to his full six feet of stature, and, taking one man's collar in his right hand and the other man's in his left, he threw one blasphemer up the street and the other one down. They hired a boy to come back for their hats. The issue was plainly a spiritual one, the method of dealing with it Prussian, and effective only so far as the presence of the squire was concerned. No one with imagination can doubt but that, in the safety of the nearest alley, the men continued their profanity, with the defender of the faith as the complete victim of their anathema.

The other story illustrates the same spiritual issue, but this time it is met by spiritual force, and the result justifies the method. A blacksmith was filling his shop with bad language when a Pennsylvania farmer quietly asserted a fact. "I think I cannot bear to hear such things." Then he went outside. Years after the blacksmith testified: "I never swore again. I thought that if my language made a man like him feel the way he did I had better change my language."

Both the New Jersey squire and the Pennsylvania farmer called themselves Quakers; yet one followed the old Mosaic law, and the other the law of Him who said, "I am the Way." One thought he had succeeded when he had failed; the other succeeded far beyond what he would have thought possible.

Yes, there are such things as "fighting Quakers," but they fight in an army that makes alive; for a country whose boundaries are beyond the war zone; a country whose citizens never criticize the Administration because their loyalty is given without drafting it to the Prince of Peace. His methods are perfect. His liberty is glorious, and His democracy—although not very safe for special privilege—is a solid rock for the kingdom that is coming.

Peaceful penetration into the history of Friends will show that the Society is not founded on freedom of conscience as an end in itself, but on good-will as an omnipotent force behind free-will. And just because the world—and occasionally our own members—cannot understand good-will, men fear and punish free conscience as socially unsafe; and they are justified in so doing until they learn what "having mercy and not sacrifice" means. Did Friends really exalt free conscience into a religion such as Doctor Cochran describes, without good-will as a basis, they would be anarchists and unworthy to serve society by their martyrdom as apostles of a free creed. HELEN ELIZABETH RHOADS.

BUD AND BLOSSOM.

WHERE twilight walked her ancient way
I saw the gray bud of the day
Unfold into a sunset rose
That made a spring of mountain snows.

Its golden petals from far aisles
Shed drifting beauty o'er the miles,
Till all the wide world seemed to be
A fairyland of memory.

As one whose brooding fancy sees
The promise of the centuries
In some shy flower, so I found
My mountain rose with fancy crowned.

In life's vast garden, Truth is still
A bud with mission to fulfil—
To be, through centuries unfurled,
A rose whose beauty lights the world!

—Arthur Wallace Peach,
in *Boston Transcript*.

FOOD DESTROYERS AND MINE SWEEPERS.

BY MARGARET WINTRINGER.

WHILE in England I heard much of the heroic efforts of the mine-sweepers. Seldom did I read a morning paper which did not record the death of some of these unnamed heroes who, to feed Great Britain, battle with the elements as well as with the enemy—with dangers overhead and under the sea. "In the whole world, where will you get other such brave men?" asks Sir Edward Carson.

What wonder that there is great indignation, which may lead to revolt, among patriotic Britons because the brewers would send these brave men out to death in the sea, and demand, and have thus far compelled, the Government to hand over for their use the sugar and grain brought safely through the enemy's mines—precious foodstuffs bought with the lives of these brave men, and paid for by the mine sweepers' orphan children—or that the brewers have been christened Food Destroyers, while in the British mind, to-day, the much-derided teetotalers and Prohibitionists have become the mine sweepers, conserving the nation's food supply.

Can one wonder that with the beginning of the war so eminent a patriot as Mr. J. St. Loe Strachey, the genial editor of *The Spectator*, changed that paper's policy from opposition to support of teetotalism and prohibition? The United States is also a "beer" country, and we also may ponder well the warning parable in which Mr. Strachey spoke to a London audience:

"A city, though its armies were victorious, was in dire straits for food. Strict search was made to see that nothing that could be used for food should be wasted, and lo! a great store of barley and sugar was found. And the general thanked God that they were saved. There was enough barley and sugar to enable them to hold out till the re-victualing that was sure to come in a few months. The barley mixed with corn would make excellent bread, and the sugar would save the children."

"'Alas!' said the civil authorities, 'all this barley and sugar must be turned into beer, we dare not touch it.'

"The general, who was a simple soldier and did not understand, was angry. 'This is a town of sane people, not a lunatic asylum; nobody can be allowed to turn into beer what might be made into bread and so save the people.'

"But it was even so; the city fell and the conquerors drank the beer!"

The tense silence that followed was broken by this declaration:

"The proper thing to do, the straight thing to do, the only honorable thing to do, is to stop the brewers and give the people bread."—*National Advocate*.

THE *Crisis* reports that 12 colored students received higher degrees during the commencement season of 1918, from the following universities:—New York, Harvard, Columbia, Radcliffe, Chicago, Northwestern, Iowa State, Pittsburg, and Boston. The bachelor's degree was conferred upon 60 colored persons in leading universities and colleges of the United States and 209 graduates of colored colleges. Professional graduates are reported as follows:—Law, 32; Medicine, 110; Theology, 36; Dentistry, 93; Pharmacy, 24; Veterinary Medicine, 5; Teacher Training, 108; Nurse Training, 67.

"Patriotism is not enough: I must have no hatred or bitterness toward any one."—*Nurse Edith Cavell (before her execution)*.

It is said that the New York State breweries use 2,378 tons of coal per day in the making of beer. And this, asserts "The Reform Bulletin," would warm 20,000 homes for six months, giving each home 100 pounds of coal per day.

"Let us have faith that right makes might; and in that faith let us dare to do our duty, as we understand it.

—ABRAHAM LINCOLN.

THE MYTH OF THE "YELLOW PERIL."

BY DAVID STARR JORDAN.

IN considering our relations with Japan, there are a few simple elementary facts our people ought to remember.

There are something more than half as many people in Japan as in the United States. They occupy a territory (including Korea) not twice the size of California, barely one-fifteenth of this is fit for cultivation, and plenty of good grazing and grass lands are unoccupied, because the Japanese farmer has not learned to raise much except rice, tea and silk, and make little use of beef products. As Japan has little coal or ore, it is a land of scanty resources. But her people love Japan, and like to live there even though crowded, for they are eminently gregarious. They have learned the fine art of getting on with each other, and "their customs fit them like a garment."

The people in Japan are mostly poor, but not illiterate. Education is compulsory, including English in the middle and higher schools, and everybody reads the newspapers.

There are in Japan all sorts of people, good, bad, wise, foolish, honest, crooked, refined, vulgar, generous, greedy, that can be found in any other civilized country. From Europeans as a whole they differ mainly in having better manners, in caring less for privacy and in forming their opinions group fashion rather than individually.

It is not true that Japan is an autocracy like Germany. The Mikado exercises little personal influence, and the Ministry is chosen by the dominant party. There have been five or six changes in the last eight years. The suffrage is limited practically to those who pay taxes, but all groups take part in supporting or denouncing the administration. Partizanship is sometimes hot and editors will print attacks they will not make in conversation. Speech is bound by rules of courtesy not recognized in journalism.

There are in Japan aristocrats, militarists, imperialists, exploiters, but in no alarming numbers. It is quite untrue to speak of Japan as another Prussia. Japan has also her pacifists and her statesmen. The people are eager, ambitious, and interested in the affairs of their neighbors, her dependence commercially being on the United States and China.

Japan has a very few rich men who favor an imperialistic policy, in which, as in Germany, the Government would be a partner and would shoulder all losses.

There is in Japan a close clique of "elder statesmen," cautious and considerate, largely graduates of

the Imperial University and mostly from the four great "fighting clans" of Satsuma, Tosa, Chosu and Settsu.

The present premier, Viscount Terauchi, is a soldier, of the type of Kitchener,—patient, taciturn and taking no chances with the reputation of Japan.

JAPANESE RELATIONS WITH AMERICA.

The Japanese people know America much better relatively than we know *them*. Their judgment rests largely on the 2,000 or more graduates of American Universities spread all over Japan,—keen-witted and broad-minded, loyal to America and to American ideals. Though there are in Japan a few reckless politicians and a yellow journal or two, there is little danger of any serious misunderstanding.

The attitude of each government toward the other for the last fifty years has been beyond reproach. The sources of friction have been local and personal. The California school question had no significance in itself. The rather ignorant school-board of San Francisco saw no objection to an "Oriental School." But the Japanese disclaim being "orientals" in a collective sense. They made the great blunder of appealing to their home newspapers instead of securing an injunction in the nearest Federal Court.

The Alien Land Law of California was handled in a fashion offensive to Japan. I believe that no state in our Union should be allowed to raise an international question. Any law so doing ought to be declared unconstitutional. But the California Alien Land Law will stand at least until the Japanese test it in the United States Supreme Court. This they are not likely to do, as their real interest in it is its reflex on home politics. At every snub, real or apparent, the opposition attacks the ministry for its lack of "a vigorous foreign policy." So the law will probably not be tested, and its operations cause little inconvenience, as land can be bought in the name of Japanese born in America, these native-born becoming in due time citizens. There is crying need of a law by which aliens in the United States should be recognized as wards of the government, under national protection. It is under international treaties that their rights are established. For our own protection as well as for theirs, Japanese, Chinese and Hindus actually resident in this country should become citizens.

The Japanese do not wish to have their homeless laborers brought to the United States, for they lead Americans to a false judgment of Japan. We judge by what we see, and most of the Japanese farming class in the United States were brought, uneducated, from the rice-fields of Okayama, Yamaguchi and Hiroshima to the sugar-plantations of Hawaii, where they were virtually serfs. After Hawaii was annexed, in 1900, the higher wages of California brought them across in large numbers. Since the "Gentlemen's Agreement" in 1907, practically no Japanese laborers have entered California.

We may be assured that the diplomatists of Japan, in their relations with us and with their allies, will stand by the highest standards associated with the word "gentlemen." There is a dignified pride in Japan almost unique in the relations of nations.

Educated Japanese confess they do not understand why our government should permit the publication of notorious falsehoods such as have been promulgated, for example, by a certain group of American newspapers.

The Magdalena Bay stories of 1912 represented the grossest kind of slanderous invention. These deceived even the majority of the Senate at that time, whence the Lodge Resolution, which President Taft, better informed, refused to sign. At that time, Magdalena Bay had a crab and turtle cannery, owned by a gentleman of Los Angeles. It employed about half a dozen Japanese fishermen and as many Chinese, with a hundred Mexicans to do the packing. It was not successful,

and it has been closed, to be replaced by another cannery with some Japanese fishermen from San Diego.

The friction between Japan and the United States, alleged or real, is traceable mainly to two sources: German intrigue, which we can understand, and the efforts of the Hearst journals, which we do not understand.

THE PROBLEMS OF CHINA AND RUSSIA.

So far as the United States is concerned, our grievance against Japan centers not in anything she has done, but in what she may do in China. The annexation of Korea is an act not above criticism, though there are two sides to the question. The Japanese took over from Russia the lease of the railroads of South Manchuria. The government owns 51 per cent. of the stock and guarantee dividends of 6 per cent. on the remainder. The great firm of Mitsui Brothers controls the soya bean output—the great industry of South Manchuria. The lease expires in 1923. The Japanese people have 200,000 graves on the road from Antung and Port Arthur to Harbin. At the expiration of the lease Japan will execute another, and will never relinquish her hold on South Manchuria. (This remark is a prophecy, not a statement of a moral principle.)

Nearly twenty years ago a Japanese scholar explained to me that Japan felt herself on the edge of a volcano, under conditions which forced her to assure her own safety. China, her neighbor, with eight times her population, had, in fact, no government at all and was sure soon to fall into convulsion—an explosion that might be repeated at intervals before stability should result.

China was in convulsion in 1900 and again in 1911, and the story is still far from finished. It is indeed true that Japan has a first interest in these matters, and however unwise her demonstrations may have been, it is plain that the United States must concede to her certain duties which may involve corresponding rights.

As to the Siberian question, we know little of the actual facts and still less of their bearing on the future. Some of us have little faith in the permanence of the Bolsheviki, and we know that very few German prisoners in Siberia will ever go back to Germany. They have had enough of dynastic discipline. While there are many intelligent and patriotic Japanese who believe that their people should expand into Siberia, that is not yet a living issue. We can trust the discretion of the British and American commanders of the Asiatic fleet, and we may well believe that the premier, Terauchi, will permit no act not desired by Great Britain and the United States. The people of Japan recognize the fact of what is virtually perpetual alliance between these two great centers of democracy, and every motive of interest and of patriotism will prompt her to align herself with them. We may be sure that her leaders will never knowingly place her at cross-purposes. That some Japanese, educated in Germany, have adopted Prussian ideals and have hoped to work them out by the use of the army, cannot be denied, but these, as I have already said, are relatively few, and the current is against them. The feeling towards America is warm and real. It is a common saying that the great ocean unites the two peoples; it does not separate, and many influences bring them closer and closer together. More and more the Japanese think American thoughts. Not long ago I spoke in a temple at Shiba, in Tokyo, and a hundred little Japanese children greeted me with "America"—

"Land where our fathers died,
Land of the pilgrim's pride."

In time they will come to think of this as really true of our land and their land as one, and the conception of world-patriotism widens their vision and their sympathies.—*The World Tomorrow.*



AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

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HELPING THE SICK AND THE FARMERS.

A NUMBER of brief extracts from various minutes and letters received from the Friends' War Victims Relief Committee and our Committee in Paris will give a good idea of the present status of our work in France.

THE SITUATION IN PARIS.

Owing to the large number of wounded men arriving since the beginning of the fighting on the Chateau Thierry-Soissons line, the hospitals have been extremely crowded, and there has been difficulty in taking care of the wounded at the railroad stations. We have received many calls for help, and the men here in Paris have taken a great deal of interest in doing what they could. The work goes on in eight-hour shifts, night and day. The work consists in helping "walking cases" from the cars, removing men from beds to stretchers, and in placing the stretchers in ambulances. Although practically none of our men have been trained for this work, it is remarkable how well they have adapted themselves to it. The wounded men, when Americans, can be best handled by Americans, as there are frequent little needs which can be cared for only when there is a common language. The need for this work was not so much noticed when French wounded only were returning from the front. . . . It is touching to see the gratitude with which small kindnesses are received, and the determination on the part of the men to bear their wounds with so little fuss. The situation at the railway stations since the last heavy fighting has of course materially changed, as refugees are not coming through in anything like the numbers in which they passed in March, April and June. This has of course changed the nature of the canteens and of the entire activity.

WEEKLY REPORT FROM DR. BABBITT.

Dr. James A. Babbitt, who is in charge of the hospital at Sermaize-les-Bains, reports for the week ending July 13th:—

Patients in Chateau hospital	61
Total of operations for the week	21
New patients attended or visited by Chateau staff	99
Out-patient service at Chateau	60
Total out-patient service of Chateau staff	91
Neighborhood village visits	76
Number of operations	21

As a result of a consultation between the military and

civil authorities, Dr. Babbitt adds, 12 villages in the Meuse near Verdun were evacuated during the week of July 7-13. Four of our cars and six workers assisted in the evacuation work, taking care of the weak and sick. "The arrangements made by the military and civil authorities were almost perfect. Convoys were taken from these villages by road on foot and our camions accompanied them in order to pick up those who could not stand the journey. At every resting-place a stop of two nights and one day was made, so that the *evacués* were removed with the minimum of fatigue." They were finally settled in a town 50 miles from the front.

As a precautionary measure and as advised by the military authorities, we have removed our maternity hospital from Chalons-sur-Marne to Mere-sur-Seine, Aube, on July 14th. Removal was made very satisfactorily and with no accident to any of the patients. Transport was furnished by our own cars and French military camions loaned for the occasion. Our relief workers were sent from Chalons to Troyes, where they will work with the *équipe* stationed there. Probably one or more will go to Arcis-sur-Aube to work among the refugees who have been evacuated from towns farther north.

The hospital at Samoens is now full, containing 100 patients, including 40 children from the war-zone.

MEDICAL REPORT, DOLE, FOR JUNE.

The medical department at Dole took care of 44 new cases and 16 old cases. There were 2 deaths from tuberculosis.

We had many cases of children's diseases (infectious and contagious).

Recently we have penetrated two neighboring hamlets, which have been without medical assistance.

A tuberculosis campaign will soon be begun in the schools.

Our new dispensary is one of the four-roomed "maisons demontables," situated in the Place Grery. We will occupy same in a few days.

H. SHEPARD THATCHER.

TRANSPORT DEPARTMENT REPORT FOR JUNE.

The principal item of interest for June has been the work in connection with evacuation and relief work around Epernay and Montmort.

At 6 o'clock on Thursday evening, May 30th, a telegram was brought into the garage at La Source from the Sous-Prefet of Epernay, asking for as many cars and helpers as possible to go over at once and help in evacuation work. A busy few hours followed, preparing the four cars which could be spared at once, and at four o'clock next morning these cars left, each with two men, both capable of driving, equipped with food rations for two days, blankets, stores, and medical necessities. In addition two motor-cyclists went to act as a medium of communication. Two extra men were sent to take charge of the extra car at Chalons, and so release the three cars from there if necessary. A doctor and one relief worker also went.

At a later period three other cars went over from Sermaize for shorter visits, thus making a total of ten cars engaged at one time or another in this particular work.

The total distance covered was 13,000 kilometres (8125 miles), and over 750 people with their baggage were carried, including 60 stretcher cases, many being fetched from cellars in villages under shell-fire, others being picked up on the roads and taken to railway stations for transport to the South. Many appeals to take furniture, bulky baggage and even cows and pigs, had to be refused, our first duty being to the people themselves.

Most of the cars were engaged on the work for over a fortnight, and a strenuous time it was; then they came back gradually, one at a time, as the need became less. Both motor-cycles proved very useful for keeping up communication.

Great credit is due to the drivers that no serious accident occurred in view of the difficult conditions and strain under which the work was done, often at night,—no lights allowed, and roads congested and rough.

There were two small accidents, either of which might have been serious. In one case the necessary parts for repair were sent out from La Source, and in the other local help was obtained from some German prisoners encamped near by, so that both cars were soon on the road again.

Since the return of the cars to garage all have been cleaned and carefully overhauled and are now in good running order.

JOHN A. RANSOME, Acting Chef.

AGRICULTURAL REPORT.

The following extracts are taken from the report for June, 1918:—

All our own hay and harvest machinery, numbering now over 100, have been put into thorough repair before being lent out, and, what is of even greater importance, have been *kept* in repair as they are passed on from one farmer to another.

From Auzeville in the Meuse down to Dompreny in the Marne, we have been able to undertake the repair of any machine which should be brought into our shops, and many have come which have not been used for one, two, or three years. The huge dumps of old machines at Southernes and at Revigny, from which we have special leave to take parts, have been an inestimable boon to us and almost daily trips have been made with the motor-cycles to one or other of these depots.

In addition we have installed a very creditable stock of spare parts for all makes of machines at Sermaize, among which not only individuals but agents themselves have found repairs for their machines for which they had written in vain to Paris.

In addition to the 100 machines of our own, we have this month repaired about 350 for other people, entailing something over 3,000 new parts. As all the blacksmiths and repairers in the district are already more than busy, it is safe to say that this amount of work would have remained undone without our help. We have moreover by personal application succeeded in getting extended leave for the blacksmiths in our district, and have also been able to help occasionally in the transport of spare parts.

In addition to the repair work three of the *équipes* now have horses, all of which have been hard at work, if not overworked, cutting hay for other people who have no horses of their own. Blesme with three teams, Sermaize with three, and Jubecourt with one, have cut hay for about sixty families, and have still long lists ahead. A small charge is always made for this work.

The two tractors have stood idle through most of the month, the ground being so hard that it was almost impossible to plow. All hands were also needed for the repair and field work, and so it was thought best to take the tractors a few miles further from the lines, in order that they might the more easily be got away in the event of a compulsory evacuation.

The selling of garden and other seeds also continues; nearly 10,000 francs worth of seeds in all have been sold at cost price, in addition to the 10,000 packets, a gift from the English children, which were distributed in the schools during May.

Chickens in large quantities are again being raised at Sermaize, and it is hoped to be able to provide a regular supply of eggs to the hospitals during the winter, as well as to have a good stock of birds for distribution when the time comes.

The bees have not been the success we had hoped. Owing to carnet troubles, there has been no one with the necessary experience to look after them since Ralph Smith left for America. While most disappointing, the delay is out of our control.

The question of threshing-machines has also come up for consideration. Two machines will be needed for next winter, if we are to carry through the programme we have in hand. One of these was granted by the Committee last year, when one of our old thrashers was burnt. We have now discovered one with which we propose to replace it. We however ask for leave to buy another, without an engine, to be run by one of the tractors. The price will not exceed 4,000 francs (about \$700).

One other project which we have in view is the taking of a farm to which we could remove the chickens, rabbits, and other live stock now at the Source, and on which we should be in a position to raise pigs, and a small number of other good stock.

We think that such a farm, run on good lines, but on a small scale, would be an exceedingly valuable start for the model farm in the Verdun area, the machinery for which has already been offered to us. The primary object would be to get together some good stock, principally chickens, rabbits, pigs and goats, for use when the time comes; also we think that we should be able to produce stuff for the hospitals. We think that no great outlay would be necessary in the first instance, and that the farm should aim at being self-supporting.

SUGGESTIONS TO FRIENDS' SEWING CIRCLES.

As many sewing-groups are about resuming work after vacation, it may be well to repeat some former suggestions and make some new ones.

Baby shirts of muslin should open behind, with narrow hems and broad lap, without buttons, but with a small safety-pin at neck. The shirts of woollen or outing flannel should open in front. Directions for knitting the shirts of fine wool are given in Bulletin No. 10 revised. Petticoats suitable in length to wear with the little dresses should be sent; they may be straight of skirt with muslin waaist, or princess in form. Baby blankets should be 4 ft. square, or 3 ft. by 4 ft.

Boys put on suspenders early, hence shirts are preferable to waists. Trousers should be made of stout material, not too short, and have suspenders attached or buttoned on. Russian boys want trousers to the ankles, to meet which need some circles are making the regular American overall of denim. The black apron is a universal garment in France, but is not wanted in Russia. They should be open at the bottom. All sleeves should be open and buttoned at the wrist, or be large enough to push above the elbow. Underwear is needed.

Some chemises for small girls have been made with opening too small to go over a child's head. A small vent should be made. The 9 yr. and 14 yr. size patterns are too wide. Cutters should fit them on children of suitable size and cut accordingly. Intermediate sizes should be made. A vent in chemise or skirt will close nicely if the drawstring on the under side comes out through an eyelet hole an inch from the end.

Pattern No. 2 should have a fuller skirt and be closed. A collar may be added to pattern 4 and the waist size be decreased. Larger sack dresses and aprons should have a belt. Patterns 6 and 7 may have collars added.

Undoubtedly the younger generation among the peasants are tending toward modern customs, and any simple, sensible style of dress is acceptable. The sleeves should always be long, the skirt not too short. Our blouse pattern 14 may well be lengthened a little and have a belt attached. With a skirt of similar material it makes a very acceptable suit. Notice that the pattern has a fullness of neck that must be gathered into the facing. The loose blouse is worn only by the older women.

Men should not be neglected. Dark shirts appear to be preferred to white.

Cut garments may be procured at wholesale cost of material at both 304 Arch and 15th and Cherry Sts., Philadelphia, by those circles near enough to obtain them easily.

Sewing-bags filled with necessary articles, and comfort-bags for babies, are needed in quantities.

Sewers should know of the nice thimbles with the Friends' service star, price one dollar, that may now be procured. 140 N. 15th St., Philadelphia. MARY H. WHITSON.

FRIENDS' SERVICE NOTES.

ONE of the various activities in which members of the Unit engage is revealed in a letter from Harold Allman, who writes: "When I came on a month ago there were three cows on the place. Now we have eleven, and a good stable with cement floor, and a milk-room with cement water-cooling table. The carpenter work of this stable was done by the boys themselves. Cows here cost from

200 to 300 francs apiece. It is quite amusing to watch these French cows, that are used to standing in the barn all their lives, when they are turned out to pasture. For some of them it takes about three men to herd them the first day or so. I keep them in the pasture all the time night and day except during milking-time.

A PATHETIC story from the War Zone is revealed in a letter written by one of the members of the Unit to another: "One very affecting scene occurred while some of us were at the Gare (station). A sorrowing mother had been working there night after night. The last news of her son from some of the wounded she attended was, 'The last we saw of him he went over the top.' Suddenly one night a voice called to her from a stretcher 'Mother, mother!' There was her son and not severely wounded. What a reunion!"

CONTRIBUTIONS RECEIVED WEEK ENDING AUGUST 24TH, 1918.

Table with 2 columns: Contribution Name and Amount. Includes items like Five-Years Meeting (\$1,149.06), Ohio Yearly Meeting (37.11), Chappaqua Monthly Meeting (25.00), etc.

\$3,769.92

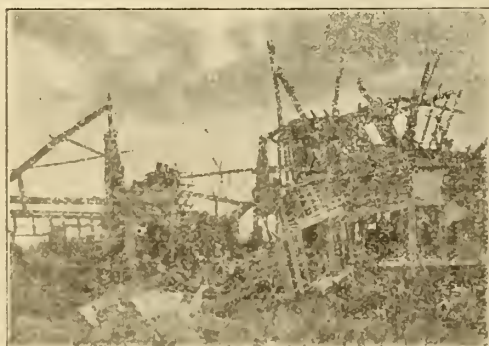
CHARLES F. JENKINS, Treasurer.

BOXES OF CLOTHING, ETC., RECEIVED DURING WEEK ENDING AUGUST 24, 1918.

- California.—Oakland.
Delaware.—Wilmington.
Indiana.—Carthage (2), Indianapolis (5), Marion, Westfield.
Maine.—Winthrop Centre.
Michigan.—Adrian.
New Jersey.—Atlantic City (2), Camden, Riverton, Woodstown.
New York.—Glen Falls.
Ohio.—Cleveland (2).
Oklahoma.—Miami.
Pennsylvania.—Conshohocken.
FROM THE MENNONITES.—Bluffton, Ohio; Concord, Tenn.; Deer Creek, Ill.; Goshen, Ind.; Jackson, Minn.; Nampa, Idaho; Remington, Ind.

All that I feel of pity thou hast known
Before I was; my best is all thy own. -
From thy great heart of goodness mine but drew
Wishes and prayers; but thou, O Lord, wilt do,
In thine own time, by ways I cannot see,
All that I feel when I am nearest thee!

—WHITTIER.



SCENES IN FRANCE WHERE MORE YOUNG FRIENDS ARE WANTED.



CURRENT EVENTS.

THE CONFERENCE GROUP.

LEAVING our kind friends of Illinois Yearly Meeting at McNabb on August 23rd, our group of five traveled eastward through a fertile country, reaching at noon, the next day, Wheeling, Va., where we were welcomed and taken by auto to Mt. Pleasant, Ohio, where the Yearly Meeting gathers.

For the first time in eight years the ancient meeting-house at Mt. Pleasant is being used by our Friends. It is a very large building, capable, it is said, of seating 3,000 persons, still retaining in place the jointed board partition, which, on occasion, may be rolled up to the ceiling.

This is a historic edifice, in which some fierce storms have raged in times past, centering about theological questions and those connected with slavery.

The quaint and quiet village of Mt. Pleasant, situated on a ridge six miles long, was once a noted station on the "Underground Railway," and incidents of that period are related by the older people in a vivid way. The Friends of those days were quite active law-breakers.

On First-day the 25th, three meetings were held which seemed to hold the interest of those present. The attendance at Yearly Meeting is small. There are representatives from Salem and Alliance, and from the vicinity of Mt. Pleasant. No visitors are here remaining through the week except our group.

Interest in the movement to prepare for the London Peace Conference of all Friends after the war resulted in the appointment of a committee to have the matter under care. The work of the General Conference seems to be appreciated, and the full appropriation was made for its continued activity.

Two interesting incidents of our visit here might be related. On First-day morning three of our group visited the Sabbath-School of the Friends' church here, receiving a cordial welcome, and being invited to assist in the teaching of classes and in the closing exercises. Quite a number of the members of this congregation attended our afternoon and evening sessions. Their pastor and many of their people were in attendance at their Yearly Meeting at Damascus, Ohio.

The other event was the attendance at our evening meeting of Jacob Maule, a minister among the Wilbur Friends, who sat on the platform and took part in the service, adding perceptibly to the devotional spirit of the meeting.



At noon on the 28th we left our Ohio friends, stirred by the thought of their courage and loyalty in the midst of many discouragements. That we had been enabled to visit this devoted group is a source of deep satisfaction to us all. O. E. JANNEY.

BIRTHS.

LEA.—At "Grove Hill" near Fayetteville, N. Y., Second month 10th, to John Bentley and Helen Van Ingen Lea, a daughter, named LUCY.

MARRIAGES.

ALEXANDER-GRAHAM.—At Jordans Meeting-house, Bucks, England, on the 30th of Seventh month (the 200th anniversary of the death of William Penn, who is buried there) HORACE GUNDRY ALEXANDER, M.A. of Tunbridge Wells, son of the late Joseph G. and Josephine Alexander, to OLIVE, eldest daughter of John William and Margaret Graham, of Dalton Hall, Manchester.

SHERWOOD-ALCORN.—In Columbus, Ohio, on Fourth-day, Eighth month 21st, ALICE PALMER ALCORN, daughter of the late T. Elwood Palmer and Annie Shortlidge, his wife, to DR. THOMAS SHERWOOD, of Waynesville, O.

DEATHS.

GARRETT.—In East Goshen township, on Eighth month 28th, MATLACK GARRETT, in the 72nd year of his age.

MILLER.—Near Kennett Square, Pa., on Eighth month 31st, SARAH S., wife of John Miller, in her 82d year.

MOORE.—In Kennett Square, Pa., on Eighth month 24th, REBECCA B. MOORE, in her 82d year.

WILKINSON.—Near Lahaska, Pa., on Eighth month 29th, MARIAN E., daughter of Samuel T. and Alice M. Wilkinson, aged 4 weeks.

ZOOK.—In West Chester, on Eighth month 27th, JOHN M. ZOOK, in 87th year.



PHILEMMA CHANDLER.

PHILEMMA CHANDLER died at his daughter's home in Claymont, Delaware, Eighth month 19th, aged 90 years. His funeral took place on the 22nd.

After reading of the Scriptures by the Methodist minister, and a prayer by the Episcopal minister, the remainder of the services at the house were under the care of the Society of Friends, of which he was a faithful and devoted member. With short, impressive silences, testimony was borne to God's goodness in giving to us examples of such lives. One speaker, after dwelling on his faithfulness to his religious conviction, and his truthful, kindly life, read Whittier's poem, "At Last." Then followed, from one who had known his family well in boyhood, a well-deserved tribute to his character, from which the following extracts are made:—

"As we look upon the face, of this man of ninety years, to whom we are giving the last meed of our human regard, we feel that a busy, active life has been fitly and beautifully closed; that to the industrious worker has come the reward of rest, to the alert and ever-inquiring mind has come satisfying fulfillment and answer.

"He had an inquiring mind; he had also an open, free mind, and evidently sought the truth. The influence in his home neighborhood had all been Quakerly, but he had not been much interested in meeting. When quite elderly he applied for membership in Friends' Meeting, and has ever since shown a deep interest in it, and gave it a close attendance, whenever he was able. He was more of a doer than a professor. I think if his faith could be put into words it would probably correspond with what the poet Whittier has expressed in the sonnet "Requirement," which is largely a paraphrase of the Bible words:—

"We live by faith, but faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and duty's, never are at odds.
What asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light
to see

The Master's foot-prints in our daily ways.
No knotted scourge, nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworled praise!
A life that stands as all true lives have stood,
Firm-rooted in the faith that God is good."

Another friend gave a beautiful and appropriate quotation from Bryant, which closed the services at the house. His many friends who were present accompanied him to his last resting-place in Riverview Cemetery.

E. H. S.



COMING EVENTS.

NINTH MONTH.

7th—Whitewater Quarterly Meeting, at Westfield, Ohio.

8th—Ellis W. Bacon expects to attend Kennett Meeting, and the Conference at Unionville at 2.30. The discussion of Rauschenbusch's book will be continued.

9th—Baltimore Quarterly Meeting, at Gunpowder, Md.

11th—Fay S. Goodfellow, of the Emerson College of Oratory, Boston, Mass., will give "The Prince Chap" by Edward Peple, in Crouthamel's Hall, Buckingham, Pa., Fourth-day evening, at 8 o'clock. Admission—Adults 35c; children under 12 years, 25c. The proceeds for Buckingham Friends' Service Committee for War Relief work.

12th—Haddonfield Quarterly Meeting, at Haddonfield, N. J.

14th—Salem First-day School Union will be held at Mullica Hill, N. J., at 10.30 a.m. and 2 p.m. All are cordially invited.

28th—Scipio Quarterly Meeting, at Scipio, N. Y.

30th—Canada Half-Yearly Meeting, at Newmarket, Ontario.

FUN.

CHECK FOR THE SAVANT.

THE famous English archæologist and naturalist, Sir John Lubbock, was once overseeing the labor of a countryman who was working for him in a field. Sir John, always ready to improve the minds of those in need of enlightenment, pointed to a heap of stones and asked, "Do you know how those stones were made?"

"Why, sir, I spect they growed, same as 'taters," was the man's reply.

"Well," rejoined Lubbock, "if they lay there for fifty years, they would not get any bigger."

"No, sir," said the rustic "in course they wouldn't—same as 'taters. Take 'taters out of the ground, and they stop growin'."—*Youth's Companion*.

HE DESERVED THE TITLE.

THE former Speaker of the House of Representatives, Thomas B. Reed, once went into an unfamiliar barber shop to be shaved. The negro barber, says the *Christian Register*, began to try to sell him a hair tonic.

"Hair purty thin, suh," he said. "Been that way long, suh?"

"I was born that way," replied Reed. "Afterwards I enjoyed a brief period of hirsute efflorescence, but it did not endure."

The barber gasped and said no more. After his customer had gone, some one told him that he had shaved the Speaker.

"Speakah!" he exclaimed. "Don' I know dat? I should say he was a speakah, sure 'nough!"

Two old colored men were arguing about the greatness of President Wilson. "How do you know so much about what President Wilson can do?" said one. "How do I know? Ain't he took all the railroads away from the white men and give 'em to his son-in-law?"—*Judge*.

HANDING IT BACK.—American tourists who are shaky as to their French have often been embarrassed by the voluble replies which their carefully studied phrases bring forth from French lips. Just now the tables are frequently turned, and the Frenchman or woman is puzzled by the fluent American vernacular. An example:

Yankee Trooper—"Partly-voo English, mademoiselle?"

French Maid—"Yes, a vair leetle."

Yankee Trooper—"Good work! Say, could you put me wise where I could line up against some good eats in this burg?"—*Chicago News*.

THOUGHTFUL MAN.—Wife (at the seashore)—"Why do you always bathe with the hotel help?"

Hub—"I may get a chance to rescue a cook to take home with us."—*Boston Transcript*.

WANTED.

WANTED—IN FRIENDS' FAMILY, boarding for invalids or convalescents. Nurse in attendance. Address P. M. P., 105 Myers Ave., Cheltenham, Pa.

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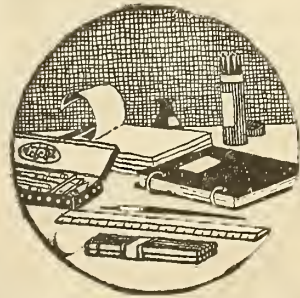
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(Continued on next page)

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VOLUNTEERS WANTED. THE American Friends' Service Committee has permitted six of the members of the Reconstruction Unit from the Training Camp at Haverford, who are waiting sailing, to volunteer as nurses' helpers in the Pennsylvania Hospital, on account of the great need caused by the influenza epidemic. The Committee offers to place any other volunteers—men or women—who can give all or part of their time, to help in this way during this emergency. Call or phone the office of the AMERICAN FRIENDS' SERVICE COMMITTEE, 20 S. 12th Street, Phila., Pa.—Walnut 64-73.

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, TENTH MONTH 12, 1918

{ Volume LXXXV
{ Number 41

HYMN.

BY WASHINGTON GLADDEN.

LORD, by whose love our lives increase,
Beneath whose care we dwell in peace,
From whose abundance we are fed,
By whose care we are shepherded,—

We praise the love whose sacred tie
Hath joined us in one family;
We praise Thee for the crowning good
Thou dost reveal in fatherhood.

Watch o'er us now when dubious days
Lead forth our feet in unknown ways,
And through all peril, toil and pain,
Bring safely to our homes again.

God of our home! We trust Thy power
To guard us in the evil hour;
And let us from our fears be free,
Since all we love are safe with Thee.

*From the Weekly Church Program of the
First Congregational Church of Colum-
bus, Ohio, for February 17th, 1918.*

HISTORICAL SKETCH OF RADNOR MEETING.

BY PRISCILLA WALKER STREETS.

Read at the Bi-Centennial Celebration, Ninth month 28th, 1918.

THE story of the early Quakers who settled this part of Pennsylvania is well-known to us all; yet there are very few pegs on which to hang a sketch of this old Radnor Meeting House, that has braved the weather for 200 years,—an event we have met this day to celebrate. It may be called that "happy place" with no history, except a few dates, envied by some of us in these times of "Derring-do."

But we see, on consulting the records and books relating to the subject, that it started in 1682, when Richard Davies, a noted Quaker preacher, bought from the William Penn grant 40,000 acres of land on the west side of the Schuylkill River, which is known as the Welsh Tract. Albert Cook Myers says, in "The History of the Irish Immigration to Pennsylvania," "The majority of the Quaker settlers of Pennsylvania were from England and Wales, but a considerable number of them came from Ireland, and rendered an important contribution to the making of the State." But these townships of Merion, Montgomery and Radnor were Welsh settlements, the settlers coming from Merionethshire, Montgomeryshire, and Radnorshire, the names of which counties were carried to their new homes,—that rich "tenderloin" of Pennsylvania. They came from Breconshire and Pembrokeshire as well, for the names of Havard, Protherah, Lewis, Jones, Walker, and others, were evidently of these southern counties, being still extant in Wales as well as here. George Fox had been an interesting visitor, both at Tenby and Brecon—in 1657—as will be seen in Sewell's History. The earliest settlers, who left the old homes for a new, arrived at Philadelphia—that little town started by the Swedes—the 6th day of August, 1682, on the ship "Lyon," John Compton, Master, sailing from Liverpool. On one of the 23 ships of that year arriving from Great Britain there were seventeen different families,—40 persons in all. Among them were John Jarman, Stephen ap Evan (or Bevan), David Meredith, Richard Ornes, William Davis, Richard Miles, John Morgan, Evan Protherah, Howell Jones, and others, all Welsh Quakers. They were among the earliest British settlers in this part of Pennsylvania, coming less than three years after the arrival of the "sky

guided and Heaven directed" Proprietor. Those of you who were privileged to be at the Bi-Centennial of Merion Meeting, in 1895, will remember the interesting events of that day in the old picturesque Meeting-House, and particularly the historian, Mary J. Walker, now deceased, who gave us a story-picture of the early days. It was a classic in literature of that kind, and it is not necessary for me to reduplicate it here. You all know how closely connected Merion and Haverford and Radnor were—then as now—by a "waye" called Radnor Street, or Road, which was laid out in 1683, leading from Philadelphia, which the Friends were directed or advised to keep in good order; but not till 1713 was this road surveyed as far as Radnor. It was, tradition says, an Indian trail, leading out from the Schuylkill River, where is now Market Street (then High Street), and going far into the West. It is now incorporated into Lancaster Pike.

But our worthy friends of Radnor, not lingering at Merion, nor at Haverford, neither beguiled by the refining influences of earlier comers, came on to their own lands, and soon made homes on virgin soil; as it is written: "Radnor M.-Meeting established 1684." It was a beautiful time to start these homes,—August,—and we find in the "Pennsylvania Archives" that some of them increased their holdings of farm land; John Jarman, in particular, purchasing 100 acres more, 4.4—1688. This John Jarman's only son—born November 12, 1684—was the first white child born of British parents in Radnor. As John Jarman, Sr., is much in evidence in the local history of the times, it would not be amiss to give some account of him,—he being most instrumental in the establishment of this Meeting-House, as well as donor of the land on which it was built. He died before this house was built—Twelfth month 14th, 1697. I, as one of his descendants, have collected some very few items among so many, relating to him and his family.

We see him with his friends and neighbors after arriving in their new home, calling it Radnor, that section of Wales lying just south of Montgomeryshire, a country with great hills and pretty valleys, through which flows the beautiful river, the "sandy-bottomed Severn," of Shakespeare, which, rising in Plynlimmon on the west, goes singing on its way, indifferent to the points of the compass,—now north, now south, till it reaches Bristol Channel, and the Atlantic Ocean. John Jarman and his wife are recorded as coming from Llanides, Montgomeryshire, but their certificate of removal says they came from the parish of Llangerrig, in 1685 (Thomas Allen Glen gives this parish as the place whence he came, and the date as 1683), and his name is among those of the earlier settlers, on the ship "Lyon," 1682. We shall let the date of his arrival go, with this uncertainty,—he may have returned for his family afterward; for his two daughters, Elizabeth and Sarah, were mentioned in the certificate of removal, with their parents, in 1685. John Jarman was an active member of the Society of Friends in Wales, where he suffered fines and imprisonment. Besse, in his "Sufferings of the Quakers," says, "Anno Domino—1677—on the 18. of the month called July, two Priests in Montgomeryshire (he was evidently of Montgomeryshire), Wales, gave information of a meeting at the house of John Jarman, in that borough town (on the Severn), upon which the Mayor with Constables came thither and arrested seven of the assembly and committed them to prison." He was fined, a cow worth 2 pounds and 10 shillings being taken from him, and

the worshippers were obliged to pay 27 pounds and 10 shillings for breaking the law.

Llanides, his home town, is on the hills of Montgomery, and I had the pleasure of going through it by train some years ago, as well as a more intimate acquaintance with parts of the country in its vicinity. When "hunting a Baptist pedigree" for my husband, I stopped at Newtown and Welsh Pool, to search among the records there. Wild heathery hills, deep valleys, little rivers with pretty names, such as poets love, are the characteristic features of this country. I traversed it on a bicycle, and it was sometimes weary work at noontime climbing the hills; but, with well-kept roads and friendly mile-stones to point the way over the broad high moors, in the evening glow—the sheep with their shepherds for company—one could check off the miles in ecstasy. And I was in the land of our forefathers. Heredity spoke,—I seemed to remember it all, as our early settlers must have remembered it often, in these lower hills and shorter twilights of Pennsylvania.

For these were the nplands separating Radnorshire from Montgomeryshire. All the names about here were familiar to me. With Newtown as my centre, where the Severn sang me to sleep at nights, I made excursions into the country. Mr. Richard Williams, whom I found a gentleman of learning and of kindest courtesy, gave much assistance in the search, and his book, "Montgomeryshire Worthies," is an admirable piece of work. In it one reads many sketches of the early Quakers. Among them is Richard Davies, evidently the one from whom our Radnor Friends purchased their homesteads. He was a resident of Welsh Pool, and a follower of George Fox. He was one of the first to be married by Friends' ceremony, with the sanction of George Fox, in London, in 1659. After an eventful life he died at his home, near Welsh Pool, in 1707, in his 73rd year. Once these hills of Wales had their little meeting-houses for the worship of the many Friends, who at a later date were allowed freedom in religion. But now, Mr. Williams says, Quakerism is as obsolete here as Druidism. It was started by R. Davis of Dolobran. "Now the old Meeting-house and a few burial grounds in out-of-the-way spots are alone the tonching memorials of a sect numbering at one time hundreds of adherents, often wrong-headed and bigoted, but always conscientious—who shrank not from fines, imprisonment, or even certain death, for conscience's sake." But this persecution drove our people to find new homes, where they were better off in a worldly point of view than in the picture country of the old world. One was proud to be a Pennsylvanian then. Montgomeryshire is more to one's liking than Radnorshire; but for picturesqueness, the high lands of Snowden are best, although I did not visit them. In Pembrokeshire and Breconshire did our footsteps linger once, but along the Severn, and further north about Conway the scenery is more beautiful.

John Jarman's family settled at Radnor and was one of those who started the Meetings of Worship. At first they met in private houses, the weddings taking place as now after the silent worship. Richard Ormes, one of the Friends who came over with John Jarman, was one of these happy bridegrooms, marrying Mary Tydne, 2-3rd mo. (May), 1688, six years after his arrival, at the house of John Evans. But some of these Radnor people were hard to please, for we read that in 1685 the line separating Philadelphia from Chester County put Haverford and Radnor in Chester County, and the Welsh inhabitants refused to recognize the validity of the division. Perhaps it was too English for them. When John Jarman was chosen constable in 1687, he refused to qualify and was arrested for contempt of court.

As early as 1686 there was a Radnor Meeting. Dr. Smith mentions in his exhaustive History of Delaware County that David Meredith another first settler from

Montgomeryshire, was a member of it, and that a sufficient number of Friends were at Radnor to establish a meeting.

At Haverford Monthly Meeting, 8th Mo. 1717, "A letter was read from our friend Benjamin Holmes recommending to the consideration of the Meeting the stirring up of Friends in the building of their meeting-house at Radnor, with desire yt we should be concerned for ye prosperity of truth." After reading, the letter was approved, and it was likewise recorded, that, "pursuant to Radnor Friends' desire we acquiesce with you in building a new meeting-house, and appoint David Morris, David Lewis and Samuel Lewis to assist in ye contrivance and ye building thereof, and that they meet together about it on ye 21st and report at ye next meeting."

The members of this committee all belonged to the Preparative Meeting of Haverford and Merion.

The next Monthly Meeting was held at Merion, and there the report was read "as to the bigness and form thereof," which Radnor Friends, there and then present, seemed generally to agree with. As the Radnor Meeting House was not ready for the Monthly Meeting, December, 1718, it was held at Haverford instead. The Meeting-house was evidently finished for occupancy soon after, as we to-day celebrate its completion 200 years ago.

After a period of First-day and mid-week meetings, where no doubt the elders were much exercised over conditions, spiritual and temporal, we come to the Revolutionary period, and we may be sure there were hard trials for that generation. The children of the Welsh who had braved the perils of land and sea, and had conquered the fear of the Indians' scalping knife, for freedom of worship, to have General Howe and his soldiers in Philadelphia and the American army of Washington at Valley Forge,—with rebels and Tories all about them and wandering Hessians ready to follow the Hun instinct in regard to plunder of fowls and spoons,—could they help taking sides? There were also temptations not a few, of making good money selling their country produce to the British. Did they come off guiltless? They were to be excused if they gave assistance to the enemy, it seems to me. Some of them were quite content with the existing order of things, no doubt; yet General Washington himself tells us he found them loyal to his troops at Valley Forge. We have no reason to think they were otherwise at Radnor.

It is on record that this meeting-house was used by the army; as it is recorded, "Friends were deprived of the use of the meeting-house early in the year 1778, in consideration of its being occupied by soldiers," and it required repairing and could not be used for worship until 1780.

These soldiers came from the Camp Field, an encampment, half a mile away,—a sort of outpost for the Valley Forge army. The officers had their quarters in this house, and some of the sick of Valley Forge were cared for here. It and the Valley Meeting-House over the hill were used as base hospitals for our old Continentals. Sad to relate, some of them died here, and are buried in the graveyard. Surely the Radnor Friends contributed food and fuel for the comfort of these men at that time, and after the war were "reimbursed from the general purse of the Quarterly Meetings, so that the burden should be general." This could be decided by consulting the records of Radnor Meeting. These records are very valuable in deciding vexed questions, as Friends were most careful to keep them intact, and it is to their books of births, deaths and marriages that we turn when in doubt about family history.

During the Civil War these old walls were again disturbed, for the youth of that later day were not so amenable to discipline as the earlier generation. Neither were their elders. We who lived at that time can remember the socks knit for the boys in blue, the

barrels of delicacies sent to the Sanitary Commission at Washington, before the days of the Red Cross,—all the work of the mothers and grandmothers of 1860. The citizens of Radnor and of all this Welsh Tract have been loyal, brave and true to the land of Penn, ever since they left their Welsh valleys for the sake of bearing testimony against oppression of the soul and the bearing of arms two hundred years ago, when it was another country and another time than the Welsh of to-day enjoy.

Let not the descendants of these ancient pilgrims hesitate in subscribing to the Liberty Loan "till it hurts," to help make the world a safe place for civilization and democracy!

A QUAKER STUDENT'S THESIS.

"Some Social Aspects of the Society of Friends in the 17th and 18th Centuries" is the subject of an interesting Thesis submitted by Alice Heald Mendenhall, an Iowa Friend, as part of the requirement for a master's degree at the University of Chicago.

The *American Friend* says:—

Miss Mendenhall has collected a significant and interesting group of incidents and quotations from the lives and writings of early Friends which show that "Social Service resulting from the promptings of the Holy Spirit is and always has been the very cornerstone of Quakerism." To quote further from her own words, "To Fox and those ancient Friends, Social Service followed the warming influence and radiance of the 'Inner Light' as the flowers of springtime awake and blossom to the nourishing magic of the June sunshine. . . . The mysticism of Fox seemed to be a communion with God which led to boundless activity. When he would withdraw into the inner sanctuary, it was but to gain an impulse of health and strength which would plunge him into the storm and stress of daily life, in trying to help those who were afflicted in mind and body."

From Josiah Royce she quotes the following interesting opinion of Fox:

"What made him historically important was his practical work as a leader of men, as an organizer of religious communities, as a social reformer.

"His experiences in the mystical realm, important as they proved to be for his life, would have meant little to himself or others had they not always been swiftly translated into terms of human activity. . . .

"The religion of Fox was essentially a social religion, his 'Openings' were but impulses to action." . . .

George Fox as adviser to a board of arbitration between capital and labor, as a reformer of prison abuses, as a petitioner to Parliament for a government employment bureau, as instigator of the first hospital in England for the insane, of the earliest workhouses, and of Friends' "Meeting for Sufferings," is so satisfyingly human and modern! Of the last named project of his, Miss Mendenhall says:

"The 'Meeting for Sufferers' has been meeting at Devonshire House, Bishops' Gate, London, since 1675, on the last day of the month, every month, to take steps to relieve suffering fellow-men, of every race and sect, everywhere, the world over, and for suffering 'Truth,' being the most noted ecclesiastical assembly of its kind in history."

It is somewhat surprising to most of us to read that a Friend, John Bellars, systematically provided food for inmates of London prisons in the 17th Century, worked for a free dispensary of medicine to the poor, and in 1695 printed "Proposals for raising a College of Industry" which has been said to contain "some of the most luminous thoughts on political economy ever put on paper." No less interesting is it to learn that the first "Soup Kitchen" for the poor of London was established in 1797 by Peter Bedford, a Friend, who also established a school for poor children which has grown into the Bedford Institutes, in nine different centers in London to-day, similar to Hull House in Chicago. The report on the Bedford Institutes at London Yearly Meeting this year was one of activity and growth.

The story of William Allen is still more fascinating reading. Few of us knew of this talented London chemist who so successfully financed the Lancaster Schools, founded by a Friend of that name in 1796, that "he had the satisfaction of seeing the Lancaster system not only universally adopted in England, but six schools established at Palermo, Italy, with an attendance of 1,500, also in Russia, Spain, France,

Hayti and South America." It was William Allen who worked out a plan of "Colonies at Home" for the benefit of working men; who was a partner in the Lanark Mills, where three thousand workmen were given sanitary housing, libraries, and schools for their children; who formed a pioneer Juvenile Court in London; who was adviser to the Duke of Kent, father of Queen Victoria; whose counsel was sought and followed by Alexander I of Russia; and who, as "Courier to the Duke of Wellington," was present in plain Quaker garb, at the Congress of Sovereigns at Vienna, after Waterloo, to lay before them Friends' concern regarding the evils of the slave trade. Miss Mendenhall tells us that "it is thought that the influence of William Allen was one of several strong factors in bringing about the abolition of the slave trade in Europe."

QUAKERDOM AT LARGE.

Other instances mentioned of social service among early Friends, interesting as they are unadvertised, are Elizabeth Fry's mastery of the art of vaccination and its practice by her during the smallpox scourge of 1810; evidences of the wide influence exerted by John Woolman towards the abolition of slavery; the pure food laws, penitentiary system, and humane criminal laws of Penn's "Holy Experiment" in Pennsylvania, which Miss Mendenhall tells us probably first took shape at an interesting house party at Rickmansworth, the English home of William Penn, where he and his bride entertained George Fox and his wife and daughters upon Fox's return from America in 1673.

Miss Mendenhall closes her thesis with the following comments:

"Thus this practical illustration of Friends' principles, their pacific policy, their amelioration of the criminal code, their gift of civil and religious liberty, have given an impetus to the march of civilization which is still going on.

"When smitten upon one cheek, they have turned the other also, and without striking a blow, but with a courage which would have equalled that of the 'Old Guard of Napoleon' they have waged war upon extravagance, dishonesty, injustice, oppression and intolerance.

"Reforms which they inaugurated in the seventeenth century, the emancipation of women, Christianity in business, justice to wage earners, peaceful arbitration, these have become the burning questions of the twentieth century.

"But as the lump of sugar sweetens the cup of tea and thereby dissolves out of sight, shall the Society of Friends diffuse its force through the whole of modern life and, in its pristine purity, disappear?

"If the presence of the Society of Friends, with its spiritual life, its social service, its testimony against war, was essential to those stormy years of the seventeenth and eighteenth centuries, is there not an immeasurable need of its existence and testimony in this world tragedy of the twentieth century?"

CONCERNING THE MINISTRY.

ALFRED LOWRY, JR., a member of Arch Street Yearly Meeting who has been for some time working in France, writes as follows from Paris to *Friends' Fellowship Papers*:—

After having been unavoidably deprived for a year of the bi-monthly stimulus of the *Fellowship Papers*, it was with no small joy that I delved into the parcel of six back numbers which recently arrived from across the Channel. . . . What stands out in boldest relief after this reading through of six numbers at once is that Friends are not nearly so much occupied with the sufferings and trials of the immediate present, nor in recounting what has been or is being done to relieve them, as in the outlook for the future. In the number for Fifth month I read: "But the problem that is heavy upon me is not the conduct of Wormwood Scrubs meeting, but the conduct of the meetings which so many of our 220 young men will attend when they are liberated. They have learned that a Friends' meeting means unity, sympathy, liberty and love. Let them not be disappointed when their time of imprisonment is over, and they come to see what a real Quaker meeting is like." . . .

Wilfrid Littleboy (in the Ninth month issue) writes

from Dorch's sermon: "I am filled with joys and hopes and confidence in the midst of all the great problems which lie ahead." And most of all I was impressed with Janet Payne Whitney's letter of invitation to the Meeting for Young Friends at Yearly Meeting time. In giving the reasons why, in the past, this effort had "resulted in some measure of disaster," she writes that it was due "perhaps because we have met together each with some strong, preconceived idea as to what our individual message to that meeting was to be, and with not enough sense of corporate waiting upon God." She believes, however, that "the Quaker ideal of worship can overcome all obstacles. . . ." And towards the end she adds: "This is our sacrament, our Communion Service."

Always, it seems to me, as we look into the future, we must keep this in mind—the importance of our meetings for worship—for two great reasons. First, for our own strengthening, like the "brook by the way," when we are thirsty and dusty and tired. Secondly, as the great demonstration of the truth of our supreme conviction: that it is by putting ourselves in a real sense at God's disposal, trusting Him like children, that He can make most use of our lives, a truth so simple that there are many who quite overlook it, and so profound that, once seen, nothing in life without it really matters.

If this is so, then the question of the ministry as exercised in these meetings assumes at once a tremendous importance. That great expression, "a free gospel ministry," came at one time to have almost solely the significance of being *unpaid*. We may still speak of a "free ministry," but it must emphasize a freedom of a different sort—a freedom that does not always exist even where there has never been a salaried pastor. We need a ministry that shall be free in that the Spirit of Truth is wholly untrammelled, either by the obligation to preach or the *habit of preaching*.

There is not, however, the necessity which some suppose, of "developing" a ministry. This was the underlying meaning of that much-quoted and much misunderstood phrase of "G. ff's" about "being bred at Oxford or Cambridge." There is not the need to develop a ministry so much as to make conditions such that a clear, powerful ministry can develop itself. Which is not just another way of saying the same thing. Intoning is no longer looked upon as the *sine qua non* of "inspiration," and the "speaking-tube" idea has happily all but disappeared. This last sometimes gave rise to difficult situations, as witness the person Rufus Jones likes to tell about, who, though a notorious misquoter of Scripture, was quite unamenable to the severest eldering, serenely replying, "I gave it as it was given to me."

Yet about the deepest and finest speaking there has always been a certain mystical element. It has been something more than the expression of various well-thought out ideas or what the French call an "*explication de texte*." . . . The first requisite for a ministry of this character is a condition of *unhurriedness*. There must be time, not for the thinking out of the sermon so much as for the meeting to be melted down together into a unified tenderness of spirit, so that there may be given a Divine response to the united aspiration and the common need. Out of that sacramental waiting, will arise the kind of ministry that Christ compared to a clear spring, hope-reviving, life-bringing, thirst-quenching. . . .

What is the right attitude? Should one enter a meeting with one's mind as nearly a *tabula rasa* as one can make it? (I know one powerful minister who will not, I believe, even read the Bible before meeting-time lest some verse or thought stick and so defile or at least deflect the pure stream, and make it harder for him to be sure that what he is putting forth arises from a Divine prompting and not simply from his own active mind). Or, should one ponder long hours over

the Bible or other books, trying to get under the weight of things so that a concern may have a more favorable soil in which to spring up, and the message may be uttered more clearly and forcibly from being long-thought over and carefully prepared? It is well in such matters not to be over-anxious. In talking with some of those of ripe experience, whose ministry to my mind rings truest, and whose inspiration I could never doubt, it seems evident that they nearly all have had the two experiences; one, of entering a meeting with no idea of what they were going to say or even that they were going to speak at all, and experiencing the "fresh bubblings of Truth;" and at other times, of having a "concern" spring up and slowly ripen during days or weeks or even months, finally to be uttered when the right time came. Some are, as it were, shown the theme from the start to the conclusion with almost the words in which it shall be clothed, often the germ-idea is given and the minister entrusted to express it the best way he can. I believe, of course, that God can use a thoughtful, richly-stored mind in ways He cannot use a more primitive, child-like one, but I am equally convinced that the reverse is often true, and that it is often harder for the possessor of the more highly organized and trained mentality to distinguish between true and false promptings. The latter do occur and we would do well to remember the advice of William Penn, that if it was ever a cross to us to speak, we should never let it become so to keep silent. By being willing, yet on our guard, messengers ever ready to go when sent, yet ever waiting to be sent before going, we shall be able most faithfully to discharge our responsibility.

As it has been in all our Society's past, it will continue to be true I believe in the future, that nearly all of those who are called to the ministry will likewise be called to travel more or less. This does not signify at all the proverbial necessity for the prophet to seek his glory away from home. It does, however, take cognizance of three indubitable facts which are bound with what we call "human nature:" first, that most ministers, like the rest of us, are prone to emphasize certain aspects of the Truth more than others, which means that while the home congregation is growing deaf to reiterated messages, there is a real need for those same messages in many other quarters; secondly, that we are all of us likely to attend more closely to an utterance from a fresh source put in a fresh manner, by someone who was enough interested in us to come and worship with us. Finally, that the traveling to other localities or other lands, and the mingling (entirely aside from the meetings attended) with different people who have different view-points and different problems, serve to stretch and broaden our "imperfect sympathies," and when home is gained again the Divine instrument is deeper and richer in volume and tone, more delicately sensitive to the breathings of the Spirit. I repeat that I believe that most who are called to preach will be called to travel, and they should be prepared to do so if they would be faithful messengers. . . .

To sum up, our Meetings are going to continue to be an important element in the corporate usefulness of the Society of Friends. In those meetings the ministry will play an important part. *There are those being called and to be called into that work, some who would rather be doing anything else than that, some who have not yielded to that call but who have pretended they did not hear or who have tried to substitute a form of "Alternative Service."*

That will not do. Remember in the condition Christ sets before those to whom He offers what Fosdick has called "life's supreme privilege," His friendship, the importance of that word "whatsoever."

"The strength of a man consists in finding out the way God is going, and going in that way too."—Beecher.

TO A FRIEND IN THE AUTUMN OF LIFE.

BY ELIZABETH LLOYD.

Bright is the glow of the evening sky,
 When clouds are entangled by sunbeams golden;
 Sweet are the thoughts of a well-spent life,
 Woven with the threads of memories olden.
 Calm be the days passing swiftly by,
 Whether glad and gay, or serene and sober;
 Restful the years that before thee lie,
 Filled with the peace of life's October.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF
PHILADELPHIA YEARLY MEETING.

THE PRAYER OF SILENCE.

As in life's best hours we hear
 By the spirit's finer ear
 His low voice within us, thus
 The All-Father heareth us;
 And His holy ear we pain
 With our noisy words and vain.
 Not for Him our violence
 Storming at the gates of sense,
 His the primal language, His
 The eternal silences!

—WHITTIER—"The Prayer of Agassiz."

THE QUAKER SILENCE.

BY ANNIE HILLBORN.

The "Lesson in Silence" which Madame Montessori made a feature of every day's program in the Roman Schools was doubtless interesting to Friends; but as the reports from our Monthly Meetings continue to read, "we find it expedient to discontinue the mid-week meeting for worship at which school children are present, because none of our members can attend," this thought of the "lesson in silence" becomes a rebuke to us. A Roman educator introduces it; we, whose heritage it has been for centuries, discontinue it!

Dorothy Canfield Fisher describes the "lesson" thus: "The word 'Silence' is written by the teacher upon the blackboard. Even the little children who cannot read follow the example of the older ones and sit motionless when they behold the magic word. At first they smile in answer, but soon, under the hypnotic peace of the hush which lasts minute after minute, even this silent interchange of loving admonition and response ceases. It is evident now that they need to make no further effort to be motionless. They sit quiet, rapt in a vague, brooding reverie, their busy brains lulled to repose, their very souls looking out from their wide, vacant eyes. This expression of peace, which I never before saw on a child's face except in sleep, has in it something profoundly touching. In that matter-of-fact, modern school-room, as solemnly as in shadowy cathedral aisles, falls for an instant a veil of contemplation between the human soul and the external realities of the world. When the period is over, the children smile at each other and begin occupations again, perhaps a little more quietly than before, perhaps more gently, certainly with the shining eyes of devout believers who have blessedly lost themselves in an instant of rapt and self-forgetting devotion."

What proof have we that the meeting hour does not impress our children?

In the Foreword to L. Violet Hodgkin's "Quaker Saints" she tells the story of little Lois, who went with her aunt one First-day to church instead of attending meeting with her parents; and how the child during the service was attracted to the beautiful window in which a saint was pictured. The service was unintelligible to the small worshipper, but something of the real *spirit* of worship touched her heart, and the lovely picture remained in her memory claiming explanation—"What is a saint, anyway?"

One day a little boy was sitting quietly in Meeting when his attention was attracted by a man's long white beard. The face of the elderly Friend with its loving, peaceful expression also invited further contemplation on the boy's part, and finally, leaning close to his mother's ear, the little fellow whispered, "Mother, is that God sitting over there?"

In both cases the child's mind was seeking religious truth, doubtless suggested by the environment.

Do we forget the Master's words, "Blessed are the pure in heart, for they *shall* see God"?

Are we begging the question or excusing ourselves when we accept the conclusion which many people now form, that "Our silent Quaker worship can only appeal to adults; to the child, with no religious experience, it means little"? Certainly a lack of faith in it has beset us.

Has the "practice of the presence of God" become a form merely? Is it possible that when the meeting falls into silence it is not a deep, living one, in which all alike are prayerfully longing to enter into a near presence with the Father, but merely a physical quiet which is uncreative and unsatisfying? We know that God is infinite, but, as Rufus M. Jones says in "The Inner Life," "God is also immanent, a real presence, a spiritual reality immediately to be felt and known; a vital, life-giving environment of the soul. He is a Being Who can pour His life and energy into human souls, even as the sun can flood the world with light and resident forces, or as the sea can send its refreshing tides into all the bays and inlets of the coast, or as the atmosphere can pour its life-giving supplies into the fountains of the blood in the meeting-place of the lungs; or, better still, as the mother fuses her spirit into the spirit of her responsive child, and lays her mind on him until he believes in her belief."

"The spirit of the *responsive* child"—that is the requirement. God has always been ready to meet the "two or three who are gathered together," but the effort to meet Him must be made by *us*, and that very effort colors the silence so that even a child may feel that it is glowing with life.

"The Fellowship of Silence" gives an account of the movement by English Friends to hold silent meetings, sometimes in the churches, to which those of widely differing beliefs might come, and in a democratic spirit, unhampered by doctrine, which the spoken word might introduce, worship together. These gatherings proved to be so acceptable, and were so uplifting, that the Friends felt rewarded for their effort. Perhaps this deepening of their faith helped to make possible the "hours of waiting on the Lord" which have given them comfort during the months of conflict and sorrow caused by the war, for they tell how, when the way seemed dark and they knew not whither to turn, these silent periods of worship made decisions possible which it would seem as though the human mind was incapable of conceiving.

The "power of the Lord" which guided George Fox and the early Friends was, to them, too, a living, moving, vital force.

The call has come to us also for deeper consecration. We *must* answer it, and in doing so we must take the beloved children by the hand, saying with the Psalmist,

"I was glad when they said unto me,
 Let us go into the house of the Lord."

"THE ideal church of the New Testament is one in which each member is fitted by the Holy Spirit for a particular function, or kind of service, for the good of the whole body, and each is performing that function."—*Principles and Ideals for the Sunday School, Burton and Mathews.*

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.—*Drummond.*

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TENTH MONTH 12, 1918

THE epidemic of "Spanish influenza" which has prevailed in many States has greatly interfered with meetings and religious gatherings of all kinds. In Pennsylvania, on the 5th, the Board of Health issued an order suspending all church and Sunday School services, which, of course, disarranges the program of the "Conference Class" at Race Street. It is likely, also, that the service of the Post-Office, which is already much hampered by lack of efficient help, will be still further interfered with, and that some of our subscribers will not receive their papers on time. In such conditions we must learn to adopt the good-humored philosophy of the French people, who under the most dreadful trials and disappointments will shrug their shoulders and say with a smile, "But then, what do you expect? This is war." H. F.

TWO BIRDS WITH ONE STONE.

Two questions are often asked. One is, "What can our children do to help the colored schools?" and, "How can we increase interest in our First-day Schools?"

A possible answer to both these questions is suggested by the following letter from Eunice E. Knowles, of the Live-Oak School, Baton Rouge, La., in thanks for books sent her by the New York Monthly Meeting for the School:

Two fine boxes of books came, and as "Friends' Library" mark was on them, I knew they must be the books thee said thee would send.

They are certainly fine, and we are already enjoying them. David and the boys enjoy the bound volumes of magazines. The house girls and Miss Crump were down one evening, and they each took a book to read, also a neighbor girl. I shall be able to circulate them among the young people and do much good, I am sure.

We have a nice school already. I have 64 in my room. I wish I could show them to thee. Two nice big black boys about fifteen years old are just learning to read. Large girls are in school this year who have been out for a long time. There seems to be an awakening.

David is well and busy. At present he is trying to make himself an auto. He seems to be quite mechanical.

Miss Snell returns to us on the 8th of next month, and will bring a lady to help us. She taught at Mt. Vernon, N. Y., for eighteen years, and will be matron at our Boys' Home.

(Friends who attended the New York Yearly Meeting of 1917 will remember the small colored boy, David, who attended, in company with Eunice Knowles, and who added much to the outside interests of the period, by his songs, his talk, and his presence.)

One of the greatest needs of the colored children is *illustrated books*. The pictures are the best possible help to them in learning to read, and they also increase the desire to learn to read. In a word, pictures are the connecting link between printed words and things,—and this is the beginning of school education.

Northern homes are overflowing with pictures and books, especially magazines, which as "back numbers" often cumber the ground, after they have been read. Tons of magazines and illustrated papers, which would have brought delight, interest, and knowledge to thousands of poor colored children, are sold for waste paper.

If the children of our First-day Schools were taught to collect such magazines and pictures, to separate the good from what is bad or useless, to make scrap-books of certain kinds of pictures, and to pack them with clothing, shoes, etc., in barrels and boxes, and help in sending them into the colored schools of the South for distribution and use, I believe they would not only help in making a new world for others, but find a new interest and joy in life for themselves. For every such deed, as Shakespeare's *Portia* says of mercy,—

"Is twice blessed;

It blesseth him that gives, and him that takes."

H. F.

NOTE AND COMMENT.

TREATMENT OF CONSCIENTIOUS OBJECTORS.

Gross inequalities and injustices in the War Department's handling of conscientious objectors are alleged in an appeal sent on October 2d to Secretary of War Baker, by the National Civil Liberties Bureau, with headquarters at 70 Fifth Avenue, New York City. L. Hollingsworth Wood, Rev. Norman M. Thomas, and Roger N. Baldwin, the officers of the Bureau, who signed the appeal, asked especially that military officers be no longer permitted to court-martial and sentence objectors until their sincerity is passed upon by the Board of Inquiry appointed by the Secretary of War for that purpose. The appeal points out that under the present regulations giving any commanding officer power to try any objector without reference to the Board of Inquiry, between 100 and 125 men have been sentenced to military prisons for terms of ten to thirty years each. The Bureau alleges that all but a few of these men would be given farm furlongs as sincere objectors, if examined by the Board of Inquiry, and that many camp commanders are acting contrary to the general policy laid down by the President and the Secretary of War.

The officials of the Bureau in their appeal say:

We appreciate that all these sentences of courts-martial are subject to careful review by the War Department, and that they will be set aside where courts have been in error. But, we submit, that procedure does not and cannot repair the evils done. Those evils as we see them are:—

First. The individual hardship, torture of mind and spirit, and the ordeal of unjust trial and imprisonment are very real where men feel they are discriminated against because of prejudice aroused by the minor officers with whom they come in contact. Few camp commanders, if any, know these men personally. They are tried on recommendation of subordinates, most of whom are not only totally out of sympathy with, but wholly incapable of understanding your general policy. There have already come to our notice 100 to 125 such trials, and there are doubtless scores of which we have not heard.

Second. The men who suffer discrimination by these subordinate officers are chiefly those not connected with established religious sects opposed to war. Quakers, for instance, get a measure of understanding and consideration, because of their traditional attitude. But other religious objectors, Socialists, and objectors on humanitarian grounds, often get scant consideration. It is among them that most cases of injustice and brutality arise.

Third. This discrimination in practice (which is not contemplated either by the President's order of March 20th or your subsequent regulations) gets very wide publicity in the press through the reports of the exceedingly severe sentences of courts-martial. It is practically the only news about the treatment of conscientious objectors which the public gets. The impression given is that the regular treatment of objectors consists of 10 to 30-year sentences. Its inevitable effect on the public mind is to annul the liberalism of your policy, to stimulate further severity by military officials, and to tend to alienate from the Administration those liberals to whom your policy of dealing with

conscientious objectors has been one of the chief causes of their enthusiastic support.

Fourth. Furthermore, the review of court-martial sentences of objectors has been delayed an excessive length of time. Men committed in April and May, obviously in violation of your general order, are still confined at the Disciplinary Barracks at Fort Leavenworth. Among them, for instance, are 45 Mennonites from Camp Travis, Texas, committed for 25 years each, solely for refusing to perform non-combatant service. There are men committed from Camp Grant as long ago as last October solely for refusing to drill and to don the uniform, *despite your instructions of last September that men so refusing should not be punished.*

Fifth. As long as this provision is in effect, injustice in the camps continues. Objectors are now being constantly arrested on trivial charges by minor officers, held in guard-houses, and many of them later court-martialed without their cases ever coming before the Board of Inquiry. If it is your purpose that objectors should have the opportunity of proving the sincerity of their convictions before this Board of Inquiry, any regulation which denies some that opportunity while granting it to others is bound to create distrust, resentment, and a sense of injustice among objectors and their sympathizers, and to encourage abuse of power among the military to whom such arbitrary discrimination is permitted.

If by this regulation it is sought to maintain discipline in the camps, so that some objectors might not by misconduct or defiance inspire disrespect to military authority, could not such offenders be arrested and held for the Board of Inquiry, their disposition then to be subject to the findings of the Board?

We make this appeal to you for uniform treatment of all objectors in the interest of applying your liberal provisions to all alike, so as to prevent further injustices, and to forestall further criticism, misunderstanding, and controversy. All we ask in effect is that military officers be not permitted to dispose of any objector by court-martial in advance of a hearing by that Board. In no other way, we respectfully submit, can the gross inequalities and injustices of the present system be avoided.

INDIANA YEARLY MEETING (ORTHODOX).

INDIANA Yearly Meeting (of the "Five-Years Meeting"), by far the largest Yearly Meeting in America, met at Richmond from Ninth month 16th to 22d. The Meeting unanimously decided to send a message "To All Who Bear the Name of Friend." As this great Yearly Meeting has in the past been one in which, to quote the expression of Walter C. Woodward, "There has been fostered a suspicion of anything bearing the stamp of progress," this action is remarkable indeed. Following is the report on this subject in the *American Friend*:—

S. Edgar Nicholson brought to the Meeting the following concern which grew out of the messages which were received from Genesee Yearly Meeting and from Baltimore Yearly Meeting (Hicksite) as well as from previous messages. "I propose that Indiana Yearly Meeting at this time send a message of sympathy and of Christian greeting and love to all the Yearly Meetings in the world which bear the name of Friends, in which we will endeavor to center the best thought of the Yearly Meeting upon a statement recognizing the crisis which is upon us as Friends and expressive of our earnest desire that we may all seek to know the mind of our Master and Savior, Jesus Christ, and strive to live in the power of his spirit, that we may thus make the highest possible contribution to the age of world reconstruction that is now almost upon us." After a free discussion the meeting unanimously directed that such a message be sent. One has only to think back a few years to realize more fully the true significance of this action and thank God that we are being drawn more closely together.

Following are the important parts of the message referred to:—

Indiana Yearly Meeting of the Religious Society of Friends, being one of the constituent bodies of the Five-Year Meeting, in annual session at Richmond, Indiana, from Ninth month 16 to 22, 1918, has been brought into a feeling of deep sympathy with all those who bear the name of Friends, in this tragic hour of the world's history. In

recognition of our historic fellowship and of the present day interests which are our common heritage, we have been led to send you a message of Christian greeting and an expression of our love and good-will in the name of Christ, our Master, whose we are and whom we serve.

At a time when the spirit of our civilization has seemed almost eclipsed and the world is so full of human suffering, we are hearing again the call of our Heavenly Father to carry our ministrations of love and mercy to the ends of the earth, in the same Friendly spirit of universal brotherhood which ever characterized our Quaker ancestry.

Before the war began we were hearing much about the Christianization of the social order, of business, of society, of politics, of industry. May it not be a time when Friends together shall make demand for the Christianization of diplomacy, of internationalism, of the social order of the world? Is it too much to expect that the rule of love, of mutual good-will, shall ultimately become the rule of conduct for the nations, that the program of Jesus Christ shall become the program of the world? In what better way can Friends make substantial contribution to this end than by strict adherence to our traditional ideals, by living the things we profess, by practicing the faith of our forebears?

Even now thinking men and women of consecrated life are turning to a people, who, at the beginning, stripped themselves of ritualism and based their fellowship upon the realities of experimental Christianity. In no spirit of self-interest, but with a supreme desire to extend a helping hand to seekers after truth, may we not be eager to point the way under divine guidance to all who are tired of formal religion and are seeking earnestly after a better way.

Thus may we indeed be "publishers of truth," if perchance we are ready to proclaim the doctrines of love, of sacrifice, of Christian good-will, both as the foundation of our own faith and the only safe guide for the world.

Following are other paragraphs from the report in the *American Friend*, and brief comments:—

In spite of a deficit the report of Earlham College was encouraging. Earlham is expecting a great year notwithstanding the decrease in enrollment which is bound to come. President David M. Edwards forcefully indicted the parents of Indiana and Western Yearly Meetings, however, as directly responsible for the fact that out of 350 of their boys and girls reported as attending college the past year, only 165 were enrolled in Earlham. He pointed out that the church college in the present crisis must depend more and more on the church.

In his report of the activities of the Yearly Meeting Peace Committee, Allen D. Hole spoke frankly of the great varieties of opinion among Friends regarding questions raised by the war, but also pointed out the agreement among us in our common desire, above all things, to accomplish its spiritual purposes. It was made clear that Friends have the opportunity and great responsibility to render invaluable service to the United States by preserving and upholding now the spiritual ideals for which the nation is fighting; also a responsibility equally great to study the problems of world reconstruction after the war and be ready with definite, practical plans towards their solution. The report recommended that the Yearly Meeting re-affirm as its own the message of the Five-Year Meeting issued last October, regarding our attitude as a denomination towards all war, which was done without question or objection.

After the report of the American Friends Board of Foreign Missions, Ellison R. Purdy addressed the meeting. He made no emotional appeal and yet his words will be long remembered. He got down to fundamentals, stating that it was not so much missions he was interested in as Christianity, and actual living of the gospel of Jesus Christ. "Talk about slackers! That church member is a slacker who will allow a man in the center of Africa to stand alone, pressed on every side, going down into his own pocket to meet emergencies."

The union meeting arranged by young Friends with young Friends of the other branch proved exceedingly popular, judging from the number who found their way to the North A Street Meeting House at the appointed hour. "Young" Friends with gray hair were not lacking in the crowd, who responded whole heartedly to this opportunity to exhibit the spirit of their Yearly Meeting epistle to "all who bear the name of Friend." The possibilities and responsibilities of meetings for worship proved to be a common concern with all.

"Indiana Yearly Meeting has seen the vision," de-

clares the *American Friend*, in comment upon this session; and it adds that in the closing session on Sunday evening Timothy Nicholson stated that this was his fifty-eighth Yearly Meeting in Indiana, and declared it to be best of all. "This is one of the greatest Yearly Meetings I've ever attended anywhere." Thus was it expressed by a talented minister who has been in the Yearly Meeting but two or three years. Sometimes it takes the word of an outsider to give the true perspective. Rufus M. Jones declared that after an absence of some years, he saw such a transformation as to make Indiana Yearly Meeting unrecognizable to him. "I go home greatly encouraged," he said. Others spoke similarly.

"To hardly a less degree the same spirit was manifested the week previous by Western Yearly Meeting, the other Indiana Yearly Meeting, and the second largest in America. Day is breaking for Quakerism in the Middle West."

SOME of our conscientious objectors in prison have said in effect, "Don't trouble about us; what we have to bear is nothing to what soldiers put up with cheerfully; spend your minds in putting an end to the war system!" And one feels that is a right spirit. They have chosen to break the law of their country, because to obey it would be to them the breaking of a higher law, and they did not expect more than a chance to give their reason for doing it; not counting their liberty dear to themselves so long as they could hold aloft what they felt to be the will of God concerning mankind.—*E. E. B., in Australasian Friend.*

"It is an imperative duty that cannot long be ignored to purge our nation of the sin of lynching. The Germans have committed some atrocious crimes, but they have not yet chained their victims to posts or trees and set them on fire. So long as our enemy can taunt us with blacker crimes than it commits we ought to sit in sackcloths and ashes and cry, 'Unclean!' The President of the United States is a Southern gentleman, and he can stop this criminal practice if he will. What no President of Northern birth could accomplish would be easy for him. Let him assure the communities where lynching is practiced that the Government is embarrassed by lawlessness in any part of the country, and his word would take effect."—*Christian Register.*

"VILLAGE CENTERS" for the cure and training of disabled soldiers and sailors are being planned by a committee of English Friends who have been for the past eight months carefully working out details of the undertaking with Government authorities. By providing training in new occupations, fitting their disabilities, these Village Centers will endeavor to send the men back into civil life as self-supporting members of society. A definite estate is now in view for the first Village Center, in the south of England, and English Friends are endeavoring to raise the money needed for its purchase and equipment.—*American Friend.*

THE present address of Vincent D. Nicholson is Company F, 2nd Development Battalion, Camp Upton, New York. All personal mail should be sent directly to him. Any communication which has to do with the work of the American Friends Service Committee should be sent to 20 South Twelfth Street, Philadelphia, Pa.

THE new draft (18 to 45 years) will affect approximately five hundred members of Philadelphia Yearly Meeting (Orthodox), says *The Friend* (Philadelphia).

A STRANGE and terrible development of the times is the undertaking by Lloyd's and other insurance concerns to insure against *loss by the stopping of the war.*

To me it grows more and more evident that *profit* is a mighty force in perpetuating war.—*Australasian Friend.*

UPON an American Quaker, who was recently the guest of the King and Queen of Belgium, was recently conferred the title of Honorary Citizen of Belgium and Friend of the Belgian nation, "a testimonial without precedent in the history of the nation." Herbert Hoover represents the reincarnation of the spirit which dominated those earlier Friends who proved themselves true citizens of the world and benefactors of the race.—*American Friend.*

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

DENYING DEMOCRACY AT HOME.

EDITOR FRIENDS' INTELLIGENCER:

In the failure of the Senate to pass the Woman Suffrage Amendment our country has turned its back upon democracy. As the President has reminded us so truly, this denial of democracy at home tremendously weakens our profession of fighting for it abroad.

The fact is clear that the master class of every country is opposed to democracy, and our own industrial autocracy is no exception to the rule.

In these times, when it is becoming so popular to place the flag in our meeting-houses, the sacred significance of that emblem should be stated, and re-stated so that the opponents of democracy and self-government shall not hide in its folds and traduce it and lead the people astray.

Now, of all times, in the flush of coming military victory, when real principles are so easily forgotten, let us rally to the support of the President in his persistent pleading for the maintenance of the ideals of our country—especially as presented in his magnificent speech in New York City the latter part of September.

If the forces of progress and liberty do not get together internationally and compel justice at the close of the war, the powers of industrial autocracy and reaction will certainly arrange things so we shall be worse off then than now.

For until industrial Kaiserism the world over is sent where we propose to send the political Kaiserism of Germany, there can be neither peace nor justice nor security. But with industrial democracy and equal suffrage, the world will be safe for democracy, and democracy will be safe for the world.

This is the message and the purpose of Friends' Social Reconstruction Unit of New York. Give it a hand.

White Plains, N. Y.

JONATHAN C. PIERCE.

THE DECISION OF FRIENDS' COLLEGES.

EDITOR OF FRIENDS' INTELLIGENCER:

I wish to acknowledge in thy column my appreciation of the stand Haverford College has taken in regard to the "Students' Army Training Corps." It has taken the only course open to a true Friends' college. But I am sorry to see that Swarthmore has again compromised with evil. The Government is aware that Friends abhor war, and are opposed to military training, and has given us the privilege of serving our country in other and more Christian ways: consequently I see no excuse for Swarthmore to fail to hold up the ideals of our Society at this time of great spiritual need. This is the second time that Swarthmore has been put to the test and found wanting. Several years ago the board compromised with evil when they made smoking so easy, respectable and pleasant for the young men by fitting up a room for their especial benefit, so they could smoke in luxurious ease and comfort. Then excused themselves by saying they wanted the boys to learn "self-government." If a mother were to tell her boy she did not want him to smoke, and then fitted up a room especially for him to smoke in, would that which she said have much influence? "Actions speak louder than words." I believe that Friends who in any way uphold military training are fostering in our young men the very evil that our country is fighting against today.

Benson, Md.

A. R. BENSON.

AMERICAN FRIENDS' SERVICE COMMITTEE.

This committee was appointed to represent all branches of the Society of Friends in America in dealing with the problems arising out of the present world-crisis.

Chairman, RUFUS M. JONES.
Vice-Chairman, ALFRED G. SCATTERGOOD.
Treasurer, CHARLES F. JENKINS.
Executive Secretary, WILBUR K. THOMAS.
Assistants, SAMUEL J. BUNTING, JR., REBECCA CARTER, F. ALGERNON EVANS.

Field Secretary, PAUL J. FURNAS.
Office, No. 20 South Twelfth Street, Philadelphia, to which letters and remittances should be sent. Telephone, Walnut 64-73.

Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

RECENT ARRIVALS IN FRANCE.

OLIVER J. COPE, Marshalltown, Iowa.
J. FLOYD HALL, Owasa, Iowa.
WARD LEMLEY HAINES, Portland, Oregon.
GLADYS MANNING, Toronto, Canada.
HULDAH ROSS, Short Hills, N. J.
HAROLD MARK TUCKER, Greenleaf, Idaho.

AN OLD LADIES' HOME, CHARMONT IN THE MARNE.

NOTE:—Sometimes a few personal descriptions tell more of the kind of work done by members of the Unit than the more general statement. Hence, we enclose this little illustrated account of one small feature, of which there might be many counterparts. There will certainly be many lessons left behind in France of kindly unselfish Christian interest.

FRANCES C. FERRIS, one of the American members of the Friends' Reconstruction Unit, has been taking care of a group of old ladies "salvaged from sundry odd corners." Another one of the workers in France sends the following description of the pictures:

One of the pictures shows a group of the old ladies. At the left is Mme. Raoul, who is not quite right mentally. Years ago, before she was married and went to Sermaize, she worked in an *ouvroir* at Verdun, and learned to crochet lace very nicely—and you should see her parting present to Frances Ferris (who recently returned to America). The curé at Sermaize says that her husband died in such squalor as he had never before seen; she took to drinking, and that affected her mind. But now she's very cheerful and contented.

Next her is "Grandma," about whom Frances wrote in "The Tale of Two Quilts," the story of two of her old ladies sent to a sewing-circle in America [See INTELLIGENCER of 8th month 17th].

Next is "Pap-pa"—pronounced sharply with two staccato syllables, because the good old lady is continually telling tales of her pap-pa, who was a veterinarian and a man of position in the town. She is, as the other old ladies say, *excessivement bien élevée*, and very conscious of her social position. She talks with a velocity and volume that are extraordinary. As a part of maintaining her social position, she is constantly mildly ill, especially when there is some one to talk to about it. She retires at eight nightly with Mlle. G.—, and the two old ladies laugh steadily for an hour—no one knows what about.

("It is amazing how nice they are to each other," Frances remarked at this point. "They never fight.")

Next to "Pap-pa" is Mme. Guichard, one of the three grandmothers. Her grandson was the gardener at Bettancourt for two years between the time when he was sent back from the army "reformé" and the time when they decided they could use him again after all; and took care of his grandmother there. But when he was called back to the army, there was no place for the grandmother to go until Charmont was opened. She came there with a whole flock of rabbits, one of which was christened "The mother of all sand-fleas."

Just in front sits Mlle. Pierrot, who has no teeth at all, and has a terrible asthma. She coughs all night long, but is never known to complain. For the first two months Frances Ferris was unable to get her anything better than a straw pillow, but she always insisted that it was quite all right. She used to live with her nephew at Chalons.



Behind is Mme. Blagot from Rheims, a very cheerful soul who is always busy digging potatoes or searching the village for bran for the rabbits, or caring for the flowers. She has a persistent fight with Frances on the subject of picking pansies, because Frances likes to pick them and put them about indoors, while Mme. Blagot's pre-occupation is seeds for next year. When Rheims became too hot, she went to Chalons, and later was evacuated from there.

Mlle. Gervais, who "cannot use her legs except when she sees a rat," sits in front at the left. This was almost the only time she ever left the house, and Frances Ferris says it was a great tribute to Ed. Webster's winning ways that she came out to be photographed. She speaks an almost unintelligible *patois*, and knits all day long; it is a task to find enough wool to keep her going.

The cook, Mme. Boissu, stands in the doorway. She is a refugee from Bar, and her children are in homes in Brittany. She looks after all the old ladies as if they were her own mother, never has a temper, is always hunting up little extra things to do. But during bombardments she has a terror. There is a town not many miles away that the Germans sometimes bombard—and Mme. Boissu will come in the middle of the night to Frances Ferris' room and hold her hand until it is over. From a big, strong, self-reliant woman she has become a broken-nerved child.

There are two pictures of the house—one of the out-buildings of an old chateau once known as Renaultmont, now as Renaumont. The chateau was burned in the French Revolution, and again later (lightning struck it) and is gone now, but the fine old moat and the farm buildings remain. Some curious relics of the days when the neighbors were feudal vassals, and had certain feudal rights, persist. The well by the moat has to be shared with the neighbors.

In recent years two old priests lived there, and the statue of the virgin on an ivy-covered pedestal, shown in another picture, is a relic of their days. One of the old priests was so nervous and slept so ill that he hired a man to beat the water of the moat through the night to keep the frogs from croaking.

Finally, you see Emil, the garden-boy, standing by a pump that the Germans ruined. They had hard times this summer, with that pump out of commission, when the pump by the moat went dry, and all the water had to be carried out from the village well; even that showed signs of exhaustion when troops watered their horses there. Emil's brother was killed early in the war; he himself has infantile paralysis, but he is in the class of '21, and may be called for some non-combatant service soon. His family come from a small town in the Meuse and in peace-times are well-off; but they are now working on a big farm in the Marne.

"THE BABY WHO NEVER SMILED."

They called him the Baby Who Never Had Smiled. The lady doctor found him in one of the factory dispensaries to which her Red Cross automobile climbed twice a week, in a smoky manufacturing village near the American front in France, so near that the fire from the guns flashed on the sky at night and on still days when the fighting was heavy the boom-boom itself could be plainly heard.

At noon the women from the factory brought in the babies for the lady doctor to see—and for some babies she gave medicine and for others advice and still others she took in her car back to the big barracks, once a military school, now marked with huge red crosses in the slate of their roofs to show strolling German aviators that they were a hospital.

"But your baby does not look very well," she said gently in correct American French to one woman who brought forward a year-old mite.

"No, madame," said the woman shyly. "He has never been well. First his eyes have been sore,—then he has a rash—and I must be nearly always in the factory and cannot take much care of him. He is always sick—and he is not like my other children—madame, he never has smiled!"

So the lady doctor took him to the hospital and had him bathed and put to sleep in a crib in one of the long whitewashed rooms of the barracks. He spent weeks there, growing a little less pale each day and looking wisely at the nurses who brought him his food and gave him his bath. His two dozen compatriots in the ward weren't a very happy-looking lot—most of them, too, had come from the little villages of the frontier where war bore heavily on the mother and children whom a *poilu* father had had to leave behind—but as their cheeks grew plumper and pinker they learned to gurgle with joy at the sight of an approaching milk-bottle and to catch the nurse's finger gleefully.

"Never you mind," she would say, shaking that same finger at him, "we'll make a real baby out of you yet in spite of yourself." But he would only look at her like a wise little old man.

Other babies in the ward had names and when the night nurse came on she would say:

"Has Georgette been good to-day and eaten all her meals properly," or "I think Guillaume can go back to his mother next week, don't you?" But though he had a card at the head of his bed with a name on it, no one ever used it. The other doctors would say, "How about that baby of yours that never has smiled? Has he laughed yet?" And the nurse would answer, "Not yet, but just you wait till he gets eight ounces fatter and see if he doesn't."

Parents come to visit on Sunday, and almost every week his mother went through the complicated formalities of even a short journey in the war zone and came toiling up the hill to the hospital. She rejoiced to the added ounces, in the vigorous fashion in which he could kick, in approaching teeth and other technical details. She was a tired little woman in black, but her face would light up as she sat for hours beside his crib, prattling to him about his father in the army, his uncle who had fallen at Verdun (just over yonder, she would show the nurse pointing across the hills out the window) and about his older brothers and sister at home. But one day a glorified vision of the mother flew toward the nurse when she came to announce that visiting time was over—there were tears of happiness in her eyes—and she pointed incoherently to the crib where the Baby Who Never Had Smiled was belying his name with a broad infantile chuckle that showed unexpected dimples in his plump cheeks and puckered his mouth invitingly.

"See, said the mother, "only see! You of the American Red Cross have made my baby smile!"—*Red Cross Bulletin*.

NEEDS OF RUSSIAN REFUGEES.

With the hope that a way to transport goods from London through Finland to Russia may be opened this fall, sewers are urged to remember the millions of suffering refugees in that country, and the fact that thousands of children there remained in their unventilated houses for six months last winter because they had not sufficient clothing to permit of their going out, with the consequent multiplying of disease.

Heavy cotton and woolen materials should be used. The Russians are not ultra particular about styles, but a few preferences have been made known to us. Most of men and boys wear their shirts on the outside, hence these should be finished with straight one-inch hems. They prefer them with front opening at one side of neck, and collar band about one and one-half inches high. The sleeve should have cuffs. The boys wear long trousers.

The girls wear dresses to the shoe-tops. They like bright colors. Skirts are full and straight. Headkerchiefs, 27 inches square, of white or dark or bright colors, are worn. These may be of cotton or silk or wool. The girls do not often wear aprons, as the French do, but the long straight aprons for the women are indispensable, and cannot be too gay. The long chemise of muslin or outing and the loose blouse are acceptable. Warm, serviceable skirts are needed, also underclothing.

MARY H. WHITSON.

CONTRIBUTIONS RECEIVED WEEK ENDING SEPTEMBER 28, 1918.

Five-Years Meeting	\$1,360.97
Ohio Yearly Meeting.....	305.59
Iowa Yearly Meeting (Conservative).....	50.00
Wilmington Meeting, Delaware.....	505.80
Richland Monthly Meeting.....	12.00
West Grove Preparative Meeting.....	50.00
Third Haven Monthly Meeting.....	64.40
Plymouth Preparative Meeting.....	143.64
Buckingham Monthly Meeting.....	17.26
New York Meeting.....	2,000.00
Easton Meeting, New York.....	19.00
Tillson Meeting	9.00
Rush Creek Preparative Meeting.....	11.00
Blue River Monthly Meeting.....	34.10
Westerly Monthly Meeting.....	90.48
Cambridge Group of Friends, Massachusetts.....	479.00
West Union Monthly Meeting.....	5.00
Purchase Executive Meeting.....	150.00
Mount Holly Monthly Meeting.....	6.00
Green Street Monthly Meeting, Philadelphia.....	5.00
Rahway and Plainfield Monthly Meeting, N. J.....	50.00
Armenian and Syrian Relief.....	15.50
Individuals	469.36

Total\$5,853.10

CHARLES F. JENKINS, Treasurer.

BOXES RECEIVED WEEK ENDING SEPTEMBER 21.

- California—San Jose.
- Delaware—Wilmington.
- Kansas—Independence (2).
- Indiana—Bloomington, Dunreith, Fountain City (2), Liberty, Pendleton, Straughn, Swayzee.
- Iowa—Fairfield.
- Massachusetts—Boston.
- Michigan—Tecumseh.
- New Hampshire—Andover, No. Weare.
- New Jersey—Atlantic City.
- New York—Unadilla, Chappaqua, Flushing, Matinecock, Sixteenth Street Summer School, New York City.
- North Carolina—Belvidere.
- Ohio—Damascus, Plain City, Norwalk.
- Pennsylvania—Ambler, Buck Hill Falls, Cochranville, Kennett Square, New Garden, Norristown, Swarthmore.
- Rhode Island—Portsmouth, Union Village.
- FROM THE MENNONITES—Chambersburg, Pa. (2), Dakota, Ill.; O'Neill, Nebraska; Hopedale, Ill.; Nappanee, Ind.

CURRENT EVENTS.

THE TRAINING CAMP AT HAVERFORD.

The training of men who are conscientious objectors to war, for constructive service in France, was begun last year at Haverford College, says an article in the *Swarthmore News*. Men were also selected and assigned to work in France with others who had some experience. The American Friends' Service Committee is now undertaking to increase its efficiency by the establishment of a permanent training camp in this country.

Through the kindness of Haverford College, the Committee has been given the use of Merion Hall, a large three-story building, and the annex, a two-story building, for training purposes. One hundred and fifty men can now be accommodated.

The object of the Training Camp is to provide for a period of training; to enable the Selection Committee to see and examine each applicant; to provide for and train conscientious objectors, who are furloughed to the Friends' Construction Unit by the Government.

The camp intends to put the men assigned to it in such physical condition that they may be able to withstand the somewhat severe climate of France, also to give them some knowledge of the language, and a little training in First Aid.

Each conscientious objector must appear before a Board of Inquiry provided by the Government, which assigns him to some form of service. Forty men have been furloughed from various camps to the Reconstruction Unit for work in France.

During the weeks spent at Haverford the boys will study French, take lessons in First Aid work, and do regular farm work on nearby places.

They will also do all their own housework, which includes cooking, cleaning and buying. No salaries are paid to those engaged in this work.

The Training Camp will be used through the duration of the war. It is an admirable institution, meeting and filling a real necessity of the times.

The total number of men and women engaged in reconstruction work last June was 412. Since then about 25 more each week have been sent over. The American Red Cross in France has asked for 300 more and also appealed to the Unit to care for 6000 refugees.

The French Government has asked the Friends to reconstruct Verdun—they have accepted the challenge.

ITEMS OF INTEREST FROM THE ADVANCEMENT COMMITTEE.

At a cross-roads in the fine farming country of East Nottingham, Cecil county, Maryland, has stood for a long time a big old brick meeting house, with fewer and fewer people coming to worship there. This summer Baltimore Yearly Meeting has been holding a week-end conference each week in the different meetings. East Nottingham's turn came in Eighth month, and Daniel Batchellor was the visitor. As usual, the neigh-

borhood turned out in numbers. Some of the young people were so interested that they tarried to talk it over with the visitor. "Two weeks from now," he said, "the young Friends from Oxford are coming, and you will have a good meeting; and then Quarterly Meeting is coming and there will be another good turn-out; but what about the meeting next First-day—will any of you promise to come?" They promised, and not only came, but made it a *really* good meeting. To keep up the interest they organized a First-day School, which is now reported as having a flourishing attendance of 60.

Woodstown, N. J., reports very enthusiastically a plan they have made to have Elbert Russell give one of his Woolman School Extension Lecture courses in the Quarterly Meeting, one lecture each at Woodstown, Mullica Hill, Salem and Mickleton. New Garden, Oxford, Baltimore, Germantown, 15th and Race Streets, and Friends' Central School are also planning to have him this fall, and his time is practically all filled up for the period of the fall term. Other members of the Woolman School faculty are being drawn upon for the Extension Courses, which seem to have struck the right chord.

At the meeting of the Advancement Committee on the 2d, the Committee offered to loan its Secretary, J. Barnard Walton, for half of his time to the American Friends' Service Committee, where he will act as one of the Secretaries of the Personnel Committee, taking the responsibility for the correspondence with the men applicants. He will be at the Advancement Office, 140 N. 15th Street, Phila., mornings, and at the American Friends' Service Committee, 20 S. 12th Street, afternoons.

COMMUNITY MEETING AT SWARTHMORE.

The *Swarthmore News* has an interesting report of a "community meeting" at Swarthmore, Pa., on the afternoon of Fifth-day, Ninth month 22d. Prof. A. H. Tomlinson presided, and in a forceful way warned of the tendency of the times to develop hatred. He said:—

President Wilson has well said, "We are fighting to make the world safe for democracy." But the attitude of many newspapers and far too many people worries me. . . . The great and apparently growing demand for retaliatory punishment after the war is won puts us in danger of becoming really Prussianized in our attitude. We must be seriously thoughtful of the danger of having no democracy to take advantage of that safety. We must be careful while winning the war that the principles of Prussianism be not exhibited in overwhelming hatred and desire for retaliation. Undoubtedly the Germans have earned all and more. That is not the question. We ourselves cannot afford the effect of such hatred and such punishment upon us. As Kipling long since indicated, "Being hated, we must not give way to hate."

Dr. Rufus M. Jones, of Haverford College, said: "Any man or wom-

an who settles back and takes a place of ease or peace at this time is in danger not only of failing in his duty, but also of losing his own little soul." In a very quiet and straightforward manner Dr. Jones told of the work of the Friends' Reconstruction Unit in France. He said: "The Friends are supporting five hospitals near the Front. In one of the Maternity Hospitals 700 babies were born. A great part of the work 'over there' is done in two workshops in the foothills of the Alps, where about 15 houses a day are completed and furniture of various kinds made. Agriculture in devastated regions is carried on, and the men are learning how to handle shell-holes, weeds, etc., and make the ground productive. Six hundred acres have been put under cultivation. The Friends are now sending over the Second Unit, known as the Flying Squadron of the Red Cross." Dr. Jones spoke of the many beautiful works of art and magnificent structures that were being destroyed, "but," he said, "this piece of work, builded right into the life of France, can never be destroyed. We are trying to interpret our conception of Truth in service to our fellow-man, for Love is the way to God. This reconstruction work has given us a chance to express our faith in a concrete form."

The extent of the Friends' War Relief work, says the *News*, was a great surprise to the majority of Swarthmoreans, as not much publicity is given to this branch of war service. It is better known across the sea than in America. In speaking of this splendid work a Frenchman said: "The highest form of intelligence is friendship." The opinions of noted men on both sides of the Atlantic regarding the Friends' Reconstruction Work were quoted.

Said Ernest P. Bicknell to Timothy Nicholson: "It has been a very great pleasure to me to be somewhat closely associated with the American and English Friends who are engaged in relief work in France and Belgium. I am easily within the truth when I say that no Americans who have come to France for relief work within the past year have surpassed in spirit, intelligence or industry those who have been sent by the Friends' Committee in America."

Capt. Fletcher Steel said: "Everywhere I go, whether up to the front or down to the Baby Show at Lyons, I always find the Quakers, and they are always the hardest-working, simplest, most modest crowd on the place. They rarely do the big spectacular things, so they are not so much talked about as they should be. But when you get down to the people on the ground who know what's going on, you find everybody from top to bottom blessing the Quakers."

Dr. Richard Cabot, formerly of the Massachusetts General Hospital, now in France, said: "We have hitched up our Dispensary with the Quakers who are working in Paris and outside it for refugees in a spirit not equalled, on the whole, by any group I have seen. They work with their hands, build houses, help with the ploughing, do plumbing work when plumbers are unobtainable, sleep in quarters that others find too hard, save money

everywhere, and because they know what simple living is, are the best of case-workers in city charities, never pauperizing, never offending. They work in the true religious spirit, asking no glory and no position, sharing the hardships they alleviate, and earning everywhere such gratitude from the French that the Government has offered to turn over a whole department to them if they will undertake the work in reconstruction there. Others working here in France have friends and enemies; the Friends have only friends, and I hear only praise of their work, and can give only praise from what I have seen.

"So I was more than delighted to have them move their office and working force bodily into our Dispensary. However dark, crowded or noisy it may get as we go on, I wager the Quakers will never complain. That isn't their way. My, but they are refreshing folks! The English and the American Quakers work together and with the Red Cross admirably."

A very pleasing feature of the meeting was the singing of the "Marseillaise" by Miss Muriel Cianci. Miss Cianci has a particularly rich voice, and sang the national air of France with much expression, the entire audience standing throughout. The next meeting will be given over to another war relief society that is doing such splendid work at home and abroad—the Y. M. C. A.

AN interesting conference of about sixty Friends (mostly members of the Friends' Guild of Teachers) was held at Kendal, Yorkshire, England, in Eighth month "to consider the future of education in relation to the forces making for a new world order." The War and Social Order Committee of London Yearly Meeting has also recently held a conference on Education.

EDMUND STANLEY, who has been President of Friends' University of Wichita, Kansas, since its foundation, twenty years ago, is retiring, and Dr. William O. Mendenhall, formerly Professor of Mathematics at Earlham College, is taking his place.

CHARLES HOWIE, of Australia, stopped over in New York, Wilmington, Del.; and Chicago recently, on his way home from England.

BIRTHS.

LUKENS.—At Camden, N. J., on Ninth month 22nd, to Edward S. and Rose M. Lukens, a son, named EDWARD S. LUKENS, JR.

MACARTHUR.—At Poplar Hill, Ontario, on Ninth month 12th, to Malcolm and Lettie Marsh MacArthur, a son, who is named DONALD EARNEST.

DEATHS.

BARTRAM.—Tenth month 1st, FRANCES HANNAH, daughter of J. Alfred and Edwina M. Bartram, aged 15.

ELY.—Suddenly, in Rosedale, Kansas, on Ninth month 20th, SARAH C. ELY, widow of Samuel S. Ely, aged 83 years.

FENTON.—In Friends' Home, Norristown, Pa., Tenth month 1st, SARAH Y. FENTON, in her 81st year. She was the widow of Ephraim T. Fenton, and is survived by the following children: Martha F. Cloud, Norristown, Pa.; William W. Fenton, Fox Chase, Pa.; Frank H. Fenton, Philadelphia, and John J. Fenton, Mebane, N. C. The deceased was a lifelong member of Abington Quarterly Meeting. Interment at Abington Friends' Burial Ground.

HAMPTON.—At Yardley, Pa., on Ninth month 29, SARAH FETTERS HAMPTON, wife of Edward H. Hampton, aged 80 years.

MATHEWS.—At Pineville, Pa., on Ninth month 29th, 1918, SIDNEY C. MATHEWS, formerly of Solebury Township, aged 78 years.

MODE.—At Hollyoak, Del., Tenth month 2nd, PRISCILLA PIERCE, widow of William Mode, in the 87th year of her age.

POWNALL.—On Ninth month 27, MARY P. POWNALL.

PYLE.—In Chester County Hospital, on Ninth month 28, 1918, DAVID B. PYLE, in the 79th year of his age.

ROBERTS.—Of pneumonia, Tenth month 3d, ELIZABETH (LILLIE) S., wife of James E. Roberts and daughter of Joanna L. and the late Allen Shoemaker.

SMITH.—At Cynwyd, Pa., on Ninth month 28, SUSAN SMITH, wife of C. Newton Smith, in her 76th year.

SPEAKMAN.—In Coatesville, on Seventh-day, Tenth month 5th, CLOUD N. SPEAKMAN, in the 67th year of his age.

STAPLER.—On Fifth-day, Tenth month 3d, 1918, JOHN M. STAPLER, aged 90 years, 4 months and 28 days.

COMING EVENTS.

TENTH MONTH.

13th—Preparative Meeting at New York and Brooklyn, after Meeting.

13th—A Fellowship Conference will be held at Purchase Meeting House. Religious meeting at 11 a.m. Conference at 2.15 p.m. Subject, "Christianity and the Modern Problems," introduced by Dr. Janney, followed by discussion. Train leaves Grand Central at 9.05. After reaching White Plains, take trolley to Silver Lake Park, where conveyances will be waiting. Please bring box lunch.

14th—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, 7.30 p.m. Supper will be served at 6 o'clock to all present.

16th—Southern Half-Yearly Meeting, at Camden, Del.

21st—Easton and Granville Half-Yearly Meeting, at Easton, N. Y.

21st—Social at Friends' Seminary, 226 East 16th Street, at 8 o'clock. All are invited to come, take part in a few charades and a general good time.

22nd—Western Quarterly Meeting, at London Grove, Pa.

23rd—Chester Monthly Meeting at Providence, at 2.30 p.m.

24th—Calm Quarterly Meeting, at Christiana, Pa.

26th—Westbury Quarterly Meeting will be held at Flushing, New York,

at 10.30 a.m. Lunch will be served at noon to all present. At the afternoon session, at 2.30, reports of progress will be given by the Department Chairmen of the Yearly Meeting Philanthropic Committee.

28th—Baltimore Yearly Meeting, at Baltimore, Md.

29th—Concord Quarterly Meeting, at Darby, Pa.

30th—Purchase Quarterly Meeting, at Chappaqua, N. Y.

FUN.

PRIDE OF LEARNING.—A good lady who goes to the art class is able to talk of Botticelli. But she has no right to look down upon her husband as an inferior creature because he supposes that Botticelli is one of Mr. Heinz's 57 varieties. He may know some things which she does not, and they may be fully as important.—*Samuel McChord Crothers.*

"WOULD you mind changing this book for me? It's the second edition, and I haven't read the first."—*Boston Transcript.*

AS SHE IS SPOKEN.—The teacher was giving dictation for a writing lesson. She began, "Once upon a time—"

"Please, teacher, what is a punny?" asked a little girl.

"What do you mean, Lizzie?" asked the teacher. "I do not understand you."

"You said: 'Once a punny time.'"

The teacher explained by improving her enunciation.

A TENDER CONSCIENCE.

FRANCES and Agatha had been very carefully reared. Especially had they been taught that in no circumstances must they tell a lie—not even a "white lie."

One day, during a visit made by these little girls to an aunt in the country, they met a large cow in a field they were crossing. Much frightened, the youngsters stopped, not knowing what to do. Finally Frances said:

"Let's go right on, Agatha, and pretend that we are not afraid of it."

But Agatha's conscience was not slumbering. "Wouldn't that be deceiving the cow?" she objected.—*Harper's Magazine.*

NOT DEFENSELESS.

THE tale of little George Washington and the cherry tree is of more than dubious authority; but a mother who recently related it to her small son learned that, if it is to be used for the edification of young Americans, it is better, at least, served plain, with no attempt at enhancement or emphasis. She had described young George's enthusiastic feeling of the tree with his new implement, and the fateful arrival of his father upon the scene. She pictured Augustine Washington as an elderly, stern and stately parent of the old school, with cocked hat and cane. She proceeded impressively:

"But George could not tell a lie. He told the truth, even though his father stood there with the cane in his hand!"

"But," said Jimmy, breathlessly, "George had the hatchet, hadn't he?"

NOTICES.

POSTPONEMENT—YE COUNTRY
Fair at Byberry, Pa., to have been held October 12th, 1918, has been postponed, due to quarantine law.

BIBLE-TALKS BY ELBERT RUSSELL. Beginning Tenth month 27th, a series of eight Bible-talks will be given in the social room at School Lane meeting-house, Germantown, on the last First-day in each month by Elbert Russell, of Woolman School, Swarthmore. Subject, "The Parables of Jesus." A light supper will be served promptly at six o'clock, followed by the talk. Those wishing to attend may send names to E. C. Janney, 212 W. Upsal St., Germantown, and dues (\$3.00 for season) to the treasurer, Helen F. Betts, 24 Carpenter St., Mt. Airy.

FRIENDS IN WASHINGTON, D. C., request Correspondents of other Monthly Meetings to send the names and addresses of any of their members who are temporarily in this city to MORRIS THORNE, 1827 I St. N. W., Correspondent for our Meeting, that we may getter in touch with these strangers.

Meeting activities are always at a low ebb here during the summer, as many of our members leave the city for the heated term. Now they are coming back again, so the usual winter work is being taken up. First-day School opens Tenth month 6th and is held in the parlor, in the rear of the Meeting-house, 1811 I St., at 10 a.m., and meeting is at eleven o'clock. A hearty welcome will be extended to all who can make it convenient to attend either or both of these.

NOTICE—THE APPOINTMENTS OF Philadelphia Quarterly Meeting's Visiting Committee at Scayville on Tenth month 13th; Radnor on Tenth month 20th; Valley on Tenth month 27th, have to be cancelled on account of the epidemic of Influenza, unless the Board of Health raises the prohibition on public meetings prior to the date appointed. Winfield W. Conard, Clerk.

WILLIAM PENN YEAR. IT IS PROPOSED that as part of the observance this year of the 200th anniversary of the death of William Penn the short biography by Lucy B. Roberts, which was recently re-printed in FRIENDS' INTELLIGENCER, should be gotten out in attractive booklet form with pictures for free distribution. It is thought this would be a particularly appropriate gift from Friends to the strangers and visitors who are in Philadelphia. The Advancement Committee, 140 North 15th Street, Philadelphia, will welcome contributions from Friends who wish to share in the cost of printing. Not only will this be a fitting memorial of one of the best-known exponents of Quakerism, but a very acceptable way of spreading a knowledge of his contribution to the government of our country.

CONCORD FIRST-DAY SCHOOL
Union will be held Tenth month 19th, in the Friends' Meeting-house, Wilmington, Del. There will be two sessions, one at 10.15 a.m., and one at 1.45 p.m. In addition to the good program arranged for, George A. Walton will be the main speaker of the afternoon.

ABINGTON FIRST-DAY SCHOOL
Union will be held on Tenth month 19th, in the Meeting-house, Abington, Pa. Sessions at 10.30 a.m. and 2.30 p.m. Elbert Russell will attend both sessions.

WESTERN FIRST-DAY SCHOOL
Union will be held at London Grove on Third-day afternoon, Tenth month 22nd, at 2 o'clock. Henry J. Cadbury, of Haverford College, will give an address on the question, "How can the First-day School best prepare children for membership in the Society of Friends?" The Union will follow the sessions of Western Quarterly Meeting. Those who send notice in advance will be met as usual at the morning trains and trolleys at Avondale and Willowdale. Please notify Edward A. Pennock, Chatham, Pa.

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

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Madeira Hand-embroidered Linen Tea Napkins—\$6.00 a dozen

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Union Huck Towels, 14x22-inch, \$3.80
Union Huck Towels, 18x37-inch, \$4.00
Union Huck Towels, 20x36-inch, \$7.00
Linen Huck Towels, 24x40-inch—\$10
Heavy Turkish Towels—50c and 65c
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All-Linen Tea Toweling—25c a yard
Union Linen Pillow Cases, 22½x36 inches—\$2.00 a pair.
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Bleached Cotton Damask, 70-inch, \$1
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Cotton Table Cloths, 64x82 ins., \$1.85
Cotton Table Cloths, 70x70 ins., \$3.50
Cotton Toweling, 16-inch—18c a yard
Check Glass Toweling, 16-inch—17c
Hemmed Cotton Towels, 18x36 in., \$3
Hemstitched Towels, 20x36 ins., \$4.80

Embroidered Handkerchiefs

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BUY NOW FOR CHRISTMAS GIFTS. A particularly pleasing style of Women's Handkerchiefs, made of Irish cambric, with woven-tape border and daintily hand-embroidered in over one hundred attractive styles. Exceptional value at 18c each, or three for 50c.

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Regular table d'hote meals, 40 and 50 cents, or a la carte service. Breakfast, 7 to 9 a.m. Luncheon, 12 to 2 p.m. Dinner, 6 to 7.30 p.m.

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WANTED—WE BUY OLD FALSE teeth in any condition, old gold, silver, platinum, diamonds, broken jewelry; antiques of every description bought; Philadelphia Antique Co., 628 Chestnut St., Philadelphia. Phone Walnut 7026. Est. 1866. Parcel post packages paid day received.

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Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA

FIFTEENTH AND CHERRY STREETS

TENTH MONTH 1917

Buck Hill Falls

THE appeal of the Poconos never was stronger than this year. When railroad traffic conditions are as they are one wants to get to mountain surroundings with as little expenditure of time, energy and carfare as possible.

There are still many who have not yet had their vacations or those who need rest after an unsuccessful vacation; then too, the mountains call the loudest in the Fall. Everything is at its best from the vacationist's viewpoint,—air, scenery, and, last but not least, the hostleries can do more individually for each guest than in the crowded summer months.

However, it would be well to write in advance of your coming to your favorite house. We will reply promptly.

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NOTICES.

BALTIMORE YEARLY MEETING POSTPONED.

IN compliance with the order of the Commissioner of Health of Baltimore closing all the churches and forbidding all assemblages of people, on account of the prevailing epidemic, BALTIMORE YEARLY MEETING cannot be held at the usual time.

The EXECUTIVE COMMITTEE will be called in special session to consider the practicability of holding sessions of the Yearly Meeting at some future time.

Due notice of the action of the Committee will be forwarded.

JOSEPH J. JANNEY,
Chairman of the Executive Committee.

POSTPONEMENT.—OWING TO THE epidemic of influenza and State quarantine order relating thereto, Concord First-day School Union to have been held Tenth month 19th has been indefinitely postponed. Due notice will be given of a later date.

THIS IS AN APPEAL FOR PERSONAL service. There is a desperate need for help in fighting the present epidemic.

Nurses, both men and women (graduate and practical).

Nurses' helpers (with First Aid Training—or even untrained), for use both in hospitals and in private houses.

Men for orderly or janitor service.

Women who will do cleaning or necessary housekeeping in private houses—all these are urgently needed, paid or unpaid, whole or part time, available throughout the city, or only within restricted areas.

Appeals through the daily papers are not producing results.

WILL YOU MAKE IT YOUR PERSONAL BUSINESS TO SECURE VOLUNTEERS?

No one will be called upon to come in contact with any person suffering from this epidemic without first being provided with a suitable mask; if such a mask is used, the danger of contagion is practically nil.

The name of every man or woman willing to help should be sent to Mrs. J. Willis Martin, 1423 Walnut St., Philadelphia (Bell Telephone, Locust 48-70).

It is impossible to overestimate the importance of this appeal.

Philadelphia Council of National Defense.
Robert D. Dripps,
Executive Secretary.

(Continued on next page and page 670.)

Want Ads in the INTELLIGENCER reach a class of people that will appreciate you and that you will appreciate. Two cents a word. Order must reach us by Tuesday.

WANTED.

WANTED—WOMAN TO ASSIST W household duties where other help employed. One who can do light nur preferred. Address F. 392, INTELLIGENCER Office.

WANTED—WORKING HOUSEKEEPER. Assist with children; good wages. Gentleman's place, Moore town, N. J. Other help kept. Address A 374, INTELLIGENCER Office.

WANTED—A WOMAN FRIEND TO read aloud and help in home making in family of two women, 50 and 80. House on trolley—all modern conveniences. Address Box 24, Wrightstown, Pa.

WANTED—COMPETENT WOMAN TO assist mother and mother's helper with work of a household. No washing. Only the ironing not handled by machine. Address Box 37 Wyncote, Pa.

YOUNG MARRIED COUPLE DESIRES room and board, preferably in Overbrook section of Phila., or Main Line. Address D. 398, INTELLIGENCER Office.

WANTED—A WORKING HOUSEKEEPER in a family of 4; suburbs; no washing; one appreciate a nice home; state pay desired. Address A 399, INTELLIGENCER Office.

TWO WOMEN WANT ONE LARGE OR two smaller rooms for light housekeeping for the winter by November 1st. Between Chestnut and Vine, and 20th and Broad sts., Philadelphia. Reply to A. B. C., Box 56, Wynwood, Pa.

WANTED—COMPANION FOR ELDERLY lady, boarding (Friend preferred). State salary. Address P 401, INTELLIGENCER Office.

HOME WITH CARE FOR ELDERLY woman is offered in Friends' family in Germantown. Address T 400, INTELLIGENCER Office.

VOLUNTEERS WANTED. THE American Friends' Service Committee has permitted six of the members of the Reconstruction Unit from the Training Camp at Haverford, who are waiting sailing, to volunteer as nurses' helpers in the Pennsylvania Hospital, on account of the great need caused by the influenza epidemic. The Committee offers to place any other volunteers—men or women—who can give all or part of their time, to help in this way during this emergency. Call or phone the office of the AMERICAN FRIENDS' SERVICE COMMITTEE, 20 S. 12th Street, Phila., Pa.—Walnut 64-73.

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Published weekly at No. 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager.

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ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. On OUTSIDE COVER PAGE, 10 cents a line, or \$1.40 per inch. Smallest advertisement, 25 cents.

For a FULL PAGE inside, \$24.00; outside cover page, \$40.00.

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"Wants" and other classified advertisements, in plain type, no display, TWO CENTS A WORD, each insertion. Orders may be sent by mail or telephone for one or more insertions, and bill will be sent by mail.

Notices and advertisements for insertion in our next issue must reach us not later than THIRD-DAY AT NOON.

Make checks payable to FRIENDS' INTELLIGENCER.

NOTICES.

NO MEETING.—OWING TO THE epidemic of influenza and the quarantine relating thereto, it has been decided not to hold a meeting of Abington First-day School Union this Fall. The next meeting of the Union will be held as usual in Fourth month, 1919.

WESTERN FIRST-DAY SCHOOL Union will be held at London Grove on Third-day afternoon, Tenth month 22nd, at 2 o'clock. Henry J. Cadbury, of Haverford College, will give an address on the question, "How can the First-day School best prepare children for membership in the Society of Friends?" The Union will follow the sessions of Western Quarterly Meeting. Those who send notice in advance will be met as usual at the morning trains and trolleys at Avondale and Willowdale. Please notify Edward A. Pennock, Chatham, Pa.

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GROWING NEW FRIENDS

WOULD not every one of us like to belong to a growing Society?

What the Society of Friends needs is new members. The way to get them is to get new people started at reading the FRIENDS' INTELLIGENCER. Such readers grow into Friends just as acorns grow into oaks.

If a farmer wants more fruit, he must keep always planting more trees.

Will thee join in the movement to make our Society grow, by planting thyself one or more new subscribers?

The INTELLIGENCER is \$2.50 a year to all. Readers say its weekly news of Friends and their Reconstruction work alone is worth the price.

Here are four special offers, good only until December 1st, 1918:—

OFFER No 1.—For \$4.00 sent us before December 1st, we will extend thy subscription for a FULL YEAR, and also send the paper to any NEW name from date received until January 1st, 1920, BOTH for \$4.00, instead of \$5.00.

OFFER No. 2.—For \$3.00 we will extend thy subscription for a full year, and also send the paper to any NEW name for six months, BOTH for \$3.00 instead of \$3.75.

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To save time and trouble, use the order form below.

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, TENTH MONTH 19, 1918

Volume LXXXV
Number 42

"MY LORD AND MY GOD."

*Out of the long ago,
Far, far away,
Why do we love thee so,
Prophet of Day?*

Fallen our temples,
Poisoned our breath,
Ashes and ruins,
Blood and death,
Seas and partings,
Sobblings and tears,
Passion and struggle,
Through years and years—

*Still in our hearts we know
Thine is the way,
Still in our night of woe
Thou art the Day.*

—ELEANOR SCOTT SHARPLES.

THE SPIRIT OF THE BEATITUDES.

BY RUFUS M. JONES.

From "The Inner Life," published by the Macmillan Company.

IN putting the emphasis for the moment on the inner way of religion, we must be very careful not to encourage the heresy of treating religion as a withdrawal from the world, or as a retreat from the press and strain of the practical issues and problems of the social order. That is the road to spiritual disaster, not to spiritual power. Christ gives no encouragement to the view that the spiritual ideal—the Kingdom of God—can ever be achieved apart from the conquest of the whole of life or without the victory that overcomes the world. Religion can no more be cut apart from the intellectual currents, or from the moral undertakings, or from the social tasks of an age, than any other form of life can be isolated from its native environment. To desert this world, which presses close around us, for the sake of some remote world of our dreams, is to neglect our one chance to get a real religion.

But at the same time the only possible way to realize a kingdom of God in this world, or in any other world, is to begin by getting an inner spirit, the spirit of the Kingdom, formed within the lives of the few or many who are to be the "seed" of it. The "Beatitudes" furnish one of these extraordinary pin-hole peeps, of which I spoke in a former section, through which the whole inner world can be seen. Here, in a few lines, loaded with insight, the seed-spirit of the Kingdom comes full into sight. We are given no new code, no new set of rules, no legal system at all. It is the proclamation of a new spirit, a new way of living, a new type of person. To have a world of persons of this type, to have this spirit prevail, would mean the actual presence of the Kingdom of God, because this spirit would produce not only a new inner world, but a new outer world as well.

The first thing to note about the *blessedness* proclaimed in the beatitudes is that it is not a prize held out or promised as a final reward for a certain kind of conduct; it attaches by the inherent nature of things to a type of life, as light attaches to a luminous body, as motion attaches to a spinning top, as gravitation attaches to every particle of matter. To be this type of person is to be living the happy, blessed life, whatever the outward conditions may be. And the next thing to note is that this type of life carries in itself a principle of advance. One reason why it is a blessed type of life is that it cannot be arrested, it

cannot be static. The beatitude lies not in attainment, not in the arrival at a goal, but in the *way*, in the spirit, in the search, in the march.

I suspect that the nature of "the happy life" of the beatitudes can be adequately grasped only when it is seen in contrast to that of the Pharisee who is obviously in the background as a foil to bring out the portrait of the new type. The pity of the Pharisee's aim was that it could be reached—he gets his reward. He has a definite limit in view—the keeping of a fixed law. Beyond this there are no worlds to conquer. Once the near finite goal is touched there is nothing to pursue. The immediate effect of this achievement is conceit and self-satisfaction. The trail of calculation and barter lies over all his righteousness. There is in his mind an equation between goodness and prosperity, between righteousness and success: "If thou hast made the most High thy habitation there shall no evil befall thee; neither shall any plague come nigh thy dwelling." The person who has loss or trouble or suffering must have been an overt or a secret sinner, as the question about the blind man indicates.

The goodness portrayed in the "beatitudes" is different from this by the width of the sky. Christ does not call the *righteous person* the happy man. He does not pronounce the attainment of righteousness blessed, because a "righteousness" that gets attained is always external and conventional; it is a kind that has definable, quantitative limits—"how many times must I forgive my brother?" "Who is my neighbor?" The beatitude attaches rather to hunger and thirst for goodness. The aspiration, and not the attainment, is singled out for blessing. In the popular estimate, happiness consists in getting desires satisfied. For Christ the real concern is to get new and greater desires—desires for infinite things. The reach must always exceed the grasp. The heart must forever be throbbing for an attainment that lies beyond any present consummation. It is the "glory of going on," the joy of discovering unwon territory beyond the margin of each spiritual conquest.

Poverty of spirit—another beatitude trait—is bound up with hunger for goodness as the convex side of a curve is bound up with the concave side. They are different aspects of the same attitude. The poor in spirit are by no means poor-spirited. They are persons who see so much to be, so much to do, such limitless reaches to life and goodness that they are profoundly conscious of their insufficiency and incompleteness. Self-satisfaction and pride of spiritual achievement are washed clean out of their nature. They are open-hearted, open-windowed to all truth, possessed of an abiding disposition to receive, impressed with a sense of inner need and of childlike dependence. Just that attitude is its own sure reward. By an unescapable spiritual gravitation the best things in the universe belong to open-hearted, open-windowed souls. Again, in the beatitude on the mourner, He reverses the Pharisaic and popular judgment. Losses and crosses, pains and burdens, heartaches and bereavements, empty chairs and darkened windows, are the antipodes of our desires and last of all things to be expected in the list of beatitudes. They were then, and still often are, counted as visitations of divine disapproval. Christ rejects the superficial way of measuring the success of a life by the smoothness of its road or by its freedom from trial, and He will not allow the false view to stand; namely, that success is the reward of piety, and trouble the return for lack of righteousness. There is no way to depth of life, to richness of spirit, by shun-

pikes that go around hard experiences. The very discovery of the nearness of God, of the sustaining power of His love, of the sufficiency of His grace, has come to men in all ages through pain, and suffering and loss. We always go for comfort to those who have passed through deeps of life and we may well trust Christ when He tells us that it is not the lotus-eater but the sufferer who is in the way of blessing and is forming the spirit of the Kingdom.

Meekness and mercy and peace-making are high among the qualities that characterize the inner spirit of the kingdom. Patience, endurance, steadfastness, confidence in the eternal nature of things, determination to win by the slow method that is right rather than by the quick and strenuous method that is wrong are other ways of naming meekness. Mercy is tenderness of heart, ability to put oneself in another's place, confidence in the power of love and gentleness, the practice of forgiveness and the joyous bestowal of sympathy. Peace-making is the divine business of drawing men together into unity of spirit and purpose, teaching them to live the love-way, and forming in the very warp and woof of human society the spirit of altruism and loyalty to the higher interests of the group. These traits belong to the inmost nature of God and of course those who have them are blessed, and it is equally clear that the Kingdom is theirs. There is furthermore, in this happy way of life, a condition of heart to which the vision of God inherently attaches. He is no longer argued about and speculated upon. He is seen and felt. He becomes as sure as the sky above us or our own pulse beat within us. We spoil our vision with selfishness, we cloud it with prejudices, we blur it with impure aims. We cast our own shadow across our field of view and make a dark eclipse. It is a pure, clean, sincere, loving, forgiving, passionately devoted heart. God who is love can be *seen*, can be found, only by a heart that intensely loves and that hates everything that hinders love.

ENGLISH FRIENDS IN CORN-LAW TIMES.—II.

BY ANNIE MARGARET PIKE.

WHEN MY MOTHER WAS A CHILD.

My mother's childhood was spent in her native county of Norfolk, in England, in the years immediately before and after Queen Victoria's accession to the throne (1837).

In looking through the notes made in her old age I find accounts of visits that she and her brothers and sisters paid in their young days. Some of these visits were to their relatives at King's Lynn and Yarmouth; others were to Earlham Hall, the home of the Gurneys, near Norwich; others again to Dickleborough, where the Dix family lived. (The name Dickleborough is a corruption of Dicesborough.)

"The place we liked best was Earlham Hall. Joseph John Gurney was then married to Mary Fowler, and we were made pets of by Anna and John Henry, his children, and by the housekeeper, . . . a dear little Friend.

"In the hall was a large collection of stuffed animals, and there were many oil paintings of the family who owned the house and let it on long lease, one of the conditions being that the paintings should not be removed. There was also an aviary with many curious birds. It was altogether a sort of fairyland to children."

Later on I find longer entries on the same subject. They relate very pleasant recollections of visits to Earlham Hall, the residence of the Gurney family, whose name, with that of Elizabeth Fry, is connected with many of the philanthropic movements of those days. Joseph John Gurney was a very handsome man, with a pleasing countenance, expressive of great benevolence. He was married three times. I do not remem-

ber his first wife, who was a member of the family of Birkbeck, and who died young.

"His second wife was Mary Fowler, whose sister, Rachel Fowler, lived with them, and after her sister's death took charge of the household. It was also the home of the sisters after the death of their father, John Gurney. Rachel and Catharine remained single. I do not remember Louisa, who married Samuel Hoare, and resided in London. Richenda married the Rev. Francis Cunningham, the rector of Lowestoft."

"Although the family used the plain language, they were not in their early days trained as Friends. They had been brought up by their elder sister Catharine, who joined the Church of England, but during the life of their father (John Gurney) they attended the Friends' Meeting at Norwich, and it was during a sermon from an American Friend named William Savery that Elizabeth, or, as they all called her, Betsy, became convinced that it would be right for her to become what is called a consistent Friend.

"A small river ran through the grounds, and here a bathing-house stood, which served also as a boat-house. On early mornings in summer the sisters went there to bathe and to swim, an exercise not so common in those days as it is now when it claims to be almost a part of girls' education. A fine grove of trees was near the river, and in these a colony of rooks, also one of herons, built their nests. There were frequent fights between these birds, and it was curious to watch the herons turning their long sharp bills towards their adversaries and compelling them to drop sticks, which they then took possession of for their own needs.

"John Henry Gurney was very much interested in natural history, and had a fine collection of stuffed birds, and when his father visited the West Indies on a religious mission, many beautiful humming-birds were added to his collection, with their nests, and tiny eggs, so small as to cause wonder that any bird could be hatched from them.

"It was before the days of total abstinence, and in winter the housekeeper came to our bedroom with small china cups of hot elderberry wine, and plates with strips of toast, and sat by the fire chatting and telling anecdotes of the Gurney family and of their many visitors from all parts of the world.

"Anna Gurney was a very lovely young woman and we admired her greatly. She was very fond of my sister Emma, whom she always welcomed with the words, 'Well, my sweet Emma!' and talked much to her.—a rather unusual thing in those days, when children were told that 'children should be seen and not heard.'

"Anna Gurney was married to John Church Backhouse, and went to live in Darlington. . . . She became very delicate, and went to Italy and from there to Sicily, as the doctors recommended the warmer climate. It unfortunately happened at the time when war broke out with Naples, and Messina was bombarded. The British subjects took refuge on board of a British man-of-war; I think it was the 'Bulldog,' but in her weak state of health Anna Backhouse could not bear the shock, and when laid on a mattress on deck remarked, 'This is a strange place to die in.'"

It occurred in the harbor at Palermo.

SOME day the nation or party will arise which believes in its cause so utterly and trusts democracy so entirely that it will be assured of its triumph without coercion of opinion.—*The New World*.

*Life is a sheet of paper white,
Whereon each one of us may write
His word or two—and then comes night.*

*Greatly begin! though thou have time
But for a line, be that sublime—
Not failure, but low aim, is crime.*

—LOWELL.

THE COMING RACE.

AND though the tempests rage and earth is stirred
To her foundations, though the lucid air
Becomes a menace, and the beauteous world
Is bathed in fire, I still am undismayed.
The cataclysmic travail prophesies
The dawn of one world-conscience for all men;
The breaking up of caste and race and creed;
The warfare of all war against itself.

And hence in my low place this living peace
That grows and deepens, while the staggered frames
Of ancient kingdoms reel beneath a weight
Of crimes so vast that genius strives in vain
To compass them in thought: for out of this,
The Spirit saith, shall issue other breeds
Soul-wounded like my brothers, and like them
Despised and trammelled, but sent forth to teach
That nothing in this changing world endures
But truth, and love, and brotherhood and God.

—Leslie Pinckney Hill, in "The Crisis."

DR. RAUSCHENBUSCH'S "VALEDICTORY."

UNDER the heading, "The Passing of a Prophet," the *Christian Socialist* prints a tribute to the late Walter Rauschenbusch, and also the following letter to the Rev. Cornelius Woelfkin, D. D., of New York from the *Baptist Standard*, which calls it "A Valedictory Message," because it was the last letter of importance which Dr. Rauschenbusch wrote:

Dear Doctor Woelfkin:

I appreciate deeply your very kind letter in which you suggest an expression of my personal attitude toward the war and its issues. You understand that I am physically not in good shape for anything requiring concentration, and I shall have to ask for tolerance if anything should seem amiss in the following statement:

I was born an American citizen, as you know, and have never dreamed of being anything else. Never at any time have I had any sense whatever of allegiance to any other government or nation. I could give you many incidents from my life indicating my feeling for our flag and my pride in our country, but they are too intimate for a public statement. While I was engaged in home mission work among the Germans in my youth, I wrote a text-book on our civil government for the use of German-American young people; and the translation of "My Country, Tis of Thee," most commonly used in German hymn-books in this country, was written by me at that time.

I owe a great deal to the scientific life of Germany, and have no intention of belittling that. On the other hand, when discussing social and political questions with German intellectuals, I was rarely able to get that sense of spiritual consent and harmony which I had in similar discussions with French and Swiss scholars. My book on "Christianizing the Social Order" has been published in Norway since the war; Swedish and Finnish translations are now being made, and a French edition of "Christianity and the Social Crisis" has been lying in a Paris publishing house since 1914, ready for publication when the war ends. On the other hand, in Germany, though I have had offers from perhaps a dozen good translators, no publisher has been ready to handle my books.

The American ideals of Democracy have dominated by intellectual life. My literary and professional work for years has been characterized by the consistent effort to work out democratic interpretation of history, religion and social life. My social point of view is at the farthest removed from the autocratic, imperialistic and militaristic philosophy, and my Christian social convictions are the direct negation of Nietzsche. My observations of European life have made me fear lest America travel the same old way toward an aristocratic distribution of property and consequently an oligarchical Junkerism in politics. I am, therefore, not merely an American in sentiment, but have taken our democratic principles very seriously and used my life to inculcate and spread them here and abroad.

The Russian, Austrian, and Prussian governments have long been the chief reactionary and anti-democratic forces of European politics. Their breakdown would certainly release the pent-up energies of liberal aspirations for large classes. I heartily hope that out of all this suffering will come the downfall of all autocratic government in the

central empires, and of the class divisions which now hold down free and fraternal life, so that the dreams of true German patriots will be fulfilled at last.

This will free the world of one malign force in diplomacy. It is true enough that Germany has not been the only power seeking geographical and economic expansion. The history of North Africa, the troubles of China, the history of the entire colonial system, and the inside realities of all recent wars show that all modern civilization is on the same basis of covetousness, and the difference is mainly between early pickings and late leavings. Yet Germany, by reason of her rapid growth of population, her dangerous geographical position, her successful social organization, and her scientific intelligence, has become the chief exponent of the philosophy of expansion and of the anti-democratic idea. It has been her unhappy fate to formulate as a doctrine what other nations practice under temptation, and to be the champion of two hateful remnants of the past—autocracy and war. Being a hater of war, I know that nations hard pressed in war inevitably tend to override the rights of neutrals; that other invading armies have committed acts of cruelty and horror toward the homes and the civil population of the invaded nation; that the victors in war are always tempted to a policy of oppression and spoliation. But Germany, being the heir of the traditions of war and the conscious and scientific exponent of its methods, has done all these things more swiftly, completely and deliberately, as the invasion of Belgium, the destruction wrought in France, and the recent subjugation of Russia have shown.

A victory for the central powers would doubtless fasten this philosophy of imperialism and militarism on the world. I should regard this as a terrible calamity to the world, and have always feared a German triumph. I am not as sure as others that a victory for the allies would of itself free the world from imperialism. The secret treaties show what forces have been at work and they are only a continuation of the diplomacy before the war. My hope is that the terrible education of the war has acted as an enforced repentance for all the nations. If the governments have not yet repudiated the secret treaties, at least the working people of all nations have risen above them and are demanding political liberty, social reconstruction and guarantees of permanent peace as the outcome of the war. The recent splendid utterances of the British Labor party show where our hope lies.

The controlling influence of America in the final and decisive phases of the struggle opens a great historic opportunity for our nation. We have fewer selfish interests at stake than the other peoples; we have the great traditions of democracy; we can lift the whole contest above a fight for territory and trade privileges and make it a battle for the freedom of the nations and the achievement of international order and peace. We have profound cause for thankfulness that in place of the belligerent politicians who might conceivably now control our destinies we have a leader who thinks in terms of humanity, who wants peace, and who has set the idea of democracy emphatically to the front as the real issue. Whatever the outcome may be, President Wilson will have a tremendous task to translate his idealistic utterances into realities against the pressure of selfish interests at home and abroad. Again and again in the past the peoples have been led to slaughter by noble hopes only to be cheated at the peace table. Therefore the President deserves our earnest support in standing for the nobler ends to which he has given such remarkable expression.

These, dear Doctor Woelfkin, are some of the considerations which impress me most at present. In these four years our nation has swung through many changes of thought and feeling. We have all passed through experiences shocking and unexpected, for which no previous experience has prepared us. I have all along felt like a swimmer in a stormy sea, and have only been able to struggle with each impact as it came. Others seem to have found it easier to come to fixed conclusions, perhaps because they are in readier contact with public opinion than I can be.

You may like to know that my son Hilmar, with whom you used to play, volunteered as soon as he graduated from Amherst College last June. With my approval he joined the Amherst unit for ambulance service and went to France in August. He passed through a submarine battle on the way over, and had two months of active service at the French front in the fall. He then volunteered for transfer to aviation service, but was not released by

his colonel. He did succeed in being transferred to an American ambulance section working with the French armies, in order to get into more active work, and at the last writing was expecting to go to the front at once to help in meeting the present offensive. We best realize some things through our children.

Sincerely yours,

WALTER RAUSCHENBUSCH.

"Farewell, brave comrade in the social struggle, beloved brother in Christ, and noble prophet of the Kingdom of God," adds the *Christian Socialist*. "Thy works do follow thee. Henceforth thy name is a brilliant star to illumine our path and guide us on toward nobler life and more faithful service."

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

A PRAYER FOR PARENTS AND TEACHERS.

"O God, thou Father of all men, make clear to us to-day the vision of Christian Brotherhood; give us courage to be obedient to our vision, that it may become a reality in the new world. Give us strength to follow the gleam. Amen."

FOLLOW THE GLEAM.

"O young mariner,
Down to the haven
Call your companions,
Launch your vessel
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, after it,
Follow the Gleam."

—Tennyson.

GRADED LESSONS AND THE WAR.

TEACHERS, we know that our responsibility, always heavy, has been immeasurably increased by the war. This, and the fact that in our necessarily busy days there is so little time for war work, troubles us; but here is our opportunity—to combine church-school teaching and war work, and not slight either.

A great many wonderful minds are already planning for the years that follow the war, and we will plan for them, too. We will work for preparedness, that the new day may not take us by surprise. We cannot tell just what conditions these children will face, but we do know that there will be wars to wage against the obstructions that lie in wait to delay reconstruction. We know that the children of to-day will have difficult problems to solve to-morrow. We must make them ready for it. They will need to be "Happy Warriors," as Wordsworth describes the character:

"More pure
As tempted more; more able to endure;
As more exposed to suffering and distress;
Thence, also, more alive to tenderness."

We must teach vigorously. We must have salt in ourselves, and sharpen up our teaching and our wits. We must bring the great thing that runs through the Graded Lessons before the children in a way that will cause it to become a part of them. That great thing, of course, is love, "the greatest thing in the world." The writers have done their part in putting it into the lessons, but it is for us to make sure that the children get it. Many of us have failed to hand it on in an effective way. We will study to teach love, and we will take for our text-book Henry Drummond's "The Greatest Thing in the World."

First, we will study what he calls "Paul's Amazing Analysis." We will see that love is composed of all the virtues that make Christian character. Here is a bit from our new Text-book that will show how fascinating our study will be.

"As you have seen a man of science take a gleam

of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism, broken up into the component colors, red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow, so Paul passes this thing called love through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements."

These elements are patience, kindness, courtesy, and many other things, including a sincerity that "rejoiceth in the truth." If we teach love in the right way now, surely the children will carry it into their work of reconstruction when the time comes.

Think for a moment of the great men of the war. Have they thought and acted without loving? Have the great institutions that have made life possible for so many developed entirely from the *minds* of men and women, or has the *heart* taken a part? Have they been alive to tenderness?

Because of these men and women, and the people who taught them, and because of what their lives have taught from day to day, victory will be ours, and world-brotherhood. We, too, have a great work to do. We must make future warfare impossible, and there is but one way. The children must know love. The early autumn lessons teach a God of love, the God that Christ came into the world to teach. Teachers of beginners must show forth thoughtfully and well a loving, kind, heavenly Father, in teaching of his care.

The first year Primary children learn of a loving Creator. Make clear the love that is expressed in the elements of this "great, round, wonderful world." Teach that God wants his children to make it a pleasant place, free from dangers and alarms.

If a child's church-school experience has been a happy one, he can sing, "Let us go into the house of the Lord," quite heartily, as he enters upon his second year in the Primary Department. He learns that among many good gifts God has given his children a wonderful Book. They have been invited to come to his house. These lessons teach worship, and some one calls worship "transcendent wonder." Choose with care the songs and prayers for these lessons.

The credulity of the little child is modifying in the third Primary year; because he can reason he welcomes the great thought of love again, as it comes to him through the stories of special instances. God loved David and made him brave. God gave David a friend to love. God loved Abigail and helped her to be a blessed peacemaker. It is a great and wonderful thing to make peace.

This, our first lesson, has suggested to us the impossibility of universal brotherly love, unless a loving God rules. We will learn together what love is and how to teach it. "That is the supreme work to which we need to address ourselves in this world." for "Love never faileth."

Suggested readings and memorizing:—

I. Corinthians, 13th chapter.

"The Character of the Happy Warrior," Wordsworth.

"The Greatest Thing in the World," Drummond.—
From the Pilgrim Elementary Teacher.

"THERE is nothing in the world that gives as much pleasure as poetry—except little children."—*John Bright.*

They might not need me—
Yet they might—
I'll let my heart be
Just in sight.
A smile so small
As mine, might be
Precisely their
Necessity.

—EMILY DICKINSON.

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TENTH MONTH 19, 1918

"BIRTH-RIGHT" MEMBERSHIP.

A young married man who recently joined the Society of Friends by conviction said, "For years I have lived among Friends, and felt that their religion was exactly my ideal, and I wished I could be a member of the Society, but I thought that no one could belong to it unless he had a birth-right."

When we remember how large a proportion of our members are "birth-right" members, and how very few have asked for membership, was not this young man's supposition a perfectly natural one?

Who can tell how many convinced Friends there are outside of our Society to-day because they suppose that only those who have a birth-right can belong?

In discussing the subject of membership, we should remember also that "convinced persons" who desire to join with us are always visited and questioned as to their agreement with the principles and testimonies of Friends; while "birth-right members" are never required to consider this vital question, and to decide whether they are really members. In a word, those who are *in*, even though not convinced Friends at all, actually find it hard to get out; those who are *out*, even though convinced Friends, actually find it hard to get in.

Some years ago a birth-right member, a man of middle age, when asked for a contribution to the support of the meeting, wrote and inquired if there was any way in which he could be *released* from membership. On investigation it appeared that years before he had lost all interest in the principles of Friends, and never attended meeting; but being a nominal member, and quite able to pay his meeting tax, he had gone on doing so, thus unintentionally keeping himself a member "in good standing," although that was just what he really wished to avoid doing. At last financial losses made him unable to pay the meeting-tax, and only then was he driven to ask if there was not some way by which he might be *released* from a membership that he had never asked for or desired.

Do not these two cases give us food for thought?

H. F.

REPORTING THE GEORGE SCHOOL CONFERENCE.

STELLA A. ALLEN, of Pendleton, Ind., writes that it was not she who made the statement attributed to her in our report of the Conference at George School, on page 628, regarding unlimited competition. Evidently the reporter mistook some one else for her.

Few of our readers can appreciate the difficulty of reporting such meetings correctly. The name of the speaker is very rarely given, and when other persons are asked who he is, the reply is often doubtful or incorrect. Then so many persons speak in a low tone or indistinctly that it is often difficult or impossible to hear what is said.

There was no expert stenographer to report the George School Conference, but for the first two days several devoted Friends gave willing service,—Anna L. Curtis, Josephine H. Tilton, O. Edward Janney,

Edith M. Winder, and others. Later some of these were called away. Annie Hillborn and Anna Pettit Broomell joined the ranks; and while one or two of the thirteen meetings were not quite *fully* reported, I think those who were present will agree that the substance and spirit of what was said were reproduced in the reports with remarkable faithfulness.

Many comments have been made on the deep and sustained *interest* of the Conference, and the high level of thought maintained. In view of the fact that no written addresses were prepared, and that the proceedings consisted so largely of brief extempore expressions from a large number of persons, some have suggested that in our future Conferences the same method might be largely used with advantage. H. F.

NOTE AND COMMENT.

Then to side with Truth is noble when we share her wretched crust,

Ere her cause bring fame and profit, and 'tis prosperous to be just;

Then it is the brave man chooses, while the coward stands aside,

Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

—JAMES RUSSELL LOWELL.

A FRIENDS' BUSINESS MEETING.

How a Friend explains the method of conducting a Friends' business meeting to one not a member is shown in the following extract from a letter written by Eleanor Scott Sharples:—

A person outside of Friends' membership would gain an entirely different idea of the Friends' view of the right of "individual conscience" were he to attend a Friends' *business* meeting, from that gained from any uttered word. Here he would see in outward act the Friends' own interpretation of what they have endeavored to express in their written "Discipline." Not being a birth-right member of Friends' Meeting, but joining the denomination after reaching mature years, nothing I encountered so surprised and interested me personally as the Friends' method of conducting the Society's business affairs. *No vote is ever taken.* Every member has a right to a voice in the business. Financial affairs running into the hundreds of thousands of dollars are considered and carried out in a most orderly manner, and have been for a century, *without a vote.*

I was completely puzzled at the first few business meetings that I attended. What I saw was very briefly this: The Clerk of the meeting announced the business on hand. Then, here and there over the gathering a Friend rose and said, "I unite with that," or some such words. Possibly ten or a dozen members made that brief remark. A silence followed, long enough for any one who wished to use the opportunity to add his word. Then the Clerk composed a minute stating the business, and that it was united in by the meeting. This minute was considered and "united with" in the same manner as the original statement.

I soon began to be curious as to what would happen if something were suggested in which the members did *not* unite; and after a time such a case occurred. A matter was brought up by a committee appointed at a previous meeting. When it was stated, some members said, as before, "I unite with that report." Then one member stood and briefly explained that he did not unite, and why. The matter was earnestly discussed by a number of people for some time, and I wondered how it could ever be decided without a vote. When all who desired to speak appeared to have done so, the Clerk read a minute stating that the meeting was divided in its judgment on that matter, and that it would be brought up at the next session, one month later. To this minute all expressed themselves as uniting.

The business in question was a matter of which I knew nothing, consequently I had not attempted to join in the discussion. *Thus, knowing nothing, I counted for nothing.* Had a vote been taken, I would certainly have voted,—probably voted as my personal friends voted,—and then

a human *body* would have been counted, when it was not number of bodies, but weight of good judgment that was needed.

Before the next gathering I heard that matter of business discussed on all sides. No two members who felt any interest at all met, without the matter coming up. It was viewed and thought over for a month, and when the meeting gathered again it was very easily seen on which side lay the weight of the judgment of that whole body of people. I felt as if I had watched the carrying out of such a method as Emerson longed for, by which we might learn to cull opinion and insight and forward vision, rather than count numbers of bodies that may or may not be very enlightened.

THE CHRISTIAN REVOLUTION.

In a foreword to the new book, *The Red Cap on the Cross*, by Richard Roberts (Headley Brothers, publishers) George Lansbury says: "Some people think the Christian religion has seen its best days. I have more faith. . . . Sometimes I wonder if there can be any life left in the Churches which masquerade as followers of Christ. My faith always returns when I remember the conscientious objectors, and the men, like Rupert Brooke and many a thousand more, who followed the light of conscience and went out to fight. The power of the Spirit, the tremendous power of the Cross, with its emblem of love, is still the one redeeming force in the world. Those of us who profess and call ourselves Christians must shake off our lethargy, give up our comfort, our leisure, and go out with the banner of the Cross and its red cap of revolution—a revolution not of violence and bloodshed, but of mind and spirit declaring our faith that He whose preaching attracted the common people two thousand years ago still lives, still calls to us with the same message, 'Come unto Me,' . . . We need not fear the red cap or the red flag, for both come down to us from the Cross of Christ, and are both symbols of the day 'when the glory of the Lord shall cover the earth as the waters cover the sea'; and the glory of God will find its highest expression once more, as it did two thousand years ago, in the life and work of man."—*The Friend* (London).

THE QUAKER MENACE IN OUR PUBLIC SCHOOLS.

Does the safety of America require that no Quaker should be allowed to teach in the public schools? This is the question which the Board of Education of New York City has answered in the affirmative in the case of Miss Mary McDowell, teacher of Latin in the Manual Training High School in Brooklyn. The Corporation Counsel of New York stated the case for her dismissal with entire frankness in these words:

"A person who holds the views and maintains the doctrine that this lady manifested before the Board of Superintendents is not fit to be a public school teacher."

It must be noted that this is not a charge of *teaching* non-patriotic doctrines—as a matter of fact no such charge was made.

The simple facts are that Miss McDowell was called before the Board of Superintendents in January, 1918, and closely examined as to her views on the war. The charges against her were made as a result of this examination, and not as a result of any overt teachings on her part. Before the Board of Superintendents she simply maintained the usual position of all loyal members of the Society of Friends. She did not attempt to pass judgment upon the policy of the Government, but only to speak for her own religious opinions. It was brought out that so far from being indifferent to the sufferings of humanity, she had contributed very generously to the support of the Friends' Reconstruction Unit in France, of which her brother is a member. Her rating for character and efficiency was high. As recently as 1915 the principal of her school reported:

"She is a Quaker, and her example could not be better." And now, three years later, because she is still a Quaker she is removed from her position. Two questions among others should be faced in this connection:

1. Just how much freedom of religion is left in America if Quakers may not hold positions as teachers in our public schools?

2. Is it consistent with democracy, with sound principles of education, or with our obligation to the future that any Board of Education may require as a qualification of teaching, that every teacher hold certain views and maintain certain doctrines? To-day those views and doctrines may be bound up with the problems of war; to-morrow, with the problems of social readjustments. Where may we not be driven if the whole weight of an educational system can be directed not to training free personalities to think for themselves, but to forcing the thought of the children into one rigid mould by preventing even contact with one who holds a minority opinion on an important subject.—*The World To-morrow*.

VOLUNTARY WORKERS.

The lecture given at the Oxford Summer Meeting last year by J. H. Heighton, M.A., on "The Place of the Voluntary Worker in Civic Life and Social Work" is issued in pamphlet form (Simpkin, Marshall & Co., 3d.) Our Friend speaks from considerable inside knowledge of organized voluntary effort, and his broad views and practical ideas will be helpful to many who wish to make the best of their leisure, whether already engaged in social service or looking forward to so doing in the future. While recognizing the essential place of the paid official, J. H. Heighton regards the voluntary worker as no less important, and he would have "all committees dealing with social betterment consist largely of those who are actually doing the work." A committee consisting mostly of "deadheads," "know nothing of the joy of fellowship with those who suffer." The concluding answers to objections to voluntary work are concise and convincing.—*The Friend* (London).

A NEW KIND OF "TRUSTS."

A SUBJECT that is causing considerable comment in *The Friend* (London) is that of "Private Benevolence and Public Welfare." The leading article for Eighth month 9th, 1918, suggests that wealthy Friends establish, maintain, or support appropriately organized and sensibly-directed "trusts" for the disposal of their wealth. The writer divides the subjects for trust assistance by Friends into two classes—(1) the religious concern of Friends, and (2) various forms of public welfare.

There is at the outset the religious concern of Friends, the propagation not of a sect nor yet of an institution, but of those great and universal truths for which Quakerism stands in the world,—the potential spirituality of man, obedience to the Inner Light, non-sacerdotalism, the Quaker testimony for peace and against slavery, the reform of education and of the criminal law, the position of woman, liberty of conscience and freedom of worship. Friends have a public duty in these respects, a duty which will be met not by indiscriminate or undiscerning benevolence whenever the words "non-sacerdotal" or "pacifist" are put forward, but by carefully considered constructive action. For to inculcate these eternal verities a living and powerful ministry must be fostered, education must be provided for in various types of school or Settlement, a suitable current and permanent literature must be forthcoming, and above all, highly qualified and competent teachers, instructors and writers. There must, in fact, be a School of the Prophets. The spiritual life must be there, and no outward arrangement can furnish that, but what is also needed for its exercise is improved organization, and the provision of facilities for its working. Because the Society of Friends lays its principal emphasis upon the spiritual meaning and content of life and is suspicious of "creaturely activity" does not imply

that it can afford to neglect sound preparatory organization. It is not organization which is perilous or wrong in itself, but the domination of organization, the reliance on machinery without life, the governance of the word rather than the spirit.

Ernest E. Taylor, in a subsequent issue of *The Friend* (London), writes:—

In your article you refer to Trusts founded by a member of the Society of Friends, and I have obtained permission to state in this letter that particulars of one or two such Trusts can be supplied by me to any Friend seriously contemplating the foundation of similar ones.

A cross section of Iowa, says the *American Friend*, would show the State to be something of a Quaker museum as regards the various specimens of Quakerism to be found therein. The label, "orthodox," applies to the great majority—"pastoral Friends" they are sometimes called. Other labels read, "Hicksite," "Wliburite" and "Conservative." Away back in the middle of the past century another variety of Quakerism, known as "Anti-Slavery," functioned for a time as a protest against the "time-serving" attitude of the rank and file of the body. In fact, Iowa Friends may safely display the sign. "If you don't see what you want, ask for it."

THE *Ploughshare* for August contains a Symposium on The League of Nations. The discussion, which is given in dialogue form, presents excellent material for groups studying Internationalism, representing as it does a comprehensive view of many shades of thought.

THE EFFECT OF HATE.—"As I see it, the more you beat Fritz by becoming like him, the more he has won," says "Q." in his new novel, *Foe-Farrell*.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

A WORD AGAINST SOCIALISM.

EDITOR FRIENDS' INTELLIGENCER:—

I THINK a portion of our Society is turning towards Socialism, and it seems to me to be a mistaken tendency. It appears to me that each person should have the right to his or her own property, and control of same, and not Government or society control.

I consider it all right and desirable for a person out of debt to help his less fortunate neighbors, to help them to help themselves.

H. P. HUSBAND.

Street, Maryland.

A QUICK CONVERSION.

TO THE EDITOR OF FRIENDS' INTELLIGENCER:—

THE report of the conference at George School published in the INTELLIGENCER of Tenth month 5th was read with interest. While reading the socialistic doctrines expressed so fully therein, without an apparent dissenting voice, the following lines came to my mind, which seem appropriate, and I am going to ask space in the paper to publish them:

"Oh, he preached it from the housetops and he whispered it by stealth;

He wrote whole miles of stuff against the awful curse of wealth.

He shouted for the poor man, and he called the rich man down;

He roasted every king and queen who dared to wear a crown.

He clamored for rebellion, and he said he'd lead a band To exterminate the millionaires and sweep them from the land.

He yelled against monopolists, their power he'd defy, And swore he'd be an anarchist and blow them to the sky. He stormed, he fumed and ranted, till he made the rich men wince;

But an uncle left him money, and he hasn't shouted since."

Philadelphia.

ROBERT BIDDLE.

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THOUGHTS INSPIRED BY A VISIT AT MERION HALL TRAINING-CAMP.

[Since this was written many of the members have moved to a farm of 225 acres, where they will work till their time of sailing arrives. Merion Hall is still used as temporary residence for men in transit.]

AFTER six weeks' absence from Philadelphia, I recently made a visit to Merion Hall, Haverford, where forty or fifty members of the Friends' Reconstruction Unit are in training. I came away thrilled by all that this training-camp represents of fulfilled hope and future prospect.

It is often "difficult to see the forest for the trees." At this perspective of several weeks' distance from the dense mass of details, I am tremendously impressed with the great forest of possibilities awaiting the hand of Friends' War Relief Service.

In a striking sense Merion Hall seems to epitomize the many interests to which American Friends, through their Service Committee, have devoted themselves the past year. It is one of the large, commodious dormitories of Haverford College, not far from Barclay Hall, where the first Unit of a hundred men was trained more than a year ago. Most of the men are the vanguard of conscientious objectors furloughed indefinitely from the several camps to the Friends' Unit, under the very satisfactory arrangement effected between the War Department and the Service Committee. A few of them, not yet drafted, have secured passports, without the necessity of going through camp. They seem to be a splendid group of men, equal in every respect to the First Unit trained last year, whose work has attained such a high reputation in France, and has caused the repeated requests from the Red Cross for several hundred additional workers.

It was just a year ago that there was prepared and presented to Secretary of War Baker a document proposing that all drafted Friends, conscientiously unable to perform any service in the army, should be assigned for service to the American Friends' Service Committee. Many men have already been promised by the War Department from the men now in camp, and it is expected that within a short time Merion Hall will throb with the busy life of men, separated from their work and our work in France by nothing but the brief barriers of passports and steamship passage.

Cable after cable and letter after letter have come from representatives of our Committee and of the American Red Cross in France, asking for just the kind of men who are now in training at Haverford,—men willing to serve without pay in any work, however menial or obscure, seeking no glory or position, animated by no motives of adventure or idle curiosity; men who conceive their tasks in terms of religious obligation, and are bound closely together in efficient team work,—these are the types of men who have made the Friends' Unit, small though it be, an influential factor in the beginnings of "reconstruction."

I have been deeply impressed with the respect for the name "Quaker" and the interest in our war-relief work shown by so many kinds of persons. For us to be engaged in this particular type of service, and to be

achieving, to their thinking, a certain amount of success, seems to them natural and to be expected. We owe this recognition to the integrity of purpose and devotion to duty on the part of Friends of the past, and we are faced with the challenge of preserving inviolate this spiritual heritage. Judged by both the measure of the present world need, and the measure of this heritage, we are falling far short of the goal that is set before us. We have been thinking and talking much in terms of sacrifice, but *conduct* is the stuff of which sacrifice is made. To consider the facts that we expended in August \$11,000 more than we received, and that a continuous increase of expenditures is expected, is to approach the matter from only one angle,—although one that is vitally important. The other angle of approach is to consider the standard of giving which will really constitute a *saving* sacrifice,—saving to ourselves, our church, and this stricken world. This viewpoint seems to be the fundamental, controlling one. It seems impossible to govern our giving upon the basis of estimated budgets of the needs of the work. The needs are unlimited, and our relation to them should be the measure of our utmost ability to give. Instead of the half-million dollar goal of last year, the Committee could be carrying on a service involving a million dollars a year if the funds are provided,—and those who know the Society of Friends in America have faith to believe that such a fund can be provided.

V. D. N.

REPORT OF FRIENDS' RELIEF WORK.

EXTRACTS OF REPORT RECEIVED FROM FRANCE IN AUGUST.

EMERGENCY work has again occupied a great part of our strength. Five members from Bar le Duc and Sermaize equipes have spent the whole month over it, assisted by the Transport and Agricultural Departments.

On the 5th of July we were notified of the evacuation of 13 villages, and the Prefet of the Meuse united in co-operation in helping to care for the refugees.

A thousand persons passed through and slept in Bar-le-Duc, coming with their horses, carts, and animals, and traveled by stages to Noncourt and Poissons in the Haute Marne. About 500 others went by train; after they had reached the nearest station, often a distance of 15 kilometres.

Our cars accompanied the convoy which went by road, picking up as many of the infirm, footsore and weary as possible, taking them a few kilometres, and returning for others this whole way. The journey occupied six days. The military undertook responsibility for housing and feeding, and did all they could to render the pilgrimage as little painful as possible. The people were lodged in five villages, the extreme distance between them being 33 kilometres. Our staff had no easy problem in helping to house, feed and look after this large party. Several people required simple medical aid, sore feet were bandaged, one more serious case was taken to the Chateau Hospital and another to La Source. Quarrels arose in regard to the animals. Runs had to be made for the hens; and it became a nice point as to who was the rightful possessor of the eggs that were laid. One section decided on the co-operative system, another insisted on personal ownership. The most important thing seemed to be to give the people something to do or to think about. Classes have been held in each village for the younger children. The older ones were taught English (perhaps the most popular lesson). The boys were drilled, and played games in the fields. The women were supplied with knitting, and rooms were found where men and women could write their letters and listen to the gramophone. The local and military authorities were most obliging, and supplied everything that was requested or suggested. The weather was fine, and when the month came to an end the welcome order was received for the men to return post haste and get in their harvest, and unless this order is countermanded, the

convoys will be set in motion, escorted again by our cars, more free passes will be given for the train, and we expect that all will be in their own homes again by the 8th August.

Many of these villagers will be met again, we hope, in our Verdun district, and the star of the "Amis" is not likely to be forgotten by them.

Emergency work has also been done at Arcis-sur-Aube at the request of Miss North. Three of our party have been there for ten days. Arcis was being used as a centre of reception for refugees for the whole department and baraquements have been put up to provide a kitchen, a refectoire and sleeping accommodation. The number of refugees was only about 500, not nearly as many as was expected, and a strong local committee makes it unnecessary for us to remain here.

The new Prefet of the Aube is anxious that we should extend our work in his department and will give us all the assistance in his power. He asked us to help with two convoys—one to Macon and the other to Clermont Ferrard, and two of our workers arranged to go with each. He further asked us to make some investigation at Romilly with a view to establishing a second centre of reception and helping the refugees who have come into the district.

AGRICULTURAL WORK IN FRANCE.

THESE vivid letters from Howard W. Elkinton to his parents give a most interesting picture of the life of our young people in the work of Reconstruction, which brings them so closely into contact with the "real folks" of French farms and villages.

"Hole-in-the-Wall."

Evres, France, Seventh Mo. 7th, 1918.

DEAR FATHER:—

Last week I wrote to Passmore a little of the toils and problems that bear upon the agricultural chest month by month. . . . The equipe opened 3/18/18, machine repairs commencing 4 mo. 1st; the interim being given over to the cleaning of the grounds and the fixing of the house—an account of which you may have read in the last "Reconstruction." The personnel included Katharine W. Elkinton, housekeeper and cook; Howard W. Elkinton, *chef d'equipe* and mechanic; Arthur Walton, official investigator and mechanic; Ralph P. Smith, bee man and gardener; Louis Morrison, mechanic and repairman; Meade G. Elliot, builder and repair man; Raymond Messner, builder; Luther Warren, builder. . . .

We have increased our outfit considerably in three months and now have a three-roomed house to live in. I have already written considerable detail about our "holy of holies" (the shop). However, for the more skilled blacksmith work we go to M. Collas, the village smithy, whose "permission" (furlough) we have been able to prolong, thus affording the best possible co-operation between him and the Mission.

Recently we have been collecting general stock of spare parts and castings, taken from either Sermaize's supply or from the machine-dumps in the district. The store-room is under my special care, consequently if thee could squeeze aloft, father, to the "granier" above my head, thee would see an orderly array in which I take much pride.

Eighteen hives of bees are now housed and working, including two captured swarms. These hives are housed to the rear of our plot in the Mayor's garden, at his request, as a discouragement to the prowling soldiers. A family of twelve rabbits (three of which the rats have appropriated) have added to our entertainment, while two dogs offered considerable protection against wandering soldiers. . . . Fleas and rats abound, but hardly come under the head of pets.

We have repaired 51 mowers, 32 binders, 13 rakes, 12 tedders, 3 harrows, one plow, 5 horse-tread thrashers, making in all over 130 repairs, and the summer repair work has just begun. The machines listed do not account for the several times a machine may come up for repairs. The worst cases are the army machines belonging to the *Exploitation Agricole* of the neighborhood—being old corks to start with, driven carelessly by the soldiers. They continually reappear for repairs. . . .

In addition we have sold 550 kilos of string, at about 50

cents a lb. (a giddy price), with the bulk of our supply on hand. In Fourth month a total of 1345 francs' worth of seed was sold (clover, alfalfa, beans, and especially beet seed). Both string and seeds are sold at slightly over cost (wholesale price) by the Mission. Charges for all materials supplied on repairs are made on this basis. Old parts taken off old machines are sold at half catalogue price before the war (all catalogue prices are 100% increase by the war). No charge has been made for time or services, and yet I have forwarded to the Source more than 16,000 francs recently from such sales. We are continually asked to do odd jobs for neighbors; these range from setting mirrors to fixing garden tools, mending umbrellas, and especially the repair of itinerant bicycles. Upon one occasion a soldier submitted a rifle for our careful attention! . . .

Social relations with the village people claim a part of every mission. According to the wisdom of T. Edmund Harvey, "It is the *work* that we are doing in France that is the most important thing."

By way of illustration I should say that we expect to feast the *Major du Cantonment*, pay a call on the Berthélemy's in their new baraquement and visit the latest arrival of Marie Louise Caillet (the advent pleases Pere Caillet to pieces as it gives him *six* children and so relieves him from military duty). Our calling-list seems to be perpetually full.

Great remark should be made of the famous way K. takes care of the *cuisine*. She serves meals with astonishing courage. It is quite trying, when most of the *équipe* are often off on uncertain business, never knowing just when they will return, or what will break down and so make them late. Multiply this difficulty by the passers-by, and it is quite a task. Last night she served *five* separate suppers one after another. As I was the last in I can testify to the end. We have been particularly fortunate in our *équipe* here in having those who are quite willing to do the actual work, rolling sleeves up to the elbow and all the rest, rather than judging by pre-war standards. The Mission has had elsewhere a plenty of young nippers who thought themselves definitely fitted by Providence to do the *brain-work* of the world. A good pair of hands is worth so much gold in these parts. At present our grounds are crammed to the bursting point with machines. It is a quaint sound of an evening to hear a bunch of poilus chatting about some tractor or other.

"Oh, you don't know nothing about this here machine!" says one translated into equivalent English.

"Oh, yes, I do; I ran a steam engine when you were still in knee-breeches, old man! What do you mean by saying I don't know nuthin'! Eh?"

"This ain't no steam engine," retorts the other, "that's a water-cooler, not a smokestack, you ignoramus!"

And so it goes of an evening all round the circle—with many expletives thrown in. . . . I must close this epistle.

A Pleasant Summer Evening at
Evres (Meuse), France, 7/29/18.

DEAR MOTHER:—

. . . . Our new *baraquement* is an exceedingly great comfort. It reminds one of Pocono. In the right-hand corner above the stove is the absolutely necessary provision-shelf, while in the middle, opposite the entrance, is the window, which lends a vista out over Drouet's and Mme. Ogier's garden, with the pink red tile roofs beyond. There is a roof-beam, as you can see, and two parallel beams that run the length of the ceiling. The one over the kitchen table carries a shelf which I built for K. Upon it are kept the great loaves of bread on one end; on the other are some grey-tinted crocks of the neighborhood. We are quite fond of these simple old-fashioned dishes, and every time I go to Jubecourt I pick up some little pitcher or other, so our shelves always appeal strongly to the soul. With a great table that can seat ten at a clip, clothed as it is by a blue and white checked cover, the room is almost complete,—although I must not forget Captain Miles Standish being served at Priscilla's table on the right wall. Also a fantasy done in black-and-white by K., while Old King Coal and his fiddlers three have a place, together with pipe and bowl on the left wall, by way of contrast with the other meal.

The boys, as you know, have the bedroom to the right to their own devices, while K. and I have the one to the left. . . .

The *New Republic* is very welcome, and we have a gen-

erous assortment of periodicals to read, some of which are forwarded by the Bureau at Paris, and some of which we take. Every day a French lad delivers the *Petit Parisienne* and the *New York Herald* (Paris Edition). We get the *Daily Mail* now and again. The *Challenge*, *Public Opinion*, *Common Sense* (all English papers) come from time to time, and some one of the company takes the *Saturday Evening Post*. I don't often read the "red flags," because of their excessive painfulness. . . .

This week-end K. and I went down to the Source to attend the monthly Agricultural Meetings. They certainly are a perpetual pleasure, so businesslike, democratic, and genuinely interesting. K. sat through them as any man,—quite an honor for us (that is the *men*), as she is the only woman in the Agricultural Department,—the pride of us all and the envy of her sex. I insisted that she claim her rights and sit in them, or else her suffrage might be snatched away.

There were several very interesting reports from the other *équipes*, Blesme, Jubecourt, Sermaize, and Evres. We are about to rent a farm not far from Sermaize, "Vaner les Dames," where the stock-raising that we do will be done. Charlie Brown will have his flocks of hens, and "Buck" Howell will be king, and all will be lovely. . . .

Evres had the great pleasure of reporting 3563 francs' worth of machine repairs, sold this summer from 5/18 to date, and 16,803 francs worth of string,—more than any other *équipe*.

On our way home we stopped at Charmont, calling on Ella Lownsberry and Frances Ferris, who is coming home shortly, and must tell you how charming Charmont always seems to us,—exactly the same effect as the sirens had on Odysseus, with the result that we shared a most delectable supper and stayed the night, and rode to Evres next a.m. on "Pegasus" (motorcycle).

RECONSTRUCTION DAYS.

(This is from the Red Cross Bulletin of Paris, giving a graphic account of the work our boys of the Reconstruction Unit are doing in France.)

PARIS, September.—Charles Evans, who has resided for several years in Riverton, N. J., completes this month a year of service with the American Red Cross as chief of the Bureau of the American Friends' Unit. He directs the activities of over 250 young men of the Society of Friends, who, by an agreement with the United States Government, are permitted to come to France to do reconstruction work.

He has the placing of each man on arrival with a small unit of ten or fifteen other Friends, either English or American, called an *équipe*, which works together under a very democratic scheme, electing their own *chef* or leader, and dividing out the work according to the capacities of each man. Under his general direction these *équipes* do either agricultural, wood-working, or construction work, some individuals being assigned to drive motor cars and similar work.

"Many of our boys are from farms in the Middle West or in the Mississippi valley," he says, in an authorized statement, "and consequently they are just the sort of handy Americans who are so badly needed in the devastated regions. They may find the scraps of two or three mowing-machines, for example, in one village left by the Germans, and out of that reconstruct a machine to mow the wheat of the village, most of which is probably still standing.

"When there is absolutely no French labor to be had, through the absence of all the men at the front, the boys operate the machines themselves, ploughing, harrowing or reaping, as may be necessary.

"Along the Swiss border, where wood is plentiful, we have two woodworking factories, where little portable three-room cottages are made for the most part, and shipped to suitable points. There they are put up by construction crews of the men of the Anglo-American Friends' Mission, of which we are a part. About 25 young women attached to the unit assist the homeless families to move in, and furnish their homes.

"We just received a new unit of 80 or more young men from the States, with others to follow, and, owing to the difficulty of absorbing them in the *équipes*

already working, they have been distributed through the bureaus of the Department of Civil Affairs (to which we are attached), where they are constructing hospitals, running dairy farms and truck gardens to supply hospitals, working in canteens and the like. These boys are, in a way, the handy men of the American Red Cross."

During this time the Friends' Unit has received a subsidy of nearly \$300,000 from the American Red Cross, in addition to the half a million dollars raised by American Friends to carry on its work.

HELP FOR "ALIEN ENEMIES."

The following is from the London Committee of Friends acknowledging the receipt of money for aiding "Alien Enemies" in distress.

"It has become necessary to open a hostel for some of the families returning to rejoin their husbands in Germany who have been already exchanged, and this is a considerable expense, as in many cases we cannot charge them with the full cost. Some of them have been waiting for months, and have had to sell their homes and furniture, and we are so glad to make the last few days or weeks of suspense as happy for them as we can. Rachel and Catherine Braithwaite have made it possible for us to rent two houses, one their own home, in which they retain a few rooms, and the other next door, where their Aunt Hannah Gillett used to reside. Both these houses have quiet green gardens behind where the children can play. The Braithwaites feel that their parents would have greatly approved of this use for their home. Our Friend Elizabeth B. Rutter, of Mere, is acting as Lady Superintendent for both houses, and it is a pleasure to all concerned to be able to have some share in this last development of the Committee's work."

FRIENDS' REPAIR SHOP.

"Crops to be harvested and carts with spokes chopped in half, carts with shafts sawed off, agricultural machinery wilfully damaged, agricultural machinery suffering from neglect, an almost total lack of blacksmiths and wheelwrights. To meet this situation which exists in so many of the invaded districts the Friends' Unit has established repair shops for agricultural implements. There are five of these shops where the workmen not only mend broken implements, but skilfully piece together parts of damaged machines into a smaller number of usable machines. In one month some 600 machines, chiefly mowers and binders, were made, and some 4500 were repaired."—*From American Red Cross Bulletin.*

YOUTH BEARS THE BRUNT.

In view of the military situation, the new draft bill is a logical extension of present legislation. We do not imagine that there will be any sustained attack upon its main provisions. If we must conscript 5,000,000 men to fight for democracy and peace in France and Italy and Russia it would be folly to strip the country of men between 21 and 31, when above that age are men less needed in industries or for the support of families. The drafting of boys, eighteen and nineteen, may arouse some opposition, but military considerations will prevail as usual.

Figures from the records of the War Department recently published in the *New York Times* show how astoundingly true it is that our wars are fought by boys. We quote the figures for those enlisted in the Union Army, from 1861 to 1865:

Age 10 years and under.....	23
Age 12 years and under.....	225
Age 14 years and under.....	1,523
Age 16 years and under.....	84,801
Age 18 years and under.....	1,151,438
Age 21 years and under.....	2,159,798

—*The New World.*

FRIENDS' SERVICE NOTES.

A TEMPORARY relief station of three workers has been opened at Arcis-sur-Aube to deal with refugees arriving there, and may become a permanency.

THE Samoens rest-house has now nearly a hundred patients, forty of them being children from the war-zone.

A NEW building *équipe* has been opened at Troyes to do something to relieve the terrible overcrowding there.

THE total number of purchases of furniture in Troyes amounts to 790.

Two American soldiers visited by Miss Kelsey, one of the American workers, in the hospital at Bar-sur-Aube, undertook before she left to be responsible for the support of two refugee children for six months.

THE workers at Dole have erected a special two-room hut to serve as a clinic for the town.

THE repair of agricultural machinery has been carried on in five different centres. Over a hundred of our own hay and harvest machines have been put into thorough repair and kept in repair as they passed from one farm to another. Machines unused for two or three years have been successfully dealt with. Three hundred and fifty machines were repaired in the course of one month.

THE workers at Dole propose to start a tuberculosis campaign in the schools.

JACK CATCHPOOL has gone from Buzuluk to Moscow to represent the mission there in conducting business and to develop relief work for starving children.

MENNONITES have sent, between early April and October 1st, 151 consignments, from 20 States, containing 12,642 garments, almost invariably of good material and well-made.

CONTRIBUTIONS RECEIVED WEEK ENDING OCTOBER 5, 1918.

Five-Years Meeting	\$2,878.55
Ohio Yearly Meeting.....	162.00
Ohio Yearly Meeting (Conservative).....	25.00
Philadelphia Yearly Meeting, 15th & Race Sts.....	59.00
Pittsburgh Friends, Pa.	12.00
Willistown Preparatory Meeting, Pa.	44.00
Westfield Monthly Meeting, Ohio.....	15.00
Newtown (Del. Co.) Preparatory Meeting Pa.	42.00
Oakland Branch of College Park Asso., Cal.	22.00
Millville Friends, Pa.	44.95
Chester Preparatory Meeting, N. J.	63.00
Newton Preparatory Meeting, Pa.	82.00
Solebury Monthly Meeting, Pa.	10.00
Clear Creek Monthly Meeting, Ill.	80.00
Flushing Monthly Meeting, N. Y.	53.50
Swarthmore Monthly Meeting, Pa.	125.00
Paullina Monthly Meeting, Iowa.....	71.00
Plainfield Monthly Meeting, Ind.	50.00
Bear Creek Monthly Meeting, Iowa.....	93.00
Newton Preparatory Meeting of Camden, N. J....	89.75
Mennonites	3,000.00
Armenian and Syrian Relief.....	10.00
Russian Work	96.00
Individuals	626.00
Total	\$7,753.75

CHAS. F. JENKINS, Treasurer.

BOXES RECEIVED WEEK ENDING OCTOBER 5, 1918.

Iowa—Earlham, Le Grande, West Branch.
 Indiana—Lewisville.
 Kansas—Eudora.
 Massachusetts—New Bedford (2).
 Maryland—Baltimore.
 New Jersey—Paterson.
 Ohio—Plain City.
 Pennsylvania—Chester, Conshohocken, Horsham, Langhorne, Philadelphia (4), Pineville, Swarthmore.
 Mennonites—Kalona, Iowa (4); Flanagan, Ill.; Peabody, Kansas; Elkhart, Ind.; Washington, Ill.

MARRIAGES.

SATTERTHWAITE—RULON.—At Mickleton, N. J., at the residence of the bride's brother, Howard J. Rulon, on Tenth month 9th, under the care of Woodbury Monthly Meeting, CHARLES SATTERTHWAITE, of Fallsington, Pa., and ROXANNA B. RULON.

SEAMAN—PILLING.—At New Rochelle, N. Y., by Friends ceremony, SAMUEL JACKSON SEAMAN, of Glen Cove, N. Y., to KATHERINE VALERIE PILLING.

DEATHS.

BAKER.—At his home near Avondale, Pa., on Tenth month 11th, G. ARTHUR, son of J. Thomas and Florence R. Baker, and grandson of Augustus and Mary Brosius, aged twelve years.

A youth of promise.

BIDDLE.—On Tenth month 12th, at Riverton, N. J., ROBERT BIDDLE, 2d, son of Charles Miller and Hannah McIlvain Biddle, aged 39 years.

BROWN.—In West Grove, Pa., on Tenth month 7th, DOROTHY A., daughter of Charles and May Brown, aged 7 years.

COPE.—In West Chester, on Tenth month 7th, ANNA G., wife of Gilbert Cope, in the 70th year of her age.

DAVIS.—At her home in Norristown, Pa., Tenth month 8th, HANNAH M. DAVIS, in the 77th year of her age. She was the widow of Mordecai Davis, and is survived by a daughter, Ellen S. Davis. She was a member of Radnor Monthly Meeting, and had attended Valley Preparative Meeting since childhood.

GAUNT.—At his home, Mullica Hill, N. J., Ninth month 24th, after a lingering illness, State Senator GEORGE W. F. GAUNT, aged 53 years. The large gathering attending his funeral loudly spoke of the appreciation of his life and works here.

HIBBERD.—Ninth month 24th, at his home near New Windsor, Carroll County, Md., of cerebral hemorrhage, CHARLES J. HIBBERD, a member of Pipe Creek Monthly Meeting, Md., aged 66 years and 23 days.

HIBBS.—At Langhorne, Pa., suddenly, of heart disease, Tenth month 11th, JOSEPH RANDALL HIBBS, aged 77.

HOOPES.—In Wilmington, Del., on Ninth month 16th, LOVESIA HOOPES, in her 83d year.

KIRK.—In Willistown, on Tenth month 9th, HARRY L. KIRK, in his 39th year.

LONGSTAFF.—On Tenth month 11th, EMMA ANNETTA, wife of Robert N. Longstaff and daughter of Mary A. Brantingham.

POWNALL.—At Christiana, Pa., Ninth month 27th, MARY BAKER, wife of Elwood Pownall. She was an interested member of Sadsbury Monthly Meeting.

RING.—At Langhorne, Pa., of influenza, Tenth month 12th, WILLIAM HUNTER, husband of Emma G. Ring (nee Gumpper) and son of William W. and late Esther W. Ring, aged 28.

SCARLETT.—In Camp Meade, on Tenth month 11th, Sergeant NORMAN T., son of William H. and Mary J. Scarlett, of Kennett Square, Pa., in the 26th year of his age.

SMITH.—M. ELIZABETH SMITH, aged 17, daughter of Frederick J. and Cardine T. Smith, of West Chester, Pa., Tenth month 6th, at Mt. Holyoke College, Mass.

SPEAKMAN.—At Coatesville, Pa., Tenth month 5th, after a suffering illness of several years, CLOUD N. SPEAKMAN, aged 66 years; a member of Fallowfield Monthly Meeting. He is survived by his widow, Ida Perdue Speakman, and two sons, Elmer C. and Norman E. For more than a score of years he was one of Coatesville's leading and most influential citizens. His affable disposition and pleasing personality, combined with uprightness and conscientiousness in all his dealings, not only drew to him hosts of friends, but also established a reputation of honesty and fairness in business circles. Being averse to criticism of human frailties, he intuitively saw the better part when judging the character of any one, thereby evidencing his "strong faith in human-kind."

The larger, fuller Life for which he longed has freed the fettered spirit, and at last there has come to him that rest and quiet "peace which passeth understanding."

VENNEL.—At Mullica Hill, N. J., Tenth month 6th, of pneumonia, RUPERT, son of Florence P. and the late George E. Vennel, aged 18 years. Interment at Colestown Cemetery.

WOOD.—Tenth month 11th, MARY K., daughter of late Henry and Elizabeth T. Wood.

YATES.—Of pneumonia, at Abington Hospital, Tenth month 9th, BENJAMIN, son of Howard and Margaret Yates, of Lahaska.

*I cannot say and I will not say
That he is dead—he is just away!*

*With a cheery smile and a wave of the
hand
He has wandered into an unknown
land,*

*And left us dreaming how very fair
It needs must be, since he lingers
there.*

*And you—O you, who the wildest yearn
For the old-time step and the glad
return,*

*Think of him faring on, as dear
In the love of There as the love of
Here.*

*Mild and gentle as he was brave—
When the sweetest love of his life he
gave*

*To simple things: where the violets
grew
Blue as the eyes they were likened to,*

*The touches of his hands have strayed
As reverently as his lips have prayed;*

*When the little brown thrush that
harshly chirred
Was as dear to him as the mocking-
bird;*

*And he pitied as much as a man in
pain
A writhing honey-bee wet with rain.*

*Think of him still as the same, I say
He is not dead—he is just away!*

—JAMES WHITCOMB RILEY.

COMING EVENTS.

TENTH MONTH.

21st—Easton and Granville Half-Yearly Meeting, at Easton, N. Y.

21st—Social at Friends' Seminary, 226 East 16th Street, at 8 o'clock. All are invited to come, take part in a few charades and a general good time.

22nd—Western Quarterly Meeting, at London Grove, Pa.

23rd—Chester Monthly Meeting at Providence, at 2.30 p.m.

24th—Calm Quarterly Meeting, at Christiana, Pa.

26th—Westbury Quarterly Meeting will be held at Flushing, New York, at 10.30 a.m. Lunch will be served at noon to all present. At the afternoon session, at 2.30, reports of progress will be given by the Department Chairmen of the Yearly Meeting Philanthropic Committee.

29th—Concord Quarterly Meeting, at Darby, Pa.

29th—A business meeting of the Circular Meetings Committee of Concord Quarterly Meeting will be held at Darby Meeting-house at 9.15 a.m. Members of the committee please note and attend.

30th—Purchase Quarterly Meeting, at Chappaqua, N. Y.

ELEVENTH MONTH.

3rd—A meeting for divine worship will be held at Chichester Meeting House at 3 p.m., under the care of the Circular Meetings Committee of Concord Quarterly Meeting. Friends of both branches and all others interested are invited to attend. Usually a large attendance of those not Friends. The restrictions upon public assemblies it is hoped will have been removed by that date.

MARIANNA BURGESS TO VISIT FRIENDS IN THE WEST.

MARIANNA BURGESS, who has been appointed Field Secretary of Illinois Yearly Meeting's Advancement Committee, will visit the groups of scattered Friends through the western States on her way from Pasadena to Illinois. Several of these groups she visited in company with Elizabeth Lloyd three years ago. She will carry with her the message of sympathy and friendly interest of the Committee on Non-resident Members of the Conference Advancement Committee.

As far as yet announced her itinerary is as follows:

10/14th—Leave Pasadena.

10/20th—Attend meeting at Oakland, Starr King Building, 14th St., between Grove and Castro, 11 a.m.

10/27th—Attend meeting at Portland, Ore.

11/3rd—Attend meeting at Denver, Colo.

11/10th—Attend meeting at Kansas City, Mo.

EDWARD, aged six, was sent to a barber's shop to get his hair cut. The assistant who attended to him had red hair. "Would you like to have your hair cut like mine?" asked the barber with a kindly smile. "No, sir," answered Edward. "Cut it some other color, please."—*Philadelphia Ledger.*

A QUAKER BRIDE'S SCRUPLE.

Some anecdotes of Quaker courtships related by the *Youth's Companion* have evoked another of a fair Quakeress of colonial days. She lived in Pennsylvania, in a village of which, in her demure way, she was the unquestioned belle. After some hesitation between her two most prominent suitors, Roger and Elias, she accepted Elias; and the marriage day was set. Her father had promised to take her behind him on a pillion to Philadelphia to do her shopping; but his horse fell lame, and he could not do so. The duty thereupon devolved upon Elias, who ought to have been delighted, but who was not. He did not wish to spare two days from his farm work; he did not wish his horse to carry double; he was afraid—although they would spend the night with her cousin in the city—lest he might be put to some expense there. He put off the evil day, hoping her father's horse would recover, or that it would occur to him to borrow a neighbor's. When at last Ruth brought the matter up in a way that could not be avoided, he assumed a rebuking countenance. Tradition reports the ensuing dialogue:

"Is thee sure, Ruth, thee is not making too much of the matter? Is not thy heart set unbecomingly upon the attire of the body rather than upon the things of the spirit? I would wed thee no less willingly if thy gown were faded and thy kerchief patched, thee knows."

"If need were, and I could attain no other, I trust so, Elias," she replied firmly. "But I have money, thee has a good horse, and there are shops in Philadelphia to which thee has given thy word thee will carry me."

"I gave my word, and I will keep it, if I must," assented Elias, unhappily, "but since thee sees me distressed at thy insistence, does thee not think it were a more wifely act for thee to release me from it?"

"If I were indeed thy wife, Elias, yes. Nevertheless, although I am not yet thy wife, I will do so, if thee is certain no bond remains from such a promise and such a release. For I still wish to go to Philadelphia, and I think thee should take me; I do but release thee in submission to thy wish. If thee were likely to suffer in thy conscience afterwards, I could not but feel a scruple."

"Thee does right to release me at my request; that is enough, and thee need feel no scruple, Ruth," declared the unwary Elias with relief.

"Then, truly, I release thee fully, Elias," said Ruth, sweetly, "and I request thee in return to release me from my promise to marry thee, that I may marry Roger. It has been borne in upon me for some time that he is the man I should have chosen; but, until thee removed it, I had a scruple."

She married Roger, who gladly took her to Philadelphia first to do her shopping.

INCREDIBLE.—"I was absolutely outspoken in my sentiments at the meeting to-day." "I can hardly believe it; who outspoke you?"—*Christian Register*.

The teacher was relating all the authentic information recorded in the Bible about Methuselah, also various anecdotes gleaned from less reliable sources. In conclusion she said: "Now are there any further questions you would like to ask about Methuselah?" "I'd like to know," said the most interested youngster of the lot, "where all his birthday presents are buried!"—*St. Louis Times*.

NOTICES.

FRIENDS' COMMEMORATION OF THE BI-CENTENARY OF THE DEATH OF WILLIAM PENN. 1718-1918. to take place at Friends' Meeting-house at Fourth and Arch Streets, Philadelphia, at 8 p.m. Sixth-day, Eleventh month 8th, 1918.

CHARLES FRANCIS JENKINS, Chairman; ISAAC SHARPLESS, WILLIAM P. BANCROFT, Vice Chairmen.

Executive Committee.—ALBERT COOK MYERS, Chairman. FRANCIS R. TAYLOR, Secretary-Treasurer. Charles Francis Jenkins, Isaac Sharpless, William T. Elkinton, William I. Hull, William B. Harvey, Amelia M. Gummere, Lucy B. Roberts, Morgan Bunting, Rayner W. Kelsey, J. Barnard Walton.

1300 Locust Street, Philadelphia, Tenth month 10th, 1918.

The Governor of Pennsylvania is about to issue a proclamation asking the people of this Commonwealth to commemorate the bi-centenary of the death of our great and good Founder, WILLIAM PENN. As Eighth month 10th (new style), the actual bi-centenary date of Penn's death, came in the hot weather of the past summer, a more reasonable time this autumn has been chosen for the special observance. The Governor will designate Eleventh month 7th (new style), the date of Penn's first landing on American soil, at New Castle, Delaware, as the day for the official State commemoration. So as not to conflict with another Penn memorial meeting proposed for the evening of the 7th in Philadelphia, the following evening, the 8th, as indicated by the above heading, has been appointed for Friends' commemoration. This latter date is, besides, historically appropriate, since Penn was in Chester on Eleventh month 8th, and at that place, being First-day, would seem to have attended his first Friends' Meeting in Pennsylvania.

The meeting as proposed is to be retrospective in character, devoting itself to those aspects of the life and times of Penn to which all concerned can give appreciative and harmonious consideration. An historical address will be given by Isaac Sharpless, and four-minute remarks are being requested from representatives of those other religious denominations which Penn welcomed to his Province.

About fifty Friends from both bodies have been asked to serve as a General Committee to appear on the printed program. Any comment or suggestions as to the occasion our Committee would be pleased to receive.

It is hoped that the proceedings of the meeting may be put into print in pamphlet form. Friends who care to contribute to this, as well as to the other expenses of the meeting may make remittance to our Secretary-Treasurer, FRANCIS R. TAYLOR, Stephen Girard Building, Philadelphia.

On account of the prevailing epidemic of influenza at this writing, it may be necessary to postpone the Penn memorial meeting to a time beyond the date mentioned. In the event of such a change, later notice will be given.

On behalf of the Executive Committee, ALBERT COOK MYERS, Chairman.

FRIENDS IN WASHINGTON, D. C. request Correspondents of other Monthly Meetings to send the names and addresses of any of their members who are temporarily in this city to MORRIS THORNE, 1827 I St. N. W. Correspondent for our Meeting, that we may better get in touch with these strangers.

Meeting activities are always at a low ebb here during the Summer, as many of our members leave the city for the heated term. Now they are coming back again, so the usual winter work is being taken up. First-day School opens Tenth month 6th and is held in the parlor in the rear of the Meeting-house, 1811 I St., at 10 a.m., and meeting is at eleven o'clock. A hearty welcome will be extended to all who can make it convenient to attend either or both of these.

EXTENSION COURSE OF WOOLMAN SCHOOL.

The offer of extension courses by Woolman School this fall has met a general need. The director has arranged to give the following courses the fall term, with three others for the winter and spring term in prospect:

S. Twelfth St., Phila., First-day School Adult Class, 11.30 a.m., beginning Tenth month 6th. "The Parables of Jesus."

Germantown First-day Evening Bible Class, 6.45 p.m. Last First-day in each month, Tenth to Fifth months, "The Parables of Jesus."

Race St. First-day Evening Class, 6 p.m. Next to last First-day each month, Tenth to Third months, "The Social Teachings of Jesus."

Horsham, Pa., 3 p.m. First two First-days in each month. Tenth to Twelfth months. "The Hebrew Prophets."

Friends' Central School, Phila. Second-days, beginning Ninth month 30th, 9.55 a.m. "The History of the Hebrew People."

Media, Pa., 8 p.m. Every other Second-day beginning Tenth month 14th. Four lectures. "The Life of Jesus."

New Garden Pa. 7.45 p.m. Every other Second-day beginning Tenth month 7th. Six lectures. "The Social Teachings of Jesus."

Philadelphia Training School for Christian Workers. 7.45 p.m. Third-days beginning Tenth, month 15th. "Old Testament History."

Plymouth Meeting, Pa. 7.45 p. m. Fourth-days beginning Tenth month 2d. Ten lectures. "The Life of Jesus."

Baltimore, Park Ave. Fifth-day, 8 p.m., beginning Tenth month 17th. Six lectures. "The Bible: Its Nature and Use."

Salem Quarterly Meeting, N. J. Woodstown, Salem, Mullica Hill and Mickleton in order. 7.30 p.m. Sixth-days beginning Tenth month 4th. Ten lectures. "The Social Teachings of Jesus."

BIBLE-TALKS BY ELBERT RUSSELL.

Beginning Tenth month 27th, a series of eight Bible-Talks will be given in the social room at School Lane Meeting-house, Germantown, on the last First-day in each month by Elbert Russell, of Woolman School, Swarthmore. Subject, "The Parables of Jesus." A light supper will be served promptly at six o'clock, followed by the talk. Those wishing to attend may send names to E. C. Janney, 212 W. Upsal St., Germantown, and dues (\$3.00 for season) to the treasurer, Helen F. Betts, 24 Carpenter St., Mt. Airy.

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Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee:
S. N. Longstreth, 5313 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquila J. Linvill, 1931 North Gratz St.
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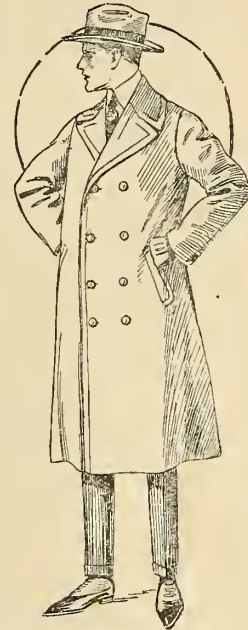
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TENTH MONTH 26, 1918

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NOTICES.

BALTIMORE
YEARLY MEETING
POSTPONED.

IN compliance with the order of the Commissioner of Health of Baltimore closing all the churches and forbidding all assemblages of people, on account of the prevailing epidemic, BALTIMORE YEARLY MEETING cannot be held at the usual time.

The EXECUTIVE COMMITTEE will be called in special session to consider the practicability of holding sessions of the Yearly Meeting at some future time.

Due notice of the action of the Committee will be forwarded.

JOSEPH J. JANNEY,

Chairman of the Executive Committee.

BIBLE-TALKS BY ELBERT RUSSELL. Beginning Tenth month 27th, a series of eight Bible-Talks will be given in the social room at School Lane Meeting-house, Germantown, on the last First-day in each month by Elbert Russell, of Woolman School, Swarthmore. Subject, "The Parables of Jesus." A light supper will be served promptly at six o'clock, followed by the talk. Those wishing to attend may send names to E. C. Janney, 212 W. Upsal St., Germantown, and dues (\$3.00 for season) to the treasurer, Helen F. Betts, 24 Carpenter St., Mt. Alry.

A MEETING FOR DIVINE WORSHIP will be held at Chichester (Pa.) Meeting-house on Eleventh month 3rd, at 3 p.m., under the care of the Circular Meetings Committee of Concord Quarterly Meeting. Friends of both branches and all others interested are invited to attend. Usually a large attendance of those not Friends. The restrictions upon public assemblies it is hoped will have been removed by that date.

FRIENDS IN WASHINGTON, D. C., request Correspondents of other Monthly Meetings to send the names and addresses of any of their members who are temporarily in this city to MORRIS THORNE, 1827 I St. N. W., Correspondent for our Meeting, that we may better get in touch with these strangers.

Meeting activities are always at a low ebb here during the Summer, as many of our members leave the city for the heated term. Now they are coming back again, so the usual winter work is being taken up. First-day School opens Tenth month 6th and is held in the parlor, in the rear of the Meeting-house, 1811 I St., at 10 a.m., and meeting is at eleven o'clock. A hearty welcome will be extended to all who can make it convenient to attend either or both of these.

POSTPONEMENT—ON ACCOUNT OF the epidemic of influenza, Nine Partners (N. Y.) Half-Yearly Meeting is indefinitely postponed.

(Continued on pages 674 and 686.)

WANTED.

WANTED—WOMAN TO ASSIST WITH household duties where other help is employed. One who can do light nursing preferred. Address F. 392, INTELLIGENCER Office.

WANTED—WORKING HOUSEKEEPER. Assist with children; good wages. Gentleman's place, Moorestown, N. J. Other help kept. Address A 374, INTELLIGENCER Office.

WANTED—A WOMAN FRIEND TO read aloud and help in home making in family of two women, 50 and 80. House on trolley—all modern conveniences. Address Box 24, Wrightstown, Pa.

WANTED—A WORKING HOUSEKEEPER in a family of 4; suburbs; no washing; one appreciate a nice home; state pay desired. Address A 399, INTELLIGENCER Office.

HOME WITH CARE FOR ELDERLY woman is offered in Friends' family in Germantown. Address T 400, INTELLIGENCER Office.

WANTED—MOTHER'S HELPER TO take charge of small child during day, Philadelphia; evenings and Saturdays free; live in or out. Address B. 402, INTELLIGENCER Office.

WANTED—A REFINED WOMAN TO serve as mother's helper in the care of two children, five and three years old. Address Mrs. A. C. Wood, Jr., 117 E. Central Ave., Moorestown, Burlington County, N. J.

WANTED—IN A FRIENDS' FAMILY, a middle-aged person to care for an elderly lady. Address L. 402, FRIENDS' INTELLIGENCER Office.

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To CONTRIBUTORS.—The editor cannot undertake to keep or care for unsolicited manuscripts. If sufficient postage is enclosed, manuscripts not used will be returned.

ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. On OUTSIDE COVER PAGE, 10 cents a line, or \$1.40 per inch. Smallest advertisement, 25 cents.

For a FULL PAGE inside, \$24.00; outside cover page, \$40.00.

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Notices and advertisements for insertion in our next issue must reach us not later than THIRD-DAY AT NOON.

Make checks payable to FRIENDS' INTELLIGENCER.

EXTENSION COURSE OF WOOLMAN SCHOOL.

The offer of extension courses by Woolman School this fall has met a general need. The director has arranged to give the following courses the fall term, with three others for the winter and spring term in prospect:

S. Twelfth St., Phila., First-day School Adult Class, 11.30 a.m., beginning Tenth month 6th, "The Parables of Jesus."

Germantown First-day Evening Bible Class, 6.45 p.m. Last First-day in each month, Tenth to Fifth months, "The Parables of Jesus."

Race St. First-day Evening Class, 6 p.m. Next to last First-day each month. Tenth to Third months, "The Social Teachings of Jesus."

Horsham, Pa., 3 p.m. First two First-days in each month. Tenth to Twelfth months, "The Hebrew Prophets."

Friends' Central School, Phila. Second-days, beginning Ninth month 30th, 9.55 a.m. "The History of the Hebrew People."

Media, Pa., 8 p.m. Every other Second-day beginning Tenth month 14th. Four lectures, "The Life of Jesus."

New Garden Pa. 7.45 p.m. Every other Second-day beginning Tenth month 7th. Six lectures. "The Social Teachings of Jesus."

Philadelphia Training School for Christian Workers, 7.45 p.m. Third-days beginning Tenth month 15th. "Old Testament History."

Plymouth Meeting, Pa. 7.45 p. m. Fourth-days beginning Tenth month 2d. Ten lectures. "The Life of Jesus."

Baltimore, Park Ave. Fifth-day, 8 p.m., beginning Tenth month 17th. Six lectures. "The Bible: Its Nature and Use."

Salem Quarterly Meeting, N. J. Woodstown, Salem, Mullica Hill and Mickleton in order. 7.30 p.m. Sixth-days beginning Tenth month 4th. Ten lectures. "The Social Teachings of Jesus."

WESTBURY QUARTERLY MEETING will be held at Flushing, New York, Tenth month 26th, at 10.30 a.m. Lunch will be served at noon to all present. At the afternoon session, at 2.30, reports of progress will be given by the Department Chairmen of the Yearly Meeting's Philanthropic Committee.

Friends' Work "Over There"

NEVER in the seventy-four years of the INTELLIGENCER'S life has the news of Friends and their work been so interesting and important as it is to-day.

To every one with Quaker blood in his veins or Quaker feeling in his heart, whether formally a member or not, the FRIENDS' INTELLIGENCER brings every week something that no other publication can furnish. It is read by thousands with the keenest interest, as many letters testify.

Does your friend know of what Friends are doing in France and Russia?

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, TENTH MONTH 26, 1918

{ Volume LXXV
Number 43

"SHALL CHRIST BE BORN AGAIN?"

[Apropos of the editorial article on "The Second Coming," in the INTELLIGENCER of Ninth month 28th, our Friend Thomas E. Scott, of Keystone, Indiana, sends this beautiful poem by Margaret E. Sangster.]

One looks to God, and cries, above life's din
Of driving toil and misery and sin:
"What hope for these, whose anguish makes them dumb?
Once man looked forward for the Christ to come—
The mighty Lord for man's deliverance sent—
The Prince of Peace on earth. He came; he went—
Nor yet comes peace! What hope is left to-day?
Shall Christ be born again? God answers, YEA.

*In thine own heart, if thou unlatch the door,
The Light of light on earth shall dwell once more;
Through thine own lips, ungraced, and poor and weak,
The Love of love unspeakable shall speak;
Through thine own hands, wearied with toil for men,
Unto his own the Christ shall come again.*

THE QUAKER MESSAGE AND THE YOUNG FRIENDS' MOVEMENT.

BY ELIZA M. AMBLER.

How can the message of the Society of Friends be given to a world that needs it—and wants it?

This is a vital question. People may differ on the means of answering it, but all agree that the young people must do their part. The young people must realize the importance and the breadth of the work of their Society.

Philadelphia Yearly Meeting has a fine group of young people on its membership list, but on account of covering so large an area, it has suffered from the fact that the young people have done very local work, and have lacked the broad vision.

To meet this, the Young Friends' Movement of Philadelphia Yearly Meeting was organized May 13th, 1916, at Race Street Meeting-House, Philadelphia. Its aim was three-fold:—

1. That there might be a feeling of fellowship, of "deep and understanding friendliness," among all young Friends.

2. That young Friends might have common ideals,—ideals that all young Friends, no matter how isolated, knew that other young people were striving to obtain and to live.

3. That young Friends might gain the inspiration that can be obtained from working in a group to strengthen them in their efforts to help their Society give its message to the world. Each young Friend needs this inspiration to help him daily live this wonderful message.

Keeping the purpose clearly in mind, the Young Friends' Movement has planned and worked since May, 1916.

Four Conferences have been held, the evening sessions of which were devoted to the "William Penn" Lectures, so called because William Penn "in fellowship with his friends started in his youth on the holy experiment of endeavoring 'to live out the laws of Christ in every thought and word and deed,' that these might become the laws and habits of the State."

Great effort has been made to have these lectures represent the highest ideals of Quakerism, and to have them presented by the ablest speakers possible to obtain.

They are as follows—

"The Christian Life," by Elbert Russell.

"The Quaker of the Future Time," by George A. Walton.

"The Christian Patriot," by Norman M. Thomas.

"The Christian Demand for Social Reconstruction," by Harry F. Ward.

A copy of each lecture has been sent to each active and co-operative member of the Movement.

Last fall, Pilgrimages were held in each quarter of the Yearly Meeting. This year they are being planned for in each Friendly community. It is felt that they have done and will do a great deal to create the spirit of fellowship among young Friends. There is abundant opportunity for general discussion at each Pilgrimage so that problems may be discussed and views and plans presented.

The First-day School Committee and the Movement are working together on plans for Study groups. Outlines are being prepared. These and reference books may be obtained at the Central Bureau Office. The Movement wishes to keep in touch with each group and to help it keep in touch with other groups.

It is felt that not enough of the work of the Movement is carried on by people between the ages of fifteen and twenty years. Much of the work should be with them. It is hoped that they may feel that the Movement is *theirs*, and it is for them to suggest and to plan ways to make it more effective.

The Movement was officially recognized by the Yearly Meeting this year as an important part of its religious activities. This action of the Yearly Meeting has been a wonderful strength and inspiration to the Movement, and has enabled it to greatly broaden and increase its work.

Headquarters have been established in the office of the Central Bureau, 154 North 15th Street, Philadelphia. It is hoped that all young Friends will feel that Headquarters is a place to which they can bring their problems, their suggestions, their plans.

The purpose for which the Movement was organized will not be met easily and readily. Results will not show quickly. It will take slow, steady work,—work backed with the earnest desire of each young Friend of the Yearly Meeting to know and understand better for himself the message of his Society—the message of the direct communion of the Heavenly Father with His children.

LOYALTY AND LOGIC.

THERE are some matters, and those just the most vital, which lie too deeply imbedded in the sub-soil of life itself to be settled by debate. Coleridge was in the main right when he made the distinction, so famous in his religious prose writings, between reason and understanding, or, as it might be put, between reason and reasoning, i. e., logical argument. A position may be grounded and established in reason and yet at the same time lie beyond the sphere of argumentative debate.

Arguments change our intellectual conclusions and affect our decisions in many spheres, but they do not often reach this more central region where we live and have our being. The great loyalties are only slightly touched by logic. They lie deeper down in the slowly formed systems of instinct, emotion and will, where our estimates of values are created. We do not expect to be asked *why* we love our child, we do not rise to explain *why* we are ready to suffer for truth, we do not give any rationalistic account of devotion to country or of dedication to God. They seem to us inevitable and self-explanatory.

What will eventually rise to the apex of a person's

hierarchy of values cannot well be predicted. Here men differ. There is no absolute arbiter of values. Should Galileo put devotion to truth above loyalty to his Church or not? Does one's moral obligation outrank the requirements of love? How do the claims of country take grade with the soul's interior conviction of what is due to God? The answers vary. But one's course here is not settled by debate. Some over-topping loyalty rises in us and holds us as invisible gravitation holds the earth in its orbit. Our ideals, our convictions, our elemental faiths root back into the lives of ancestors and martyrs. They were buidled into our lives along with the alphabet. They have silently grown and twined into the inmost fibre of our being, and out of these deep roots of life one's supreme loyalty flowers forth. It is very solemn and sacred business. In the hour of crisis the sincere honest person feels, as he makes his choice, amid the conflicting issues, that he cannot do otherwise. To make a different decision he would need, not a new argument, but a change of personality, an alteration of all the values of life.

—RUFUS M. JONES, in the *Friend* (London).

IN A CHURCH CRYPT DURING AN AIR RAID.

"Come inside—come inside!—this way for the air-raid shelter—down you go."

And down we went, down the old stone stairs into the vast stone crypt of the church, which was already almost full to overflowing, and still the human sea came pouring down. Presently someone went around lighting gas-jets, and one could distinguish one's fellow atoms in that chunk of humanity, cut, as it were, of magic out of the London streets, and packed into a stone box—tinker, tailor, soldier, sailor, gentleman, beggarman, thief, male and female and of many nationalities—a most representative gathering!

The stone floor was cold and I walked about to keep my feet warm, gathering the usual odd amusing scraps of "public opinion" one collects on such occasions. The *moon*, of course, was the favorite topic! . . . An old man created a diversion by fainting, and the crowd grew a little denser at that spot—a crowd within a crowd.

In one corner an excited group of French women shouted and gesticulated incessantly—they told savory details of gruesome incidents of the "last raid." I recalled with a shudder the picture of Poterloo "the hopeful" as he went up black and erect, a flame where his head had been, in that extraordinary war-book, "Under Fire," by Henri Barbusse. In another corner, children had formed a ring and were playing a game. . . .

I wandered round from group to group, seeking in vain for some symptom of divergence from this, apparently, everlasting "acquiescence." But everywhere the same, monotonous parrot-cry—"Revenge"—"Reprisals."

"The dirty dogs—a-murderin' the innercents."

"Pay 'em back in their own coin."

"For every bonb they're dropping outside, I'd give 'em ten."

The newspaper man sallied forth at intervals, returning with fresh batch of papers each time and the news that "they" were still a-goiu' it up there. I bought a paper to put under my frozen feet, and sat down on my despatch-case. A woman standing near me inquired if there were "any news." "I don't know—haven't looked at the paper, I only bought it to stand on." I felt cold and irritable and ungracious—the raid has already lasted two hours and showed no signs of abating, and the atmosphere, both mental and physical, of the "shelter" was not salubrious.

To my surprise the woman who had spoken offered me a large sheet of brown paper—in exchange, as I thought, for her beloved *Evening News*. But she shook her head. "I'm sick to death of them kind o' papers—'alf of 'em's lies."

I agreed with such promptitude that my fragile case nearly collapsed under me.

We talked of the iniquities of journalism, whence it was but a short step to the iniquities of the war, and the more we talked the more that woman puzzled me, because, although her views coincided with mine, I felt that she had become a convert to Pacifism rather from force of circumstance than from reasoning. Her pronouncement of a German town gave me the clue.

"Do you speak German?" I asked.

She looked startled at first and hesitated, then she admitted that she "used to know a few words." I told her, in German, that I had stayed some years in Austria.

"Well, now, I know that," she said, "I'll tell you something. I've got a sister who is [she whispered in my ear] engaged to an Austrian. Do you think that's very unpatriotic? Most people do, you know."

I purposely raised my voice: "Why, there's nothing to be ashamed of in that, if your sister is fond of him; a good Austrian, a good Englishman, a good Hottentot, there is no difference."

"Well, I don't know about a Hottentot; that's a black man, isn't it? But anyway this Austrian is one of the best, and my sister wants to marry him as soon as ever she can (though, of course, taking his name 'll be against her in her work, but she says she'll chance that) only they can't get permission for him to come out of camp. Of course, all our friends are against it; you know what people are; anyone 'ud think he was a murderer or goodness knows what." Later on it transpired that there was a still blacker stain on the family escutcheon. Another sister was actually married to a *German*, a civilian interned at Knockaloe, where he had spent three weary years but was at last released recently to do work of national importance. Unfortunately he had not been at work more than a few weeks when he met with an accident, necessitating his removal to the hospital and resulting in the loss of his job.

"Didn't he get any compensation from his employers?" I inquired.

"Well, I'm rather afraid the accident was his own fault, but he did write to a Society he used to tell us a lot about while he was up at Knockaloe, thinking they might be able to advise him where to apply."

"What was the name of this Society?" I asked, though the question was superfluous, but I was tempted to make the "coup de theatre!"

"I think it is some Quaker Society, called St. Stephen's House," she said.

"Well, I come from St. Stephen's House!"

"You come from St. Stephen's House! and just fancy us meeting down here like this; I call that *wonderful*, don't you?" I did.

"Then perhaps you have heard of my brother-in-law; his name is —."

"Yes, I guessed it," I said, "because I work in the very department of the Friends' Emergency Committee to which your brother-in-law applied, the Business Committee."

"And do you think you'll be able to help him?" I told her that we had only written to him a short while ago advising him to apply to his Insurance Company, and were hoping to hear of the successful result of his application.

"I suppose you get any amount of requests from prisoners, don't you? Poor chaps; my brother used to tell me how some of 'em fret and fret, because they can't get out to see how things are at home, what with their shops getting sold up, or their wives gettin' into bad company, or people owing them money an' won't pay up—an' there they are, helpless an' can't do nothing."

"Yes, we get all sorts of applications—some of them very unusual ones." And I told her how in the Business Committee alone we had had requests ranging

from obtaining compensation for assault and battery to the sale of £500 worth of wigs, and as to debts, we often had to deal with people who tried to avoid payment on the plea that it is not legal to pay money to Germans, and they were very surprised to learn that the law does actually allow "enemy aliens" to receive money owing to them by patriotic Britons.

At this juncture the "All clear" bugles began to blow; so we hastily exchanged addresses and repaired to our respective homes.—M. P. in *The Friend*.

"RECONSTRUCTING" DISABLED SOLDIERS.

In the course of a speech by Hon. George M. Young, of North Dakota, in the House of Representatives, on September 14, on the Reconstruction of Disabled Soldiers and Sailors, he said:—

The re-education of these men is begun while they are in the hospitals, some of them while still in bed, under the direction of the Surgeon General's office. The main aim of the work in the hospital, however, is to fit men for further military service, and to provide as therapeutic measures such occupational work as will tend to facilitate and hasten their recovery. This includes functional rehabilitation for men who have lost the use of any part of the body through accident, wounds, or disease. It is from such occupational activities that the term "curative workshop" arises.

Arriving at the Walter Reed Hospital, of which Col. W. F. Truby is commandant, we found Major B. T. Baldwin in charge of the division of reconstruction. Major Baldwin is a splendid type of high-class men coming to the aid of the Government during this war period. He has been professor of education at Swarthmore College, University of Chicago, University of Texas, Johns Hopkins University, and at present of the State University of Iowa, leaving a position there paying him a salary of \$5,000 to accept a major's pay. . . . The hospital is quite a big concern, with 750 enlisted men employed in various kinds of service.

It has been interesting indeed to actually follow the wounded men, as I had the privilege to do, from the time injured on the battlefield in France, where first medical aid is given, then to the emergency hospital, and back through the evacuation hospital to the base hospital, and from there across the seas to Walter Reed Hospital and other Army hospitals here in the United States. All the way through the medical service rendered by our Army surgeons is admirable. It was told us upon good authority that when Frenchmen or Englishmen happened to be wounded within reach of an American hospital they begged to be taken there. This does not mean that there has been lack of effort and attention in their own hospitals, but the American hospital arrangements are the last word in method and equipment, operated by those who are not only skillful, but eager to help our wounded boys.

Upon my return to America I called at the Surgeon General's office to express my admiration and appreciation not only to the general, but to such men as Col. R. B. Miller, in charge of the personnel, who have done so much to place the medical side of the Army upon a plane never before reached in this or any other country.

The work of the Army surgeons is supplemented and very greatly aided by the American Red Cross. I see by a dispatch in this morning's *Post* that the Red Cross has rented some hotels along the Riviera, where wounded soldiers may rest and build up physically. That strip of country has the most delightful climate of any place on earth, outside of certain portions of our own country. The activities of the Red Cross are varied. A wonderful work is being done among the civilian population of France, which few know of here. A great work is also being done in Switzerland for our prisoners in Germany and for Russian refugees. . . . I want to say, with the greatest emphasis, God bless the Army surgeons and nurses and the American Red Cross. [Applause.]

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF
PHILADELPHIA YEARLY MEETING.

WHERE IS GOD?

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through.
"We've heard from of old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea:
Oh, who can tell us if such there be?"

The lark flew up in the morning bright,
And sung and balanced on sunny wings;
And this was its song: "I see the light,
I look o'er a world of beautiful things;
But, flying and singing everywhere,
In vain I have searched to find the air."

—MINOT J. SAVAGE.

THE FIRST-DAY SCHOOL LIBRARY.

MORE and more during recent years have the specialists in education emphasized the importance of selecting educational material to fit the different periods of child-life. The interests and needs of the primary child, for example, call for special material and methods, which do not meet the requirements of children of Junior age, and so on through the grades of the religious school. The general acceptance of the truth that the graded child calls for graded material has led to the production of a vast amount of juvenile literature for use in the schools of religion, which ranges all the way from very, very good to very bad.

Since we are standing at the threshold of a new age, in which religious education is developing into a science, the selection and use of books for First-day School libraries takes on a new importance.

In the past these libraries have been held responsible only to the task of providing good and entertaining reading for those pupils who cared for additional material through the week; while the selection of books has been left to the unguided choice of the individual child.

In the future the First-day School library is to be a valuable adjunct to the class-room with the work of the two *correlated*. It will call for a librarian interested, well-informed regarding the books and the child, and aware, moreover, of the value of the service at hand, determined to make it worth while; one who will guide the selection of right books at right times by means of tactful suggestions. Let it be remembered that to say to a child: "Don't read this or that book," will nine times out of ten insure the reading of that very book; while a gentle suggestion, as, "I like such and such a book for such or such a reason," will lead generally to the proper choice.

The teaching of the First-day School aims at unfolding a knowledge of God and His truth. The aim of the library should be to show God in the world of human action and of nature; to illustrate the principles of religion entering into every-day life; to impress and interpret their practical workings, and always to do this in a manner adapted to the taste and capacity of young folks.

The library should contain a generous supply of stories, for these appeal to all minds, while to the primary child they are the natural literary food.

Children love a hero, so that there cannot be too many simple interesting biographies, those which in unobtrusive ways sound the call to the higher life of brotherhood and service. In the Society of Friends there have been many inspiring heroes of the Spirit, whom our children should learn to know and honor. What vigorous and interesting reading for a boy, for instance, is the *Life of Isaac T. Hopper*.

Books of history and travel should be freely used in these days when the creation of "the international

mind" is a thing so greatly to be desired for the sake of an enduring peace.

Books of invention of discovery of adventure all have a right to a place in the First-day School library, provided they have the forward look, and are imbued with the spirit of self-sacrifice and kindness of courage and devotion to a cause which will help in bringing in the Kingdom of God upon earth.

Each library should be supplied with good reference books for the teachers—courses in Teacher-training, graded lessons, psychology and pedagogy, as well as the best interpretative books in the Bible. A good librarian might index magazine articles, which would be helpful to the teacher, and make out lists of books for required reading for each grade,—two or more books to be read by each pupil during the school year or in vacation time, with some plan of credit for the work.

"The First-day School library has not outlived its usefulness, but it must be well chosen and well managed. It is not merely a place to get something to read; it is not a bribe to secure attendance; it is a tool with which to do valuable work; it is a weapon of defence against worthless reading, and it should afford sturdy and practical service to morality, good citizenship and religion."

BOOKS FOR VERY SMALL CHILDREN.

- In the Child's World.....Poulsson
 Tailor of Gloucester.....Beatrix Potter
 Mrs. Tiggywinkle, etc.....Beatrix Potter
 Child Garden of Verses.....Stevenson
 The Story Hour.....Wiggin and Smith
 Golden Numbers, etc.....Wiggin and Smith
 Mother West Wind Stories.....Thornton Burgess
 How to Tell Stories to Children.....S. C. Bryant
 Stories to Tell to Children.....S. C. Bryant
 Living Together.....F. N. Dadmun
 Children of the Father.....F. N. Dadmun
 Old and New Testament Stories.....R. G. Moulton
 Mother Stories.....Maud Lindsay
 More Mother Stories.....Maud Lindsay
 Once Upon a Time—
 Animal Stories.....Carolyn Sherwin Bailey
 Stories Children Need.....Carolyn Sherwin Bailey
 The Book of Legends.....H. E. Scudder

BOOKS FOR CHILDREN, 8 TO 13 YEARS.

- Golden Windows.....Laura Richards
 The Little Lame Prince.....Dinah Mulock Craik
 Seven Little Sisters.....Jane Andrews
 Ten Boys Who Lived on the Road from Long
 Ago Till Now.....Jane Andrews
 Laddie.....Jean Stratton Porter
 Uncle Remus.....Joel Chandler Harris
 Anne's Terrible Good Nature, and other Stories..E. V. Lucas
 Old Pipes and the Dryad, and other Stories..Frank Stockton
 Why the Chimes Rang.....R. M. Alden
 The Mansion.....Henry Van Dyke
 The Little Maid of Massachusetts Colony,
 and others of the "Little Maid" series..Alice Turner Curtis
 Story of the Pilgrims.....Margaret Pumphrey
 Little Pilgrims of Today.....Mary H. Wade
 Stories of Great Americans for Little Ameri-
 cans.....Edward Eggleston
 Stories of Brotherhood.....Harold B. Hunting
 Children of the Cold.....Frederick Schwatka
 Hans Brinker.....M. M. Dodge
 Jan of the Windmill.....Julia Horatia Ewing
 Daddy Darwin's Dovecot.....Julia Horatia Ewing
 Lisbeth Longfrock.....Hans Aanrud
 Strange Lands Near Home.....Ginn & Company
 A Wonder Book.....Hawthorne
 Tanglewood Tales.....Hawthorne
 Black Beauty.....Alice Sewell
 Rab and His Friends.....Brown
 Fifty Famous Stories Retold.....James Baldwin
 Thirty More Famous Stories Retold.....James Baldwin
 Hazel.....Mary White Ovington
 Three Years with the Poets.....Bertha Hazard
 The Blue Book of Poetry.....Andrew Lang
 The Aeneid, for Boys and Girls.....A. J. Church
 The Iliad, for Boys and Girls.....A. J. Church

- Parables from Nature.....Mrs. Alfred Gatty
 Half Hours with the Stars.....A. R. Proctor
 Children's Book of Birds.....Olive Thorne Miller
 In My Youth.....Robert Dudley
 Old and New Testament Stories.....R. G. Moulton
 The Gentle Heritage.....Francis E. Crompton
 Quaker Saints.....L. Violet Hodgkin
 The Garden of Eden.....George Hodges
 Castle of Zion.....George Hodges
 When the King Came.....George Hodges
 Jesus the Carpenter of Nazareth.....Scribners
 Stories of Hebrew Heroes.....Rufus M. Jones
 A Boy's Religion.....Rufus M. Jones
 St. Paul, the Hero.....Rufus M. Jones
 The Mary Francis Books on Sewing, Cooking, etc.,
 Jane E. Feyer, Elizabeth Fry, Laura E. Richards.

BOOKS FOR CHILDREN OVER 13 YEARS.

- A New England Childhood.....Ed. Clarence Stedman
 Greyfriars Bobby.....Eleanor Atkinson
 Johnny Appleseed.....Eleanor Atkinson
 A New England Girlhood.....Lucy Larcom
 Puck of Pook's Hill.....Kipling
 Lands, Letters and Kings
 Mrs. Leicester's School.....Chas. and Mary Lamb
 King of the Golden River.....Ruskin
 The Slowcoach.....E. V. Lucas
 Treasure Island.....R. L. Stevenson
 Our Lady of the Chinese Courtyard
 Jesus the Carpenter of Nazareth.....Scribners
 Joan of Arc.....Mark Twain
 A Son of the Middle Borders.....Hamlin Garland
 The Long Trail.....Hamlin Garland
 The Making of an American.....Jacob Riis
 Autobiography of John Muir
 Paul and Fiametta.....L. Allen Harker
 Children of the Dear Cotswolds, etc.....L. Allen Harker
 Phaedrus.....Newel Dwight Hillis
 The Happy Prince and Other Tales.....Oscar Wilde
 Alice in Wonderland.....Lewis Carroll
 Stories of Great Artists.....Horne & Scobey
 Stories of Great Musicians.....Horne & Scobey
 Travels With a Donkey.....R. L. Stevenson
 Tom Brown at Rugby.....Hughes
 Westward Ho!.....Kingsley
 When the King Came.....Hodges
 Life of Lewis Carroll.....Belle Moses
 George Washington.....H. E. Scudder
 John Woolman's Journal...Introduction by J. G. Whittier
 George Fox's Journal.....R. M. Jones
 Story of Quakerism.....Eliz. B. Emmott
 Isaac T. Hopper (Autobiography)
 Life of Isaac T. Hopper.....Lydia Maria Child
 The Life of Alice Freeman Palmer.....Palmer
 The Story of My Life.....Helen Keller
 Up from Slavery.....Booker T. Washington
 A Course in Citizenship.....Ella Lyman Cabot
 Ethics for Children.....Ella Lyman Cabot

LIST OF BOOKS FOR USE OF TEACHERS.

- The Church School.....W. S. Atkearn
 Child Nature and Child Nurture
 Stories and Story-telling.....St. John
 Guide for Teachers of Training-classes.....Slattery
 The American Girl and Her Community.....Slattery
 The Unfolding Life.....Lamoreaux
 The Individual in the Making.....Kirkpatrick
 The Point of Contact in Teaching.....Du Bois
 The Citizen.....Shaler
 New Worlds for Old.....Wells
 Ethics for Children.....Ella Lyman Cabot
 "The Books of Saints and Friendly Beasts,
 Abbie Farwell Braem
 The Boy Problem.....Wm. B. Forbush
 A Study of Child Nature.....Eliz. Harris
 First Lessons in Child Training.....Zelia M. Watters
 Studies in Mystical Religion.....R. M. Jones
 The Inner Life.....R. M. Jones
 The World Within.....R. M. Jones
 Rise of the Quakers.....T. Edmund Harvey
 The Quakers in the American Colonies.....R. M. Jones
 Spiritual Reformers in the 16th and 17th
 Centuries.....R. M. Jones
 George Fox (Leaders of Religion.....Thos. Hodgkin
 George Fox.....Herbert G. Wood
 Life and Letters of James and Lucretia Mott,
 Anna Davis Hallowell

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TENTH MONTH 26, 1918

LOOKING INTO THE MIRROR.

THE following account is given in a letter just received by the editor of the INTELLIGENCER. It is genuine and true in every particular except that the names are here changed so as not to reveal the real identity of the places and persons concerned:—

The High Court of Dresden, Saxony, on the 14th, heard habeas-corpus proceedings in favor of the pacifists Rev. Carl Weidmann, a Lutheran, and Rev. Friedrich Harden, a Catholic, who had already served three months in the city jail under sentence of the Dresden Police Court for the attempt to hold a convention of Christian pacifists. The judges, interrogating the Public Prosecutor, made him admit that no law had been violated, but that he felt that he had to do something to stop the convention, in order to satisfy the patriots. The High Court found the conviction void and ridiculous, and set the prisoners free.

Does it seem incredible that it should be possible, even in Germany, for the officers of the law themselves actually to imprison Christian ministers who had violated no law, "in order to satisfy the patriots"? Then read this, which is the real letter, just as I received it, with the true names of the persons and places, as sent me by my correspondent, a lawyer, not of Germany, but of California:—

The Supreme Court of California on the 14th of this month heard habeas-corpus proceedings in favor of the pacifists Rev. Robert Whitaker, a Baptist, and Rev. Floyd Hardin, a Methodist, who had already served three months in our city jail under sentence of the Los Angeles Police Court for the attempt to hold a convention of Christian pacifists. The judges, interrogating the city prosecutor, made him admit that no law had been violated, but that he felt he had to do something to stop the convention to satisfy the patriots. The Court found the convention void and ridiculous, and set the prisoners free. H. F.

TWO KINDS OF COURAGE.

EDWARD W. LARGE, a student at Cornell University, and of course a member of the Students' Army Training Corps, writes:—

I have been interested in following thru the INTELLIGENCER the attitude of Friends in these times. I have been proud of my membership in the Society, and have always tried to respect every man's true belief. I think our Society falls far behind when it does not do the same. Picture my surprise, to say the least, when I read in the INTELLIGENCER of Tenth month 5th the following words credited to Carolena Wood—"I believe that nine-tenths of the soldiers are pacifists, or more. They would be conscientious objectors if they could 'pull the thing off.' They lack the courage not to be shot at."

I have recently been inducted into the United States Army. Before and since then I have seen and talked with men in many branches of the Army and Navy, and they certainly, as a rule, are not men to lay themselves open to such an accusation as this. The obvious implication in her words "pacifists, or more," is that they are cowards.

No man can answer absolutely for anyone but himself, but I can say for myself that I deeply resent a statement like that. I had as good a chance as any Friend I know of "to pull the thing off," as she says. I am a conscientious objector to the thing called war, but I am a thousand times

more a conscientious and a physical objector to the thing called Germany, Prussianism, or Kultur.

I have the greatest respect for those men who really believe they cannot lift a finger against Germany in this war. I believe there are a number of these. And while we may have a number of men, such as Carolena Wood implies, in our Armies, there are some men who would rather go through the trials of a conscientious objector than face the enemy in the front line trenches. In my opinion, there is little to choose between them. Let us hope, for their sake, and that of their nation, there are few of either.

I was present at the session of the George School Conference when Carolena Wood made the remarks referred to, and my impression is that when she said that she thought nine-tenths of the soldiers "are pacifists, or more," she meant that they are, just as Edward W. Large says of himself, really "conscientious objectors to the thing called war." As to courage, I think she meant that the moral courage to stand by one's conscience against one's friends and the world, to be called a coward, and unpatriotic, and "pro-German," is a courage higher and more rare than that required for the front-line trenches; in a word, that while it requires a brave man to "stand up and be shot at," it requires a still braver one to stand up and refuse to shoot.

H. F.

NOTE AND COMMENT.

A. MITCHELL PALMER'S QUAKERISM.

IN a recent Liberty Loan address in Washington, A. Mitchell Palmer, Alien Property Custodian, is reported as saying:—

"I am a Quaker. My people came to this country when William Penn brought the good ship *Welcome* up the Delaware River and landed his brave colonists there to try the great experiment in the woods, which developed into the imperial Commonwealth of Pennsylvania. Ever since that day, for eight generations, my people have held to the tenets of the Quaker faith, and chief among them is opposition to war and everything that pertains to war.

"I am a good Quaker. I believe in the tenets of my faith,—I always have and I always shall. Every instinct of my nature, planted there by heredity, by education, by training at my mother's knee, by religious training and worship of God, revolts at the thought of war. Yet I have been for the war from the beginning, heart and soul. I am for it because I know that my sainted mother, who taught me to hate war, if she were here, would have me give up my life if need be, certainly would have me, if necessary, desert the creed of my fathers, in order to help carry my country through this war, because when it is over the world will be blessed with a thousand years of peace promised to a Christian world."

"THE OTHER SIDE."

UNDER the above heading Prof. William I. Hull writes to the editor of the *Swarthmore Phoenix* a letter in which he says:—

I have observed that in the three issues of *The Phoenix* published so far this autumn, in nearly every column there is some kind of glorification of the military training adopted in the college, and I have been pained to observe that in the issue for this week, which has just reached me to-day, there has begun thus early the leveling of taunts at those students who, for various reasons, do not intend to become members of the S. A. T. C. On the other hand, I have not observed the slightest indication in your column that there is any dissent whatever from the policy of the college authorities in adopting military training into this Quaker institution. This letter is designed to remedy, in part, such defect in your reflection of college opinion.

Personally, I have been delighted to welcome into my course on the Causes and Objects of the Great War the students who have been requested by the Government to take a course on "War Aims." I have been giving this course yearly since 1915, and I have done my best to elucidate and exemplify in it those principles of international government and conduct to which President Wilson has given such magnificent expression in recent public ad-

dresses, and which, together with internationalists in many lands, I have done my best to promote by voice and pen ever since the first Hague Conference in 1899 brought them officially to the notice of the world. It has been one of my chief delights to receive from former students now in France letters expressing their enthusiastic devotion to the international government which is to prevent war and insure justice among the nations throughout the future. May there go out from Swarthmore and from every other college in our land an ever-increasing and finally victorious number of young men and women dedicated to this great constructive task of our time!

As for military training in Swarthmore College, permit me to assure you that there are some of the managers, some of the faculty, some of the alumni and some of the students who wholly disapprove of it.

One reason why we disapprove of it has been stated by the President and Board of Managers as late as May 20, 1918, in a published letter "To the Undergraduate Men of Swarthmore College," in the following words:—

"Though not strictly a sectarian institution, Swarthmore is a Friends' college, founded by that Society which, for more than 250 years, has consistently testified against war as a method of settling national or international disputes. Its campus, every building upon it, and quite three-fourths of its endowment of \$2,000,000 have been contributed by those in sympathy with that testimony. In view of these facts, the Board feels that the introduction of a course in military training would constitute a breach of trust. It further feels that it would be unwise now for this institution to depart from a fundamental principle of the Society, toward the acceptance of which the Board believes the thought of the civilized world is moving."

RELIGIOUS LIFE IN THE ARMY.

DR. CHARLES S. MACFARLAND, Commissioner to France of the Federal Council of the Churches of Christ in America, writes:—

"I have had the privilege of seeing our American soldiers in camp and headquarters all over France. I have had the privilege of holding services at the graves of their fallen comrades, and have heard their choirs in little French churches in towns where they are quartered. It has been an inspiring experience. . . .

"First of all, President Wilson, who is today easily the most popular and honored man in France, has, by his utterances and actions, so clarified the political thoughts and aims of the allied nations that great moral vision has been given both to those who govern and direct and those who fight. Such was the frequently expressed feeling of men like President Poincaré, Marshal Joffre, Marshal Foch, and Maurice Barres, as well as many Protestant pastors and laymen.

"General Pershing's character and personality, his simple and genuine religious life, his example and words, have set great moral and spiritual ideals before our officers and army. The moral character and life of our men is, of course, not all that could be desired, but it may be safely said that it is higher than the average in our ordinary civic life.

"Our soldiers have entered into the most brotherly relationship with the French soldiers and into friendly association with the civilian populations all over France. The close and pleasant relationships between our soldiers and the French people have led to a large number of marriages, and while in many cases these are doubtless happy indications of a normal relationship between the two peoples, it is also feared that it may bring many difficult problems as well.

"The Christian life of America has in the Y. M. C. A. a splendid embodiment in the army, its spiritual power being extended or limited almost entirely by the personalities of those who have enlisted for its work. The churches at home should keep in the closest relationship to its administration.

"The finely equipped Hostess House of the Y. W. C. A. in Paris is one of the bright spots in France, always filled and presenting an inspiring sight. The Y. W. C. A.

is doing its army work with the usual wisdom and effectiveness of this organization."

Chaplain Brent says: "The opportunity of the chaplain in the American Expeditionary Forces is unprecedented in military history. The best manhood of America is his to guide, inspire and mould. It has been a common complaint in parochial life that *men* do not form a prominent element in the average congregation. No such complaint can be made in the army. Again our soldiers are in a temper of mind to welcome greedily the truth of God from the hearts of true men. They are at the most receptive moment of their lives. They are quick to detect and spurn unreality and sham. They are in search of and responsive to what is real.

"The religious tomorrow of America lies latent in the soldiers of today, and it is the responsibility of the chaplain to shape it so that the Kingdom of God will enter into American life with power. The choicest manhood of our nation is in France or headed towards France under the domination of the spirit of self-sacrifice. The strongest and best men in the ministry are not too good to serve them."

NEWS OF COLORED PEOPLE.

THE *Crisis* for November gives these interesting items:

The Frederick Douglass Hospital, Philadelphia, Pa., is making an appeal for \$22,000. The hospital cost \$118,000, and was founded by Dr. N. F. Mossell in 1895. It has cared for 73,000 out-patients and 8000 patients in the wards.

Twenty-one colored women, selected from the public school teachers of the District of Columbia, have been assigned to special war work in the Loans and Currency Division of the U. S. Treasury Department.

Wesley Williams, the only colored candidate among 1070 to take the physical examination for the Fire Department in New York, led with an average of 100 per cent.

More than five hundred white and colored men walked out of the American Car and Foundry Company's works at Birmingham, near Memphis, Tenn., for higher wages. The white men were offered more wages, but refused it unless the colored men were given the same consideration. Since joining the union movement the wage of the negro laborers has increased 100 per cent.

Cleon Wilkins, a thirteen-year-old colored boy of Niagara Falls, N. Y., is timekeeper for the hundreds of conductors and motormen employed by the railroad company which traverses the Great Gorge.

There were ten honor men among 2500 graduates of the Central Artillery Officers' School at Camp Zachary Taylor, Louisville, Ky., six of whom were colored, Thirty-five Negroes were given commissions.

The Free Colored Library, Knoxville, Tenn., since its opening May 6 of this year, has circulated 3537 books, and had an attendance of 6146.

The National Association for the Advancement of Colored People has sent telegrams of protest to President Wilson and to Governor Brough, of Arkansas, against the application of compulsory work laws to women. The Association's action was taken on the basis of press dispatches stating that Arkansas planters have begun a movement to force *Negro* women to work on cotton plantations in that State against their will, and the reported enforcement in a Georgia town against Negro women of compulsory laws which are applied *against colored women only*.

READING, England, which is the centre for large numbers of soldiers, has a Friends' canteen for soldiers.

GERMAN PASTORS AND THE WAR.

The following is the proclamation issued by the Protestant clergy of Berlin on the occasion of the anniversary of the Reformation, as read in the London Meeting for Sufferings. The proclamations have aroused widespread interest, and have been signed by hundreds of pastors in all parts of the empire.—*The Friend* (London):—

"We German Protestants, conscious of Christian principles and aims, heartily stretch out a brotherly hand to all co-religionists, including those of enemy countries. We recognize as the deepest causes of this war the anti-Christian powers dominating the lives of the peoples, e. g., suspicion, idolatry of force, and covetousness; therefore a peace based on mutual agreement and reconciliation is, in our opinion, the peace that must be brought about. We believe that the chief obstacle to an honest understanding among nations is the pernicious rule of lies and phrases, through which Truth is silenced or distorted, only spreading delusion and folly; and we call on all, in every country, who wish for peace, to stand up and resolutely combat this obstacle. Faced by this terrible war, we feel it to be a conscientious duty to strive henceforth, in the name of Christianity, with all determination, to eradicate war from the world as a means of settling disputes among nations."

Declarations issued this year by Protestant pastors of Berlin and Hanover, published in the *Christian* for April 18, were read, clearly recognizing that Christian brotherhood was above mere nationality; avowing that the causes of the war were suspicion, idolatry of force, and materialism, and pledging themselves to strive henceforth to eradicate war as a means of settling disputes among nations.

A MEANS TO PEACE.

RESPONSIBLE Washington officials are reported as interested in the suggestion of Albert Thomas that the Entente Allies organize a League of Nations immediately. These views of Thomas are said to represent a large body of liberal opinion in Europe. Albert Thomas, who is a leader of the Socialists in France, discusses the subject in the *London Chronicle*, a paper which, like himself, takes the stand that peace should be concluded by negotiation just as soon as safe guarantees can be procured.

Thomas's views are notable in two respects: First, in that he would have the league formed before instead of after the conclusion of peace, and second, that he would have Germany admitted to the league as soon as she consents to be bound by its rules. To the objection that a solemn engagement by Germany is worth no more than a scrap of paper, he replies that in human society there are lawbreakers, who live in the certainty that if caught they will be punished, and that in the society of nations we can depend on the same deterrent.

This French leader believes that the Allies should publish a draft of rules showing the objects and advantages of the league so clearly that the German masses will see their meaning and compel their government to submit to the provisions outlined. The considerations of membership should be democratic and impartial, and when once they are fulfilled every nation should be welcomed into the common society.

IN THE current number of *The Friend* (Phila.), Anna Cope Evans pleads that Friends apply themselves to the problem of the new social order. "The Carpenter of Nazareth the workers can love," she says, "but they are suspicious of His churches." It is for Friends in the spirit of John Woolman to bridge this gap. Then "we shall find that Quakerism is not the narrow and limited thing we have made it, appealing to only a certain class, but that it is greater and more glorious than we dared to dream, with a message for all classes and for the world. 'Quakerism should not be the cult of a few, but the life of a multitude.'"

SIGNING THE LONDON EPISTLE.

A GREAT many Friends have been impressed with the spiritual depth of the epistles from London Yearly Meeting. Referring to this year's epistle, a writer in *Friends Fellowship Papers* says:—

I think many who attended this Yearly Meeting learnt as never before, the true meaning of "underlying unity," especially was this manifest in a wonderful way in the Large Committee to pass the Epistle. One could feel the power of love in that meeting as it triumphed over any disunion or difference of opinion there seemed to be. . . .

The Epistle is again a great cause for thankfulness and hope, and will be a source of strength to those who are thirsting in a weary land. I should like to say here to those who never attended the last sitting of Yearly Meeting, that you have missed a great experience; if you ever have the opportunity of being there, do not miss it. The Epistle in its final form is read by the Clerk; there is an impressive silence—"I am about to sign the epistle," announces the Clerk, and thereupon his signature is appended. There follows a powerful time of true worship, after which the closing minute is read and the draft minutes are signed.

THE *American Friend* tells of a wedding held at the Sunday morning service of the Newberg (Oregon) Meeting. After a message from the pastor, one of the Elders announced the intention of the two young Friends to become united in marriage according to the custom of Friends. "Many eyes were tear-stained," says the editor, "as the company listened once more to the impressive words of the Friends' ceremony as spoken by these much-loved young people."

DURING the past summer one of the buildings at Friends' Select School, Philadelphia, has been the scene of unwonted activity. The Children's Country Week Association has been permitted to maintain headquarters there, and the "Paradise Special," a large passenger truck, has started with its happy loads of human freight from the Cherry street entrance.

THE *Friend* (London) says that "Ellen Taylor, of Islesworth, whose decease on July 30th is recorded, was probably the oldest member of the Society of Friends. She was born at Feltham, Middlesex, of an old Quaker family in 1816, and had reached the age of 102 years three weeks before her death. The internment took place in the Friends' graveyard at Islesworth, where her thirteen brothers and sisters, all born before she was, were interred." Commenting on this, the *Philadelphia Friend* says there is a member of Philadelphia Yearly Meeting still older, but does not give the name.

"A POSITIVE PACIFISM" is the subject of a splendid article by Horace Shipp in *Friends' Fellowship Papers* for July. Those of us who withheld our services from war, he says, did so not for the salvation of our souls or bodies, but because we believed we had found a dynamic for readjusting international affairs more potent than bombs and shells, tanks and submarines and aeroplanes, and the real test of our convictions is not our preparedness to abstain from war, but our vigor in the cause of peace. . . . In individual and social, as in international affairs, the first step towards disarmament and peace is equity. Those of us who are not prepared to work for the realization of that first step have no claim to the vague idealizing of the last. A pacifist is not a man who dislikes war, but one who strives to make peace possible.

GERMANY has placed a ban on barley for beer during the war. That practically closes the breweries. Sometimes the enemy shows real sense.—*The Friend* (Phila.)

CHARLES S. MACFARLAND, Commissioner to France of the Federal Council of the Churches of Christ in America, reports that some of the national leaders abroad were as desirous to learn about America's religious life as they were about her army and resources.

THE words of the clerk at the opening session of London Yearly Meeting last spring bear frequent repetition:—

"To-day our strength lies in spiritual power and energy, in hope, in faith, and in love, the greatest of the three. Striving to wield these three great spiritual forces let us go forward unwearied, undismayed, and undeterred; not ours to rescue a material Jerusalem from the domination of the infidel, so called, but to extend the outposts of the Kingdom of our Master amongst men, to bring in the New Jerusalem here and now in the hearts of individuals and in the lives of nations."

FOR the convenience and comfort of relatives visiting sick or convalescent soldiers and sailors at the big base hospitals in this country, the American Red Cross will build small information houses near the hospitals at each big cantonment. Guides will be supplied to show visitors directly to the ward they seek.

THE American Red Cross numbers 20,000 American Indians among its members.

THE *State College News* says that no licensed liquor-selling place is operated within twelve miles of the Pennsylvania State College, consequently that institution will not be affected by the War Department's proposed half-mile dry zone around colleges giving military training. A special State law forbids the issuing of a license for the sale of intoxicating liquors within two miles of the State College campus.

THE American Y. M. C. A. has about 2,500 workers serving French and American soldiers in some 1,200 different centers in France, and the number of workers and huts is constantly increasing to meet the needs of a growing army. Figure out the daily expense and you will see where the millions go.

NOT to have faith in Quaker education is not to have faith in Quaker ideals and principles.—*Davis H. Forsythe, in The Friend.*

EDITH M. ELLIS, Acting Honorary Secretary of the Friends' Service Committee (London) was released from prison on Ninth month 24th, having completed her sentence (reduced by good conduct!) of three months' imprisonment, in connection with the publication of the pamphlets, "A Challenge to Militarism," without submission to the censor.

"HALF of the cruelty in the world is the direct result of stupid incapacity to put one's self in the other man's place."—*John Fiske.*

MY FATHER.

BY STRICKLAND GILLILAN.

I LIKE to play close by my father's den,
Where he's at work, and every now and then
Ask: "Father, are you there?" He answers back:
"Yes, son." That time I broke my railroad track
All into bits, he stopped his work and came
And wiped my tears, and said: "Boy, boy! Be game!"
And then he showed me how to fix it right,
And I took both my arms and hugged him tight.
Once, when I'd asked him if he still was there,
He called me in and rumbled up my hair,
And said: "How much alike are you and I;
When I feel just as boys feel when they cry,
I call to our Big Father, to make sure,
That He is there, my childish dread to cure.
And always, just as I to you, "Yes, son,"
Our Father calls, and all my fret is done."

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

SPREADING FRIENDS' PRINCIPLES.

EDITOR FRIENDS' INTELLIGENCER:—

I HAVE just read the report of the Conference at George School with great interest and some concern, over the effort to define Friends' principles. Whether we have converted the Methodists, or they have converted us, makes but little difference. What we lack, if anything, is ministers to go out and mix with other societies, churches, and people, and teach Friends' principles.

Keystone, Indiana.

T. E. SCOTT.

PROTEST FROM A SWARTHMOREAN.

EDITOR FRIENDS' INTELLIGENCER:—

THE publication of a letter from one A. R. Benson, in the FRIENDS' INTELLIGENCER of October 12th, should not be allowed to pass without indignant protest from all loyal Swarthmoreans.

And what is this letter? It is simply an indictment brought against Swarthmore College for her loyalty to the country and the cause of the Allies in this terrible hour of peril to all that civilization holds dear, and to all that our country with her Allies is now fighting for. To be told that "Swarthmore has compromised with evil"; and again, that "Swarthmore has been put to the test and found wanting"; and again, that she has "failed to hold up the ideals of our Society," is certainly enough to make the blood of her loyal children boil with righteous indignation. What must we think of a person who tells us that Swarthmore College is "compromising with evil," when she so nobly responds to the call of our country to enter her service and join with her that Liberty and Justice and Peace may not perish utterly from the face of the earth? For ourselves, we find in such a letter simply another of those covert attacks that ultra-pacifists seem to delight in making against the holy cause in which our country is engaged.

Swarthmore, '90.

MORRIS L. CLOTHIER.

"CHRISTIAN SOCIALISM."

EDITOR OF FRIENDS' INTELLIGENCER:—

I WISH to express my deep appreciation of the report of the Conference held at George School, published in the INTELLIGENCER of Tenth month 5th. I was impressed with the spirit of unity and of fellowship in the highest sense. I take this opportunity of thanking the dear people who were the message-bearers, and also those who made it possible for publication. My mind traveled back to the days of George Fox, the founder of our beloved Society, and our Liberator; to the days of Penn, and of Whittier. Is not this same spirit, "the Fatherhood of God and the brotherhood of man," manifest in the "Young Friends' Movement," and in the work being done by our Friends of the other branch called "The New Social Order"? Does not this Christianized Socialism—(my friends, let us not be afraid of the word)—express the very essence of the Gospel of Jesus Christ, who said, "I came not to destroy the Law or the Prophets, but to fulfill"? and again, "Love is the fulfilling of the Law."

A young man—a former graduate of Swarthmore (not a member of Friends)—asked to read the report to some of his co-workers in one of the largest business houses of Philadelphia, so strongly was he impressed with the content of the message.

Would it be possible to have this report condensed in a small pamphlet so that it would be available to pass on?

Philadelphia.

FRANCES HAINES.

THE FLAG IN MEETING-HOUSES.

EDITOR FRIENDS' INTELLIGENCER:—

IF IT is true that it is becoming popular to place a flag in Quaker meeting-houses, then it is high time for all true Quakers to wake up and realize what they are about! The only flag consistent with the Quakers' creed is the symbol of Christianity, and this might well indeed be placed in all Quaker meeting-houses; failing this, the tablets of the Sacred Law.

ROBERT MAITLAND.

906 Summit Avenue, N. Y. City.

AMERICAN FRIENDS' SERVICE COMMITTEE.

20 South Twelfth Street—Philadelphia, Pa.
Telephone, Walnut 64-73.

WILBUR K. THOMAS, Executive Secretary.
—Secretaries—

ISAAC SHARPLESS, Publicity.
REBECCA CARTER, Women's Work.
SAMUEL J. BUNTING, JR., Personnel.
J. BARNARD WALTON, Personnel.
J. LAWRENCE LIPPINCOTT, Chairman Farm Committee.
Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

RECENT ARRIVALS IN FRANCE.

GARFIELD V. COX, Fairmount, Indiana.
LAWRENCE MCPHERSON FARR, Oskaloosa, Iowa.
RICHARD SIGFRID HOLMGREN, East Lynn, Mass.
FRED W. Hlatt, Fountain City, Indiana.
LAURANCE ROBBINS PLANK, Minneapolis, Minn.
LUTHER RUSSELL, McLoud, Oklahoma.
ROBERT MONTEL STEMMEN, Lima, Ohio.
ELI STOLTZFUS, Lima, Ohio.
ITO VAN GIESON, Wichita, Kansas.
LEROY GEORGE WAGGENER, Central City, Nebraska.

RESIGNATION OF VINCENT D. NICHOLSON.

The following extract is taken from the Minutes of the American Friends' Service Committee:—

In approving the action of the Executive Board in appointing Wilbur K. Thomas Executive Secretary of the Committee, to fill the vacancy caused by the resignation of Vincent D. Nicholson, we desire to record briefly our deep appreciation of the services of the latter, and our regret at his enforced retirement from direct association with us in the work.

Vincent Nicholson, without hesitation and as a religious duty, heeded the call to serve as Secretary when the Committee was first organized, and with real self-denial interrupted a most promising legal career. Not considering his own personal comfort or convenience, he worked early and late with the greatest devotion during all his fourteen months' connection with the work, and especially so in the early formative months, so full of trying situations and great pressure of every kind. He brought to the service of the Committee a wide knowledge of American Quakerism and a large vision of its service in the grave times which men are now facing. We owe much not only to his indefatigable devotion, but to his quick grasp of the essentials of the many complicated problems which had to be met, as well as to his ability to express his ideas with clearness and force.

Not only shall we greatly miss his able services of all kinds, but also association with his strong Christian virtues.

RETURN OF CHARLES EVANS.

A LETTER dated September 27th from Charles J. Rhoads in Paris definitely accepts the position of Chief of the Unit, in place of Charles Evans, who finds he must return to America.

With regard to his predecessor Charles Rhoads says: "In a remarkable way, by a combination of tact, ability and personality, he has won the confidence of the English Friends, the Red Cross, and the American Units to a degree no one else can hope to duplicate."

Charles Rhoads gave up his position as Governor of the Federal Reserve Bank in Philadelphia to accept relief work in France. He has been connected with the Y. M. C. A., and one of his duties has been to organize the exchange of prisoners in Switzerland and attend to their needs. He now hopes to connect it with our work in France by letting our men give special attention to the families of men who are prisoners.

"Nothing will ever be attempted if all possible objections must be first overcome."—Johnson.

THE "STUDENTS' HOSTEL."

An interesting feature of the work of the Friends' Unit is the "Students' Hostel" in Paris, over which Mrs. Charles J. Rhoads presides with kindly hospitality. When our men reach Paris it often happens that a few days or even weeks elapse before they receive the necessary permits from the government to go to their working places. The building had been used for a women's dormitory before the war. It was received rent free by the American Red Cross, who turned it over to the Friends.

The incoming Americans sadly needed a place to live and work to do. Paris, on the surface, does not seem like a suffering city. Stores and places of amusement are wide open; but a young man from a Christian home in America sadly needs just such a place in which to become acclimated. A recent letter says, "The Students' Hostel is plainly living up to its tradition in serving as a link between America and Americans in France. But in one respect it tries to go farther; as the crossed flags in the common room indicate, it tries to be a link between American and France."

LETTER FROM MARY KELSEY.

[Mary Kelsey has just left Bar-sur-Aube to go to Lisieux, in northern Normandy, to open a new center for refugee relief work. The following letter tells the story of her first day's visits.]

I HAVE been visiting and visiting refugees in this town as yet entirely untouched by us, trying to learn exactly what conditions are. I have learned a great deal. The town is old and beautiful, with steep streets and high gabled houses, whose fronts are everywhere gay with geraniums, and a market-place, on week-days quite deserted, but on Saturdays a delightful medley of humanity, fresh fish, and "confections dames" (women's clothing). There is a stately cathedral and the Manoir Salamandre, a marvelous old 16th century hotel, with a carved and ornamental facade, the wonder and admiration of antiquaries, who come from far and near to gaze on it.

Behind is dirt and misery and filth and squalor such as can hardly be exaggerated.

During the war the town has practically doubled in population through the influx of refugees. Before the war there were four doctors; now there are two. In Lisieux alone there are fifteen thousand people, and the two doctors have charge of the arrondissement as well.

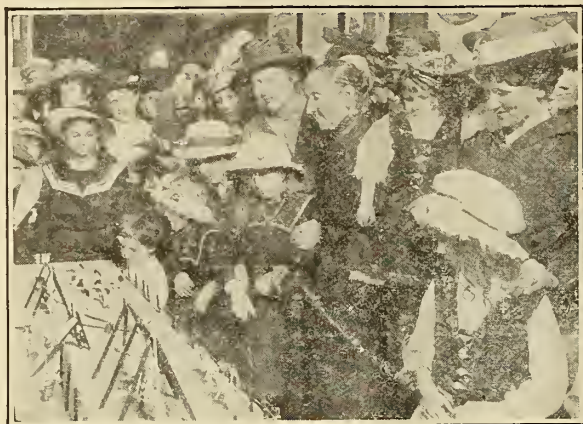
In the old houses there are winding stairs, which go up and up into indefinite darkness. A rope hangs from above, by which one steadies and guides oneself. What sights I have seen in the little rooms up in the mansards, where the poorest of the refugees are lodged!

A very, very large proportion of the refugees here—at least a quarter, I should think—are *couchés par terre* (sleep on the floor). In a moderate-sized room five or eight or ten people are living together; there is almost always a bed, but seldom is there more than one. In the corner is a pile of straw mattresses. At night these are spread on the floor, and there everyone sleeps together, usually with no sheets, and with the scantiest possible supply of bed-coverings. The other day I found a family of eleven, six of them grown up, in one room, with the straw mattresses heaped up almost to the ceiling.

Yesterday I found myself in a bare little room, almost entirely empty, but boasting of one small child's crib,—bought at second-hand, the mother informed me,—for the two youngsters with whooping-cough. The mother slept on the bare floor, without even an armful of straw beneath her. She spoke of it quite simply; she did not whine.

In a low room, with beams across the ceiling, in an old, old house which I visited yesterday, I found an elderly woman, who told me that she had had eight sons. One had been killed in the war, two were fighting, two had died of tuberculosis and one of small-pox, and two were left to her. Of these one was crippled hopelessly with hip disease; the other had been wounded at Verdun, had had his skull trepanned, and had gone to pieces mentally.

Under the sloping roof of a picturesque old house of the Middle Ages, in a tiny room opening for ventilation on a stinking courtyard, I came on a woman sitting with a stony face beside a little white crib covered with a sheet.



On a bracket above the bed was a small Virgin with a wee lamp burning before her. Under the sheets lay the withered body of a two-year-old child in a red dress, with a white bib neatly arranged under the wan and haggard face—a face which might have belonged to an old, old man. “*Mort de misère,*” said the kind French gentleman who accompanied me. Hundreds of others will die this winter from the same cause.

I have remembered over and over again a talk that I had with an American woman at home just before I sailed for France. She had just returned after several months of hard work among our soldiers here. “Are you going to work for the refugees?” she said. “They don’t need you. They have lost everything but one stocking, and each one saved that stocking. They are amply able to take care of themselves.” If she could only go visiting with me one day in Lisieux!

FRIENDS IN A MUNITIONS TOWN.

As one phase of our work we give a few illustrations of a condition, not in the devastated area, but the direct result of the war. It is a great munition headquarters, where are crowded workers and their families in most distressing circumstances. The Red Cross has asked the aid of the Friends’ Unit in helping the situation, and a number of our men are there at work.

St. Etienne is the Pittsburgh of France. Since the war its munitions factories have brought to it thousands of refugee families, who, driven from their own homes, sought refuge where work could be obtained. Its population has more than doubled, but war-time conditions make building impossible, and old condemned houses have had to be reclaimed to house the ever-growing population. This shows the court on one old, ill-smelling, overcrowded tenement, where mothers and children are packed in because they can find no other place. Because of the abnormally high infant death-rate which such conditions have caused, the American Red Cross organized in St. Etienne one of its child-welfare exhibitions, to lighten as far as possible the burden of ill-health which the war has placed upon French children, and especially upon refugee children.

One corner of the child-welfare exhibition of the American Red Cross at St. Etienne would show an American nurse demonstrating to French mothers, most of them workers in St. Etienne’s hive of munition factories, the correct bathing of a baby. After several days’ demonstrations the number of babies offered as models is always so great that there is a long waiting list, which is one witness to the interest and trust of the spectators. In this exposition, as in others which the Red Cross held earlier in Lyons and Marseilles, members of the Friends’ Units have been the “handy men,” setting up exhibits, giving out literature, and teaching American baseball to the black-aproned ur-



chins who come eagerly to play in the playgrounds set up outside the pavilion.

The A. R. C. child welfare exhibition was started at Lyons in April. The entrance gate recorded more than 170,000 admissions during its three weeks. Then it went to Marseilles, then to St. Etienne. Members of the Friends’ Unit have aided in all three cities in setting up exhibits, in distributing literature, and in helping in the outdoor playgrounds, where French children are shown the games in which American youngsters rejoice.

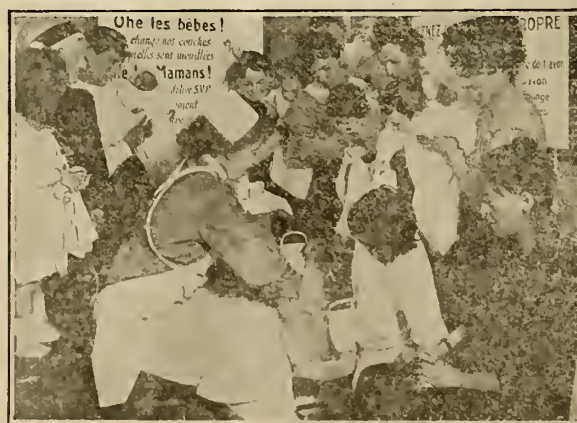
All day long a crowd looks with interest at the model playground which Red Cross doctors preach as a necessity for French children. An unfortunate law, which places on French school-teachers the responsibility for a child’s physical welfare from the time he leaves home till he reaches home, has resulted in the banning of vigorous games, and the swings and fun of American schoolyards are unknown to all but a few in France. In the foreground are two refugee children in the caps, velvet bodices, and double crosses of French Lorraine.

SWEATERS FOR CIVILIAN CHILDREN.

There are some friends of Reconstruction work who would like to knit children’s sweaters. The storeroom at Fifteenth and Cherry streets, Philadelphia, has a supply of wool which the managers would like to distribute for this purpose. The children will need them during the coming cold months.

Are there not other friends who will contribute towards the payment for this wool, so the former friends may be set to work, and the children under our care in France, Belgium and Russia may have the needed warm garments?

Contributions may be sent to Mary H. Whitson, 140 N. 15th St., Philadelphia.



FRENCH PEASANTS AND FRIENDS.

PARIS, September.—The story of an old peasant woman in the Somme valley, whose two daughters and one son, all that she had, had been taken away from her by the Germans in their first retreat, is the thing which has impressed most Errol T. Elliott, of Haviland, Kansas, in his ten months' service for the American Red Cross.

"I hauled a load of beets for the old lady," says Mr. Elliott, "and in a most ordinary and friendly way she invited me in for a cup of cider, and then showed me the picture of her daughter and son. She told me all about them amid convulsions of tears and grief, exclaiming how much it hurt her. Her gratitude to us Americans for what we were doing for her was almost pitiful."

Mr. Elliot is in the agricultural section of the American Friends' Reconstruction Unit, which was especially organized among American Quakers over a year ago as their part in the war effort. He is at present stationed at one of the tool and repair shops of the Unit, one of the principal parts of its work being the restoring or repairing of agricultural implements to the peasants in the regions which have been devastated. Yankee ingenuity is exercised on plows, reapers, binders, or mowers almost wholly or only partially destroyed by the Germans.

When necessary the Friends also operate the machines. Thus, last winter, Mr. Elliott spent a month in the Somme district plowing for the peasants, whose horses and machinery had all been carried away in the German retreat of 1917. He was farming near Haviland for several years previous to his Red Cross work.

—From Red Cross Bulletin.

NOTES FROM ENGLISH WORKERS.

WE find the following in the Minutes of Friends' War Victims Relief Committee for Ninth month 5th and 6th, in England:—

Word has been received that passports will not be issued to trained women except to replace workers now in the field.

The farm at Venault-les-Dames of sixty-five acres has had live stock installed.

The demand for houses is in excess of the capacity of our factories. Contracts have, therefore, been taken outside.

The uniforms have been agreed upon and purchased for Units 1 and 2.

The total maintenance in all our group averages 4.99 francs, about \$1.00, a day. For food alone, 3.17 francs.

The Holland Sub-Committee reported that 130 Friends, all English, were working there, and that toy-making was an important part of their industry. In giving relief preference is extended to men who are willing to work. They have a trained carpenter teaching the boys furniture-making.

NEW PRICE FOR "RECONSTRUCTION."

THE subscription price of *Reconstruction*, the monthly magazine published in France "for the Relief Missions of the Society of Friends in France, Russia, Holland, and elsewhere," has been raised from \$1.00 to \$1.50. The price of a single copy is 15 cents.

The number of subscribers to *Reconstruction* in America is now over 200. The editors in Paris, however, ask why there are not 1000 names on the list. *Reconstruction* brings the most recent news from the Units in France, and is illustrated. Refugee stories, notes from the field in Holland, a report of the French Field Committee's latest meeting, and news of the movement of workers in France, are some of the features of the September issue.

For strong souls
Live like fire-hearted suns, to spend their strength
In furthest-striving action.

—GEORGE ELIOT.

FRIENDS' SERVICE NOTES.

SIXTEEN of our men while waiting for passage to France have done valuable work in the hospitals in Philadelphia. The prevailing epidemic of influenza has greatly depleted the staff of nurses and orderlies, while the need has vastly increased. The willingness of these young men to enter on a task not unaccompanied with risk shows the right spirit.

TREASURER'S REPORT, WEEK ENDING OCTOBER 19.

Five-Years Meeting.....	\$2,673.36
Ohio Yearly Meeting (Damascus).....	138.35
Orange Grove Meeting, Calif.....	50.00
Westerly Friends, R. I.....	21.50
West Branch & Hickory Grove. Mo. Mtg., Iowa	100.00
Middletown Monthly Meeting, Pa.....	289.00
Purchase Executive Meeting, Pa.....	157.50
Swarthmore Monthly Meeting, Pa.....	215.00
Green Street Monthly Meeting, Pa.....	2,305.00
Abington Monthly Meeting, Pa.....	100.00
Chicago Friends, Ill.....	150.00
Chappaqua Monthly Meeting, N. Y.....	27.50
Philadelphia Yearly Meetings, Peace Committee	5,745.50
Lansdowne Meeting, Pa.....	100.00
Concord Monthly Meeting, Ohio.....	48.00
Committee for Philanthropic Labor, Illinois	
Yearly Meeting.....	40.00
Amawalk Meeting, N. Y.....	25.00
New York Meeting, N. Y.....	800.00
Whittier Friends, Iowa.....	90.65
Valley Meeting, Pa.....	26.00
Penns Grove Monthly Meeting, Pa.....	25.00
Individuals	408.50

\$13,536.36

CHAS. F. JENKINS, Treasurer.

BOXES RECEIVED WEEK ENDING OCTOBER 19.

- California—San Francisco.
- Colorado—Vilas, Lamar.
- Illinois—Watsika.
- Iowa—Springville, Paton.
- Indiana—Portland, Russiaville, Plainfield, Pendleton, Richmond, Amboy, Sheridan, Kokomo.
- Kansas—Scott City, Byers.
- Maryland—Baltimore, Sandy Spring (2), Darlington.
- Missouri—Kansas City.
- New Jersey—Plainfield, Salem, Camden.
- New York—Chappaqua, Purchase, Westbury, New York, Flushing, Brooklyn, Mt. Vernon, West Medford.
- North Carolina—George.
- Ohio—Columbus, Norwalk, Dayton, Waynesville, Selma.
- Oregon—Newberg.
- Pennsylvania—Kennett Square, Swarthmore, Buck Hill Falls, New Garden, Philadelphia (2), West Chester, Wynne-wood.
- South Dakota—Wessington Springs.
- Tennessee—Friendsville.
- MENNONITES—Columbiana, Ohio; Rittman, Ohio; Orrville, Ohio; Nappanee, Ohio; Crystal Springs, Kansas; Harper, Kansas; Sterling, Ill.; Hydro, Okla.; Nampa, Idaho; Roseland, Neb.; Hagerstown, Md.; Wellman, Iowa; Sugar Creek, Ohio; Stickley, Neb.; Stryker, Ohio.

TO MY INFANT SON.

By A Prisoner for Conscience' Sake.

I SUFFER bondage now to set thee free,
To haste the time in which mankind shall dare
To live upon this earth God made so fair,
Unarmed, except with love, on land and sea.

'Tis but a humble part that falls to me,
No showy deeds, but just with faithful care
To lay a footing-stone both plumb and square
In that great home of peace which is to be.

I can but hope to see the work begun,
The consummation is for other eyes,
Perhaps not even thine, but oh my son,
Devote thy life to help that temple rise
Until, the last stone laid, each task well done,
Its topmost pinnacles shall kiss the skies.

—T. W. W.

BIRTHS.

HERRICK.—At Denver, Colorado, on Tenth month 2nd, to Myron Collins and Edith Walton Herrick, a daughter, named SHIRLEY HERRICK.

MARRIAGES.

POWELL-PUSEY.—At Avondale, Pa., at the residence of the bride's parents, on Tenth month 19th, under the care of London Grove Monthly Meeting, JERE W. POWELL, of Hancock's Bridge, N. J., and AMY H., daughter of Philip and Hanna Pusey.

DEATHS.

BROSIUS.—At his home in Avondale, on Tenth month 20th, 1918, ARTHUR, son of Augustus and Mary Brosius, in the thirty-seventh year of his age. A member of London Grove Monthly Meeting. His worthy, useful career through many years of physical disability gave evidence of sterling qualities.

BUZBY.—At her home, 32 Market Street, Salem, New Jersey, ANNA R. BUZBY, wife of Joseph S. Buzby, aged 59 years. A member of Salem Monthly Meeting. We believe the fettered spirit has been freed. There has come to her that rest and quiet, "Peace which passeth understanding."

COALE.—At Parkton, Md., the home of his daughter, Mary E. Matthews, on Tenth month 2nd, WALTER S. COALE, son of the late John W. and Cassandra R. Coale, in the 85th year of his age. He was a life-long member of Deer Creek Monthly Meeting.

DAVIS.—On October 16, of pneumonia, MARTHA L. DAVIS, wife of Frank Davis, aged 51 years.

HARKENSON.—At her home in Oakland, California, on October 4th, HANNAH HIBBERD, wife of John L. Harkenson, and daughter of Isaac H. and the late Elizabeth A. Hibberd, aged 55 years.

HOOPES.—At his home in West Philadelphia, on October 14, EDWIN A. HOOPES, in his 31st year.

PANCOAST.—On Oct. 14, of pneumonia, at Mt. Airy, Philadelphia, ALBERTSON HURLEY, husband of Lillian Claussenius Pancoast and son of late David and Elizabeth Hurley Pancoast.

PERKINS.—On Tenth month 21st, at Moorestown, N. J., of pneumonia, Captain T. H. DUDLEY PERKINS, aged 33 years.

TITUS.—On October 15th, at Brooklyn, N. Y., WILLIAM M. TITUS, aged 64 years; a lifelong member of the Society of Friends.

TRIMBLE.—At his late residence, at Chester, on Tenth month 14th, of pneumonia, JOSEPH TRIMBLE, aged 61 years.

WALKER.—On Tenth month 10th, at Bryn Mawr Hospital, JAMES A., only son of Martha M. and the late Dr. James B. Walker, in the 33rd year of his age.

NOTICES.

POSTPONEMENT—CONCORD (PA.) Quarterly Meeting, and also the Business Meeting of the Circular Meeting's Committee planned for the 29th, are both postponed on account of the epidemic of influenza.

NOTICES.

REGULAR MEETINGS IN TENTH MONTH.

26th, Westbury Q. M., at Flushing, N. Y.

ELEVENTH MONTH.

2d, Philadelphia Q. M., at 15th and Race.
2d, Prairie Grove Q. M., at Marietta, Ia.
2d, Stillwater H. M., at Richland, O.
7th, Abington Q. M., at Byberry, Pa.
9th, Miami Q. M., at Waynesville, O.
9th, Salem Q. M., at West, near Alliance, O.
9th, Shrewsbury and Plainfield H. Y. M., Plainfield.
9th, Blue River Q. M., at Clear Creek, Ill.
11th, Baltimore Q. M., at Little Falls, Md.
16th, Short Creek Q. M., at Emerson, O.
18th, Center Q. M., at West Branch, Pa.
18th, Fairfax Q. M., at Washington, D. C.
19th, Burlington Q. M., at Trenton, N. J.
25th, Warrington Q. M., at Menallen, Pa.
28th, Bucks Q. M., at Langhorne, Pa.
30th, Nottingham Q. M., at Little Britain, Pa.

FRIENDS' COMMEMORATION OF THE BI-CENTENARY OF THE DEATH OF WILLIAM PENN., 1718-1918, to take place at Friends' Meeting-house at Fourth and Arch Streets, Philadelphia, at 8 p.m. Sixth-day, Eleventh month 8th, 1918.

CHARLES FRANCIS JENKINS, Chairman; ISAAC SHARPLESS, WILLIAM P. BANCROFT, Vice Chairmen.

Executive Committee.—ALBERT COOK MYERS, Chairman. FRANCIS R. TAYLOR, Secretary-Treasurer. Charles Francis Jenkins, Isaac Sharpless, William T. Elkinton, William I. Hull, William B. Harvey, Amelia M. Gummere, Lucy B. Roberts, Morgan Bunting, Rayner W. Kelsey, J. Barnard Walton.

1300 Locust Street, Philadelphia, Tenth month 10th, 1918.

The Governor of Pennsylvania is about to issue a proclamation asking the people of this Commonwealth to commemorate the bi-centenary of the death of our great and good Founder, WILLIAM PENN. As Eighth month 10th (new style), the actual bi-centenary date of Penn's death, came in the hot weather of the past summer, a more seasonable time this autumn has been chosen for the special observance. The Governor will designate Eleventh month 7th (new style), the date of Penn's first landing on American soil, at New Castle, Delaware, as the day for the official State commemoration. So as not to conflict with another Penn memorial meeting proposed for the evening of the 7th in Philadelphia, the following evening, the 8th, as indicated by the above heading, has been appointed for Friends' commemoration. This latter date is, besides, historically appropriate, since Penn was in Chester on Eleventh month 8th, and at that place, being First-day, would seem to have attended his first Friends' Meeting in Pennsylvania.

The meeting as proposed is to be retrospective in character, devoting itself to those aspects of the life and times of Penn to which all concerned can give appreciative and harmonious consideration. An historical address will be given by Isaac Sharpless, and four-minute remarks are being requested from representatives of those other religious denominations which Penn welcomed to his Province.

About fifty Friends from both bodies have been asked to serve as a General Committee to appear on the printed program. Any comment or suggestions as to the occasion our Committee would be pleased to receive.

It is hoped that the proceedings of the meeting may be put into print in pamphlet form. Friends who care to contribute to this, as well as to the other expenses of the meeting may make remittance to our Secretary-Treasurer, FRANCIS R. TAYLOR, Stephen Girard Building, Philadelphia.

On account of the prevailing epidemic of influenza at this writing, it may be necessary to postpone the Penn memorial meeting to a time beyond the date mentioned. In the event of such a change, later notice will be given.

On behalf of the Executive Committee, ALBERT COOK MYERS, Chairman.

NOTICE—THE APPOINTMENTS OF Philadelphia Quarterly Meeting's Visiting Committee at Schuylkill on Tenth month 13th; Radnor on Tenth month 20th; Valley on Tenth month 27th, have to be cancelled on account of the epidemic of influenza, unless the Board of Health raises the prohibition on public meetings prior to the date appointed. Winfield W. Conard, Clerk.

NOTICES.

POSTPONEMENT—ON ACCOUNT OF the epidemic of influenza, Chappaqua Friends have postponed holding Purchase Quarterly Meeting from Tenth month 30th until Eleventh month 13th, at Chappaqua, N. Y.

VOLUNTEERS WANTED. THE American Friends' Service Committee has permitted six of the members of the Reconstruction Unit from the Training Camp at Haverford, who are waiting sailing, to volunteer as nurses' helpers in the Pennsylvania Hospital, on account of the great need caused by the influenza epidemic. The Committee offers to place any other volunteers—men or women—who can give all or part of their time, to help in this way during this emergency. Call or 'phone the office of the AMERICAN FRIENDS' SERVICE COMMITTEE, 29 S. 12th Street, Phila., Pa.—Walnut 64-73.

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prominently as possible to those who
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FIFTEENTH AND CHERRY STREETS

TWELFTH MONTH 7, 1918

NOTICES.

Notices of religious meetings free. Business notices, 2 cents a word. Matter must be received before noon on Tuesday.

REGULAR MEETINGS.

TWELFTH MONTH.

7th, Whitewater Q. M., at Fall Creek, Ind.

8th, Baltimore Q. M., at 11 a.m. and 2 p.m. The railroad station is Fallston, Md.

8th, Kennett Square Mtg., 10 a.m. J. Harold Watson expects to attend.

12th, Haddonfield Q. M., at Moorestown, N. J.

CONFERENCE CLASS AT 15th AND

Race Streets, Philadelphia, is held on First-days at the close of the meeting for worship, about 11.40 a.m. The program for the winter season is the series of lessons on "Social Problems," prepared by Prof. Jesse H. Holmes. For Twelfth month 7th, the subject will be:

9. Military Training. Should all citizens have it? Should they be required to have it? Is it good physical train-

ing for children? Its effects on character and outlook. Its relation to democratic ideals. Its effects on State policies. Shall we have it in America? Shall we have a standing army? Shall we use it in public industries?

10. Religious Education: its subject-matter, purposes and methods. The church: what does it stand for? Is it a success? Is it reaching the people generally? The Sunday School: what does it aim to teach? Is it effective? Should religion deal primarily with this life or another? Has the church any duty to the State?

George A. Walton will lead the class.

FRIENDS' CONFERENCE ON BIBLE

Study and Religious Education at Friends' Select School, 16th and Cherry Streets, Philadelphia, Seventh Day, Twelfth month 7, 1918. This conference has been planned by a joint committee representing Educational and First-day School interests of both Yearly Meetings, 15th and Race, Fourth and Arch Streets. It is the result of an earnest concern to advance sound religious education. All Friends are cordially invited. Supper will be pro-

vided between sessions without charge to those who signify their intention to be present by Twelfth month 6th.

PROGRAM, Afternoon Session, 2.30 o'clock, Jane P. Rushmore, Presiding.

"Practical Suggestions for Teaching the Religion of the Bible to Little Children," by CARRIE S. FERRIS, Author of "The Sunday Kindergarten," head of the Primary Department in the Sunday-School of the First Baptist Church, Philadelphia.

"Bible Study in Religious and Moral Education," by SHALER MATHEWS, Professor in the University of Chicago, Editor of the *Biblical World*, Author of "The Social Teaching of Jesus," etc.

"Why and How Friends Should Emphasize Religious Education," by ELBERT RUSSELL, Director of Woolman School.

SUPPER, 5.30 o'clock.

PROGRAM, Evening Session, 7.15 o'clock, Alfred C. Garrett, Presiding.

"The Bible in the Secondary School," by CHARLES FOSTER KENT, Professor of Biblical Literature in Yale University, Author of "The Historical Bible," etc.

Each address will be followed by opportunity for questions and open conference.

COMMITTEE.—Richard C. Brown, Alfred C. Garrett, Walter W. Haviland, Ellwood Hollingshead, A. Davis Jackson, John H. Meader, Caroline Nicholson, Edward A. Pennock, Charles C. Roberts, Jane P. Rushmore, Ida P. Stabler, Emma Barnes Wallace, Mary R. G. Williams.

Gift Suggestions for Christmas 1918

THIS is the title of a little booklet now ready for mailing. Its purpose is merely to offer a few timely suggestions and to impress upon you the suitability and sensibility of the furniture and furnishings line for holiday gift purposes.

OUR Government has asked that Christmas shopping be done early and that, as far as possible, we confine our gifts to those things which are useful and of intrinsic value. And our booklet is presented as "first aid" to this common-sense, patriotic purpose.

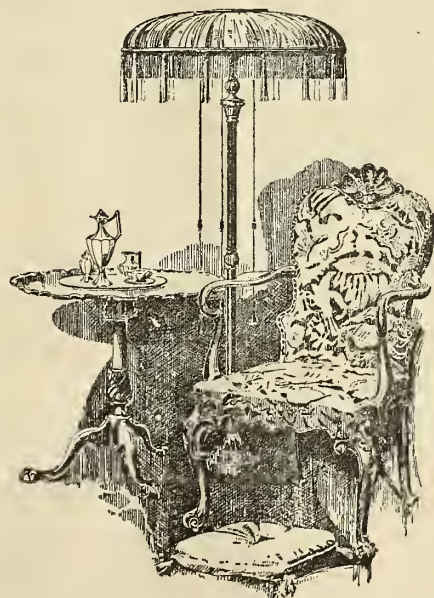
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TO CONTRIBUTORS.—The editor cannot undertake to keep or care for unsolicited manuscripts. If sufficient postage is enclosed, manuscripts not used will be returned.

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Display, 6 cents a line, or 84 cents per column inch each insertion. On OUTSIDE COVER PAGE, 10 cents a line, or \$1.40 per inch. Smallest advertisement, 25 cents.

For a FULL PAGE inside, \$24.00; outside cover page, \$40.00.

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"Wants" and other classified advertisements, in plain type, no display, two CENTS A WORD, each insertion. Orders may be sent by mail or telephone for one or more insertions, and bill will be sent by mail.

Notices and advertisements for insertion in our next issue must reach us not later than THIRD-DAY AT NOON.

Make checks payable to FRIENDS' INTELLIGENCER.

NOTICES.

PILGRIMAGES UNDER THE CARE of the Young Friends' Movement will be held Twelfth month 14th and 15th, at Gwynedd, Pa.; Twelfth month 14th and 15th at Medford, N. J.

LECTURES BY ELBERT RUSSELL on "The Social Teachings of Jesus," in the Auditorium of Philadelphia Y. F. A., 15th and Cherry Streets. The second lecture of the series will be given on Twelfth month 15th. Supper will be served at 6 p.m. The lecture will begin about 7 p.m. A charge of \$2.00 per person is made for the six suppers. Single supper 45 cents. All are cordially invited to come and bring their friends. A favor is conferred when persons notify the Y. F. A. three days in advance of their expectation to attend the supper.

PHILADELPHIA YEARLY MEETING'S Peace Committee calls attention to the desire of Charles F. Jenkins, Treasurer of the American Friends' Service Committee, that all contributions to the work of the Service Committee from members of Philadelphia Yearly Meeting should hereafter be sent through the Treasurer of the Yearly Meeting's Peace Committee, WALTER RHOADS WHITE, Lansdowne Trust Company, Lansdowne, Pa. As the Peace Committee is charged with duty of soliciting and forwarding contributions in this Yearly Meeting, it will lighten the work for all concerned to have all such contributions sent through the regular channel in this way. Please draw checks to the order of WALTER RHOADS WHITE, Treasurer.

JESSE H. HOLMES, Chairman.

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Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee:

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FRIENDS' INTELLIGENCER

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The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, TWELFTH MONTH 7, 1918

{ Volume LXXXV
Number 49

THE COMING DAY.

THERE shall come from out this noise of strife and groaning
A broader and a juster brotherhood;
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time, when each shall to another
Be as Christ would have him, brother unto brother.
There shall come a time when brotherhood grows stronger
Than the narrow bands which now distract the world,
When the cannons roar and trumpets blare no longer,
And the ironclads rust, and battle flags are furled;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity forever.

—Lewis Morris.

CHRISTIANITY THE ONLY HOPE OF THE WORLD.

BY A. J. MUSTE.

From an address delivered by invitation of the Philadelphia Young Friends' Committee at the Young Friends' Conference, Westtown, Penna., 6-23-1918. A. J. Muste was a minister of the Congregational Church in a suburb of Boston, and was drawn to Friends by his work for conscientious objectors at Camp Devens, Mass. He has since become a member of New England Yearly Meeting.

BETWEEN the time in which we are living and the age when Jesus lived on earth, there are startling and suggestive parallels.

The world in Jesus' day felt itself dissatisfied, in great need. There was a strong hope in many places that the need was to be met; a new day was dawning. But men differed as to the way in which the Kingdom should come and in their conception of what it should be. There were those who said, "It's a question of bread. See that men are fed, clothed and housed decently, and the rest will follow. The economic system must be changed first." Others said, "Human beings can't do anything to establish the Kingdom. God or His heavenly representative must do it for us. We can only stand and wait." Others said, "In a great politico-military leader who will first conquer the world by his good sword and then set it straight, is our one hope."

Jesus said to men—if I may venture the difficult role of interpreter—"What you need is new hearts, a new spirit, a new attitude toward life, a new way of living. Repent, become as little children. Begin all over again, for as it is you are all wrong. Love is the royal way, the losing of self in others—so to find one's self. You have been seeking power over men—seek instead to become their humble servants."

Now it seems to me that there can be no question that Jesus expected His followers at once to begin to live the life of love as He set it forth, to live as citizens of a divine society, without waiting for any one else to come round to their point of view, certainly without waiting for the world generally to come round to it. And in His mind the Kingdom, the divine society, was in existence on earth as soon as a group, however small, undertook to live as its citizens.

The means by which Jesus achieved this result is very simple. He did it by Himself living the life of love even unto death. That life taught men the meaning of love, it imparted to others the impulse of love; it was the foundation of the new society.

Now let us come down to our own time and situation. We have referred to the spiritual unrest and seeking found among us, and to the prevalent expectation that a new world is being or about to be born. Do we not

find that again men are looking in three directions mainly for the fulfillment of their hope? (1) There are those who say that it's a question of bread primarily, that we must have an industrial or economic revolution. (2) There are those who say that the new order can only be established from above, miraculously, by the literal second coming of the Messiah on the clouds of heaven. (3) There are those who believe that through political changes, made possible by the use of the sword, a new order of things will be established.

My proposition is, my friends, that we must refuse, as Jesus did, to be led astray by such expectations, that the one hope of the world is in a spiritual revolution, in the Christianity of Jesus, in the rediscovery of His attitude toward life, the actual practice of His way of living, the re-realization and refounding of the divine society based on love and not on force, the citizens of which are those who here and at once will try the way of love to the utmost.

Take the contention that the economic basis must first be attended to, that men must be decently fed, clothed and housed, and that then the way will be clear for a nobler and more beautiful social order. You are aware how very general this conviction is among us, how you meet it not only among labor people who are now exercising so much influence in many countries, but among intellectuals (largely committed now to what is termed the economic interpretation of history), among liberals and progressives in politics, and among those in the churches who have espoused the social interpretation of the Gospel. For that matter, even conservatives are perfectly willing at present to countenance a large measure of economic readjustment, since that seems to be the way to get all the elements in the nation to working harmoniously to push the war now, and to pile up an immense volume of business after the war. I will confess to having been very much influenced by this trend of thought, though never finding a conclusion in which I could rest satisfied as to the attitude which, as followers of Jesus, we ought to assume toward the industrial revolution, the working class movement, or whatever one may term it.

It seems clear to me now that in fixing their hope upon the economic revolution, centreing their energies upon getting the economic basis right first, the oppressed of the earth may be following a false light. When I say that, I wish to do no injustice to the idealism associated with this movement. I am criticizing its underlying philosophy and method. Jesus preached the Sermon on the Mount to an audience composed mainly of common people, who had always to be asking anxiously, "What shall we eat?" We know that He was keenly alive to their sufferings, and that He could say very severe things about the rich and the mighty who oppressed them or, at best, were indifferent to their needs. He came to establish the Kingdom in which men should not want. Nevertheless, He did not preach economic revolution to these people. He did not tell them to organize, strike, fight and to obtain food and their rights. He intimated that if their lot was in many respects wretched, they were yet blessed in comparison with the rich and powerful, and would be very foolish to try to usurp the places or to practice the way of life of the latter. He said the bread question was not primary and fundamental, that the trouble with the world was precisely that men thought it was, "After all these things do the Gentiles seek,"—and

there's the mischief, for there is implied here an absolutely wrong view of human nature. It is implied that man is first body, and then spirit, and that therefore men must look out for food first, consult their material needs, and then attend to the wants of the soul. But this is a false view. Man is a spirit manifesting itself for the time being in a body. The spirit must therefore always be in control, and if men would only let it be, the needs of the body would be supplied as a matter of course. Therefore, Jesus set these peasants and fishermen and tax-gatherers to organizing, not a society whose first care should be the economic basis of life, but a society in which the economic question should be pushed far into the background. His was not the slogan of modern social Christianity: "Get men, food, and clothing, and shelter, and then you will have a people that can establish the Kingdom of God." His was the command: "Seek ye first the Kingdom of God, and all these things shall be added unto you." Of course, this sounds ridiculous to many. "The world in its wisdom" has never believed in this way. But I wonder if here is not the light that we seek.

How to get all these things *has* been the chief concern of the multitudes of men through the centuries. And through all these centuries men have, by their own confession, failed to attain satisfaction; and the world has not begun to be freed from the rich who ruin body and soul with excess of earthly goods and the poor who are ruined body and soul by want of them, nor from periodical desolating calamities such as the present, which result in the last analysis from this very pre-occupation with the material, and which by a singular irony carry down to destruction the multitude of things which men so feverishly toil to gather and build. And now come hosts of our leaders and tell the masses that the method which has produced such results is exactly the right one, that our one hope is in pursuing this method more ardently and unitedly than ever, that the bread question is the primary one, that having concentrated our energies upon it for many centuries and reached only hell, we must now concentrate our energies upon it more fiercely for a few years—and presto—we shall enter heaven! I ask you whether you think the hope of the world is indeed in these voices, or in that voice which long ago cried: "Lay not up for yourselves treasures upon earth, seek ye first the kingdom of God"?

Again, the masses are being told that this battle for economic freedom which they are now waging is the last great conflict man will need to make. Let us establish a new industrial and social system, and heaven is here. Is that so? Change the system, but neglect to change the hearts of men, and will you have achieved your end? Does any one suppose that any system will keep the strong and capable and clever from exploiting the weak and poor and slow, so long as the will to possess and rule abides in the former? Has not this dream, too, been pursued through the centuries? And have not men found themselves abolishing oppression and slavery in one form only to have them spring up in another? Must it not always be so until men are born again into the life of love?

This is preaching a revolution far more complete than your Bolsheviks have ever proposed, for it is advocating not a new order that shall, after all, be based on the old spirit of materialism, selfishness, strife, but a new order based on the new spirit of love and sacrifice, achieved not by changing the outward system, but by renewing the hearts of men. And when that is done, we shall have democracy, because we shall have the thing that will make democracy both safe and possible and inevitable, namely, love, fellowship.

Having dwelt at such length upon this problem, we shall be able to deal much more briefly with the other two methods by which men today think the New World may be established. To change the order, let me refer

in the first place to those who look to politico-military methods to establish the League of Nations, and presently a new world. There are some of us who believe they have a divine witness in their hearts teaching them that the sword may not be used by the sons of God and cannot possibly achieve His purposes. And does not that witness find support in human experience and reason? Through all these centuries men have been fighting to achieve a free and righteous and happy world. Does it look as though they had succeeded? Is it not true that they have obtained release from one form of slavery only to find themselves involved in another? That freedom and right when apparently won by the sword have speedily again been taken away by the sword? After all these wars of freedom, have oppressions ceased on the earth? If it seems unreasonable to suppose that a change in the economic system will keep the strong from exploiting the weak, is it reasonable to suppose that a political change will have that happy result? Will anything but a new love in human hearts suffice? Do we really believe that the modern state based on force will evolve, is evolving, into a society based on love? Evolution is a name to conjure with now, but do things evolve into their opposites?

In the third place, there are the multitudes, to whose numbers recruits seem to be added daily, who believe that miraculous intervention from without, power above, the Second Coming of Christ on the clouds, is speedily to wipe the wicked from the earth and to set up the heavenly reign among those who have believed in Christ. . . . But men did not recognize the Christ when He was on earth, because they were looking for a being who should come suddenly on the clouds. They could not see Him in the Man from Nazareth, whose father and mother they knew, whose development they had witnessed, who did not seek by miracle to set up the reign of God over them, but by love to set up the reign of God in them and through them. Now does it not sometimes occur to those who set so great store by the doctrine of the Second Coming on the Clouds, that if God is coming in some great new way into the world today, that men who now insist that He must come directly from heaven in such and such a way may be as much mistaken as the men who thought similarly nineteen hundred years ago; may, as a result of their mistake, crucify whatever messenger or messengers of God come to us today, even as those men crucified Jesus? If we may argue from our conception of the character of God to His probable method, have we not every reason for thinking that whenever He undertakes to establish or advance His kingdom, He will do it for men indeed, only not over them and outside them, but in them and through them?

Our immediate duty at any rate is perfectly clear. If we are Christ's, love will reign in our hearts, and we shall at once begin to live as citizens of the kingdom. Wherever a group so live, the kingdom will be already established, and *necessarily* the love in their hearts will set them to work to try to extend the kingdom in all the earth. However, the final triumph will come, and how Love—God—can really triumph save through Love-filled men, I for one do not see; but however the final triumph will come, no man who has Love in his soul can possibly help beginning to work for it at once, can possibly think of waiting for God to come to set up His reign, since God is already in his own soul. Some such thought as this, I suppose, George Fox had in mind when he said to the Fifth-Monarchy men of his time: "Christ is come, and *hath already set up His Kingdom.*"

And so, my friends, we come back to our proposition that the primary and fundamental need of our age is *spiritual*. The *hearts* of men must be touched and transfigured. We need God, even the living God. We need open heavens, and God coming down upon us irre-

sistibly to purge us and heal us and lift us out of ourselves, and make us swift and shining instruments to do His will. We need a fresh inner experience that shall cause us to see Jesus' vision of the meaning of life and to adopt His way of living. That is what I mean when I speak of Christianity as the only hope of the world. I do not have in mind the old theological formulations of the Gospel. I think we can afford to set as little value upon the calling Jesus, "Lord, Lord," correctly, as Jesus Himself did. But Jesus had a vision of God as a Father, of Love as the central and eternal and inescapable fact of the universe. He had a way of living—in absolute obedience to the demands of Love. He had a conception of humanity organized into a divine society on the basis of brotherhood of love, not of force. He had a method for bringing about this divine society, making love triumphant, the method of non-resistance, of not using violence against violence, on the negative side, and on the positive side the method of reason, of service, of self-sacrifice. This vision of God, this way of living, this conception of society, this method, all set forth not alone in words, but in a life of unutterable beauty and heroism and power; this is the contribution of Jesus to the race. This is Christianity. This is the hope of the world. Everything else has been tried. This has never been tried on a considerable scale. There is a witness in our hearts that if it were—if it were—there would be breaking up of swords, and wiping away of tears, and ringing of laughter, and release of human energies, and extension of human experience, far beyond the present imagination of any of us. Whenever some individual like St. Francis has arisen, and honestly, passionately sought to relive that Christ-like life, how beautiful and mighty the result has been; what a benediction to those who came in contact with it. Is it to be given to us, to thee and thee and me, to relive the Christ-life and to make His vision of God, His way of living, His conception of society, His method of progress, operative on a larger scale than ever before? Are we to witness a new Pentecost, a new coming of the divine to earth?—a great creative spiritual era that shall set men actually to working out the dream that was dreamed in Nazareth of Galilee 1900 years ago?

So, finally, I suggest that you and I must go forth in this spirit of faith, desire, self abandonment to experiment in the Christian way of living, actually to live up at once to all the light along this line that we have. There is fearful danger in talking, and talking, and never doing.

Now it is true that we still need to do much by way of thinking out the Christian position, but I am much mistaken if one of our troubles—if the thing that keeps God's new day waiting—is not that we already know so much more than we do, and talk so much more than we do. I plead with you, my young friends, to go out and experiment. Live the Christian life right up to the limit in the place where you are. Do the absolutely most Christian thing that you know in every situation that arises, utterly regardless of the cost. Face every question squarely as it arises, seek to learn God's will regarding it, and then do it without evasion. . . .

But I must draw to a close. You see my point. Let us go forth and try our Christianity out. I think some of us should do it in communities that shall, as communities, be built on absolutely Christian foundations, instead of only as individuals in half-Christian communities. In spite of all the dangers and difficulties involved, I believe the holy experiment toward a Christian state of society, made here in Pennsylvania by early Friends, must be made again, made many times, perhaps, before we succeed. At any rate, we are living in a time of upheaval, when the world is to undergo changes much more radical than most of us as yet imagine, and when every such experiment as I suggest will have peculiar value.

I see that many things will happen as we go forth on the great adventure of living by Christ's principles to the utmost limit. I see that we shall be misunderstood, ridiculed, persecuted. I see that it is not long before some of us shall lay down our lives. And I see that out of this experience we shall gain a joy that is beyond all words; that as we do the will, our insight into the truth of God will become mightily clear, that a new day of God will then dawn upon the earth, that the heavens will be opened once more to men. . . .

"Mine eyes have seen the glory of the coming of the Lord—Oh, be swift, my soul, to answer Him; be jubilant, my feet."

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

"AS A LITTLE CHILD."

I AM a little child, and I
Am ignorant and weak;
I gaze into the starry sky
And then I cannot speak.
For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls, doth lie
The infinite of God.

—George Macdonald.

ADULT FIRST-DAY SCHOOL CLASSES.

BY RAYMOND T. BYE.

THE problem of maintaining a successful adult First-day school class is not essentially different from that of all other classes, study groups, and similar activities. It is the problem of keeping a sustained and active interest on the part of the members, and of accomplishing some really tangible result. This task is not an easy one, for the average person, even of mature years, has a touch of intellectual laziness about him which causes him to settle down into a mental rut and to let other persons do his thinking for him. If a live class is to be carried on, he must be roused from this easy lethargy and spurred to an intellectual and spiritual alertness which will cause him to develop new lines of thought, a more intelligent philosophy of life, and a stimulus to right action and better ways of living. Too many First-day school classes have become mere matters of form, carried out perfunctorily each week because it is the traditional thing to do—kept going by sheer inertia. A few sedate Friends gather together, read over indifferently some Bible sentences or a lesson leaflet, and depart without having given or received anything worth while. This is more likely to be true of adult than of younger classes, because persons of mature years have usually more or less settled convictions, are not as curious and investigative in temperament, and are less receptive to new thoughts than younger minds. For this reason it is all the more necessary that a special effort be made to shake off the stagnation and lethargy.

How can it be done? He would be a bold and presumptuous individual who would attempt to prescribe a formula by which this desirable end could be attained, but I may point out four principles which can be of help, and without which, indeed, I do not believe a First-day school class can be of any real value.

Every such class needs to have (1) a definite purpose, (2) a capable leader, (3) an interesting and practical subject, and (4) active participation by every member.

I wonder how many First-day school teachers could satisfactorily answer the question "What is your class trying to accomplish, and what is the purpose of its existence?" Of course, back somewhere in the minds of those who are responsible for the existence of a class, there is the idea that good will result from it;

but there must be a more immediate, a more tangible goal than this. The class should set out at the beginning of the year with a definite object, and at the close of the year should be able to say that that object has been attained. If a class is conducted as a mere ceremony, more or less uncomfortable but necessarily to be endured, it will get nowhere. It must have a purpose, and that purpose should be to develop one particular line of thought with a view to translating itself into action. I have little respect for any religion which consists only of beliefs and dogmas, and which does not inspire its adherents to right living, service and altruism. Whether the class be engaged on Bible study, some ethical problems, or questions of social reform, or what not, it must not drift aimlessly; it must set itself a definite task to perform, and its every lesson must be shaped toward that performance. What that task shall be will depend considerably on the subject to be studied and the character and inclinations of the group, but it should not be too vague or too remote. It should, on the contrary, be tangible and within the realms of practicable attainment.

Perhaps the requisite of a successful First-day school class most difficult to obtain is effective leadership. This is not because there are few good leaders among the Society of Friends, but because there are few who are willing to give their services. In small meetings, too, there is often lacking the person with the gift and the time to carry on this work effectually. To secure that capable leadership which is at the head of all progress, we should do all we can to encourage such institutions as the Woolman School, and to stimulate our young people to obtain as complete an education as possible.

Too often the young man or young woman quits school or college to take up the work of farm or business. This should not be. With the splendid educational institutions supported by Friends, and in view of the enlightened attitude our Society has always taken toward education, we should have a strong sentiment in favor of every young man and woman going through school and college. When college educations have become the rule, rather than the exception, even in our rural communities, we need not fear a dearth of efficient leaders.

Moreover, if our meetings will shake off the shackles of stagnation and make of themselves a live, virile force for good in their communities, those who have the capacity for leadership will not be so hesitant in donating their services. Many a strong character, who has a sincere desire for service to his fellows, has deliberately side-stepped the religious organization as a channel for such service, because he believed there was no longer an opportunity for effective work through it. A new spirit must permeate our meetings in order that this may no longer be.

The leader of the adult First-day school class must be possessed of the mental ability to stimulate new thoughts along constructive lines in the minds of his followers. He must have a good knowledge of the subject he is teaching, an enthusiasm for the work, a pleasing personality, and *tact*. Most difficult of all, it is important that he do not do all the work himself, but by skillful questioning and presentation of problems promote discussion by all.

I believe that half the battle is won if the subject the class is studying is one of sufficiently absorbing and live nature to arouse the interest of the members of the class. First-day school classes are apt to go over pretty much the same routine of Bible stories and ethical precepts, year after year, until it loses its force. From the time a child is able to listen it is taught these things, and the older members of the meeting still cover again and again the very ground that they have passed over repeatedly during the intervening years. Few persons are possessed of the skill necessary

to handle oft-repeated topics such as these in a way that will not cause them to lose their interest or vitality. Moreover, these things are so frequently treated as far-off and unreal in their nature that their practical bearing on present-day problems of individual or social conduct is nearly lost sight of. If religion has any function in the world at all, it is to form a basis for and provide a stimulus to right action. Action can best be promoted by direct attention to concrete problems. Excellent for this purpose are the pressing social problems with which our world is confronted to-day. These are things which concern everybody, and in which everybody is interested, while they afford as fertile a field for the application of true religion as can be found. Friends have always stood in the forefront of social reform movements, and the awakening interest of First-day school classes in the social questions of to-day is an encouraging sign. The promotion of world peace, the abolition of liquor, the uplifting of the masses, the Negro's situation—these are issues that challenge the very essence of religion, and are as vital to human welfare as any of the things that have attracted the attention of religious leaders of former times.

But there are other than social topics. The problems of upbuilding individual character and of formulating a proper philosophy of life are equally important, and if made concrete enough and practical enough, furnish an interesting subject for the adult class. But in approaching these topics, either through study of the Bible or in any other way, interest can be maintained and tangible results hoped for only if they are handled as tangible problems having an important bearing upon the life of every member of the class, and not as a group of abstract principles, or pretty stories, or meaningless delving into the events of another world and time.

Finally, every member of the class must be made to feel that he is an essential part of it. He must be made to actually take part in it,—to enter into the discussions; to contribute as well as to receive. Here is where the skill and tact of the leader is necessary. He must see to it that the members of the class do some thinking and get some new and helpful ideas. This is only possible if there are many and opposing points of view presented by the different individuals, and these points of view analyzed and talked over by all. I believe any class is a failure which does not accomplish this. A live discussion and a friendly argument not only keep interest awake, but accomplish real good for all by developing new and helpful lines of thought. For this reason I am opposed to lecture classes. It requires little effort to sit back and listen to some one's else ideas, but thoughts brought to one in that way are fleeting ones. If they are to stick, and become real motive forces in individual lives, those individuals must ponder over them, and compare them with the ideas of others. For this, discussion is necessary. Let us make every First-day school lesson class a discussion group. We may then hope to accomplish results.

"A MAN has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible."—*President Wilson*.

THEODORE L. CUYLER writes in the *Canadian Friend* for November on the subject of Effectual Prayer. The four characters which he deems essential to effectual prayer are: It must draw us into fullest harmony with God's will; it must have a definite aim; it must embody a willingness to labor and to sacrifice; and it must be backed by faith.

*Draw, if thou canst, the mystic line,
Severing rightly his from thine,
Which is human, which divine.*

—EMERSON.

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TWELFTH MONTH 7, 1918

THE CASE OF SWARTHMORE.

(Contributed for the Educational sub-Committee of Friends' General Conference.)

To very many people, certainly including many outside the Society of Friends, the present situation of Swarthmore College—its buildings occupied by an army post of the Students' Army Training Corps, those students who are in the Corps being an almost invisible remnant—is strange indeed. The Managers themselves, in a statement issued as late as May 20, 1918, said: "Though not strictly speaking a sectarian institution, Swarthmore is a Friends' College, founded by that Society which, for more than two hundred and fifty years, has consistently testified against war as a method of settling national and international disputes. Its campus, every building upon it, and quite three-fourths of its endowment of two million dollars, have been contributed by those in sympathy with that testimony. In view of these facts, the Board of Managers feels that the introduction of a course in military training would constitute a breach of trust."

This language is clear and unequivocal. There is, it is very true, something inherent in the free gift of land, of funds, or of services for unselfish purposes, which constitutes a *trust*,—that is, a real and mutual obligation which is unescapable, and unaffected by the passage of time: the very good-will and free-will of gifts which were to bring no direct return to the donors, implied an expectation upon their part, and a promise on the part of the recipients, of returns in the long future. These returns, in the estimation of all right-thinking people, must be made, if it is humanly possible to make them.

The signing of a contract with the War Department, done so unexpectedly after the declaration of May 20, may easily be defended as being expedient under all the circumstances; the Managers (or a majority of them) are reported to have taken the view that they could retain a larger measure of control with a War Department contract than without one. When all the facts are known; there is, I believe, small disposition to blame the Executive Committee personally for the step, unwelcome as it is to many well-wishers of the College. This is the more remarkable in view of the opposite conclusion reached by the trustees of Haverford College, who, maintaining that they could be of greater service to the country by adhering to the well-known testimony against participation in war or in preparations for war, continue to offer their usual curriculum, though with greatly reduced attendance and a consequent deficit. The writer has seen a letter emanating from an official connected with the Educational Commission of the War Department, commending the action of Haverford College on the ground that it is dangerous to the best interests of the country to wholly suspend the normal work of the colleges. This is fully in line with President Swain's recent warning against cutting off the supply of teachers, and in line also with a recent public declaration of Secretary of State Lansing, who reminded the country that "the period of readjustment and restoration which will follow the war will tax human wisdom to the utmost."

If to any alumni or friends of Swarthmore the present situation seems intelligible, though perhaps regrettable, it is because they are aware that it is but the logical outcome of what, for lack of a better term, may be called the policy of secular expansion which has ruled in the councils of the management for the past fifteen years. This policy, indeed, may date from a remoter time, for the writer recalls President deGarmo's oft-repeated motto: "To live, we must grow,"—excellent as a motto, of course, but one depending for its wisdom upon what *sorts* of growth are meant,—for even a healthy tree may require vigorous pruning.

In the paragraphs which follow, I wish to be understood not as one presenting a list of grievances, but only as an alumnus honestly in search of a better understanding of the present anomalous situation, and with a view solely to the future.

The policy of secular expansion, then, entered upon actively about 1904, has brought many improvements: new buildings and equipment, an increased attendance, a larger faculty, a national reputation, increased participation by members of the teaching-force in public affairs. These fruits have been excellent, because bringing increased usefulness. Expansion might still have brought no serious breach with the Quaker tradition—which the Managers have just declared to be still valid—had it not on two or three occasions taken directions which were flatly opposed to the principles of anything but a denatured Quakerism. The first of these was the athletic aberration, when her sincere well-wishers had the mortification of seeing the college not only *not* leading the country toward the better and higher ideals in college sports, but actually standing as a culprit before the bar of professional public opinion. Not only friends and alumni, but the general public as well (which understands very well the difference between reputation and notoriety) have been slow to either forget or to forgive this misstep.

A second serious breach in the Quaker tradition was the alteration of the State charter, eliminating the original provision that a majority of the Managers must be members of the Society of Friends: this change, it was understood, was brought about in order that the college faculty might share in the benefits of the pensions offered by the Carnegie Foundation. There were not wanting Friends at that time, and perhaps since, who held that the management had in this matter bargained "a birthright" for "a mess of pottage"; but this judgment is needlessly severe, the fact being that without a pension system the Board could not have competed on equal terms with other employers of professors. The salaries paid were already too low, and Friends failed to come forward with financial support to offset the Carnegie benefits. But, rightly or wrongly, this action was interpreted as an additional evidence of indifference, on the part of the administration, to the traditions which connected the college with the Society of Friends and its way of life.

The action in changing the charter has had most unforeseen consequences, in that it would now enable the War Department to say, with perfect justice, that Swarthmore, in the legal sense at least, is no longer a Friends' institution, and cannot therefore object to the use of its equipment for war purposes. The fact that the hope of valuable support from the Carnegie Foundation has proved largely illusory has no bearing upon the present discussion: it merely emphasizes the un-wisdom of bartering a known certainty—I mean the sense of proprietorship in the college on the part of the "plain Friends"—for a supposed certainty of material benefits. This sense of proprietorship, in the view of the writer, was an asset which should not have been sacrificed for any financial crisis short of bankruptcy: it was one of the "imponderables," it was a part of the trust.

The policy of secular expansion also resulted in the employment of numbers of instructors, many of them

eminent in their professional domains, who, if they could not be said to be indifferent to the Friendly ideals, were at least unprepared to pass them on to young people. Some of these instructors have seemed but little interested in the problems connected with the building of Christian character; one professor, the head of an important department, is reported as having publicly deprecated religious exercises for students, as involving a waste of valuable time.

Thus there can be no doubt that the policy of secular expansion has greatly lessened the usefulness of the college to the Society of Friends; but I wish rather to raise the question whether this same policy has not, on the whole, lessened its usefulness to the country at large.

The present *impasse* argues strongly that there must have been something wrong with the general policy: the Managers, much against their will, are brought to the brink of a breach of trust! But it must have been evident to them years ago that if a large proportion of instructors who were non-Friends were employed, if students in increasing numbers were attracted from non-Friendly communities, and unless vigorous and sustained efforts were made to inform and to assimilate these elements, the Friendly elements among pupils and teachers—and by these I mean those who cherished a vital interest in the faith of their fathers—were bound sooner or later to be entirely submerged, and to become a negligible factor in college activities.

All this, of course, was not what the founders intended. To them the college was a hope that their children, and the children of their rank and file, might have good opportunities for that careful training and culture which produces large views, just judgments and democratic sympathies. A second concern of theirs grew out of the keen consciousness that this training was absolutely necessary for a religious body which has no trained ministry, every member bearing, in theory at least, some of the responsibility. The founders were not to be blamed for expecting that the college would fit their children to share in the work of the Society, either directly, in the organization, or indirectly, in some form of social service. They expected their boys and girls would spend the impressionable four years in an atmosphere in which they would absorb a good measure of the Friends' interpretations of life, and come out from them more attached to, and more appreciative of, the truths for which Friends have labored and suffered in the past. The founders were also aware, I believe, that accumulating wealth had already begun to sap the fortress which the assaults of poverty and persecution had for generations been unable to take: they knew that education—particularly education in the "humanities"—is a powerful counter-influence and antiseptic to those false valuations of life which so often come with wealth, the essence of worldliness being, as some one has well said, the placing of stress upon unimportant matters.

What, then, is most important in the Friendly ideal of education? This ideal is definite enough, and has been worked out by a long procession of successful teachers. Its basis is two well-matured convictions: first, that the moral motives and sanctions are, in the long run, the chief matters in life. Out of the heart are the issues of life; if the deeper springs are well supplied, it will be well with the whole man. Professor Dewey was right when he said, "The Church is the highest product of man's interest in Man." Second, while Quakerism is a way of life that aims straight at goodness, it realizes that goodness is attainable only through *discipline*. The world itself, "after life" as it is called, is only one long discipline, and it is no kindness to young people to blind them to the fact, or give them the impression that they need little guidance and less restraint. The founders of Swarthmore dreamed of an institution which would teach conduct for its own

sake, and, by teaching conduct, manage to spare the young people some of the pain of the age-long errors, as well as to set them to work upon the pressing problems of society.

Secretary Lansing, in the address already alluded to, declared that the country must soon be prepared to deal not only with "the structures of society,"—an intellectual field—but also with "the spiritual life of mankind." Does anyone suppose that college graduates can deal successfully with the structures of society without long and careful preparation? or with the spiritual life of mankind without an equally serious and well-planned preparation in the basis, nature, and experiences of the religious life? To decline either of these great tasks set by the Secretary of State is to confess that we do not aspire to share in the best life of the nation.

To the real Friend, the Church is always first; a Friendly education is therefore one which puts character, and the springs and evolution of character, first: science, knowledge and vocational efficiency, while immensely important, are all secondary. The greatest gift that the older generation can hand on to the younger is an understanding of the Christian religion, taught sympathetically by those who believe in its supreme value, by those who can inspire a love for it, and implant a conviction deeper than words that its progress is the chief business of life. A college organized with this purpose as a center would be a national asset, a permanent benefaction.

Such a policy as this, so imperfectly outlined in the last paragraph, is not only the right policy: it might be made also a good business policy. There are many, many families beside those of Friends who value real simplicity of living, who are seeking to assign to things their right values and perspectives, who are deeply dissatisfied with worldliness in all its forms, who admire adhesion to principle in times of strain, who love a real democracy, and who value the refining courtesies of life. The children of such parents would not be affrighted by the bugbear of denominational teaching; and their parents would, I believe, unanimously prefer such denominational teaching to none at all, or to one which, for fear of being narrow, or from the mistaken idea that young men and women do not need discipline, ends by centering the life of the institution in matters which earnest-minded people have always believed to be the less important.

The seriousness of the present situation inspires the hope that out of it may emerge a willingness to turn away from the policy of an indefinite secular expansion and to return to the ideal of "a guarded education" which in the past has proved its worth—a worth as to which many besides Friends are willing to testify. The central ideal of an institution is of far more importance than large attendance or a numerous faculty, and this ideal cannot be vague or equivocal if it is to unite the various groups which compose the large *clientele* of Swarthmore. Nor is this to be understood as a plea for a "small" Swarthmore: it is a plea for a united Swarthmore, on the basis of a policy which would lift the institution out of shallows and miseries, and set its face toward the future with full confidence in the sacredness of its mission and in its ability to measure up fully to the hopes of its founders.

Chicago.

THOMAS A. JENKINS.

"THERE is a serene Providence which rules the fate of nations, which makes little account of time, little of one generation or race, makes no account of disasters, conquers alike by what is called defeat or by what is called victory, thrusts aside enemy and obstruction, crushes everything immoral as inhuman, and obtains the ultimate triumph of the best race by the sacrifice of everything that resists the moral laws of the world."
—Emerson, *Address on Abraham Lincoln*.

NOTE AND COMMENT.

THE SOLDIERS' LACK OF HATE.

How the soldier views the enemy, says the *Literary Digest*, is one of the paradoxical but cheering manifestations of the war. Though he has seen hell let loose, he can speak of his brutal foe with a calm that is bewildering to the civilian. The blood has often boiled as we have read of wanton destruction of property and pitiless cruelty to people helpless in the German's hand. An intimate picture of the French soldier's attitude toward the German is given by Dr. Karl Reiland, of St. George's Church, New York. Dr. Reiland was asked by the Red Cross to go before the men in the cantonments here and present particularly to them the assurance of the care their families would receive from the Red Cross while they were absent in France. He felt, says the *New York Sun*, that "it was not right for any man to appear before men who were going into the inferno of the battle-field unless he, too, knew something of what they were to go through." So he has visited the battle-line from Soissons to Rheims, and his testimony on the particular point we mention is valuable for those who hold bitterness in their hearts toward a defeated foe, particularly those of them who were helpless instruments in the hands of ruthless leaders. He says:

"In spite of what France has suffered at the hands of Germany, her soldiers have the least hatred in their hearts and display the most kindness toward the German prisoners of any of the Allied soldiers. Why, when I was talking to the little *Boche* in the hospital a French general who was passing through the ward came up, looked down at him, patted his blond head, and sighed with a shake of his head, 'Too young! too young for war!'"

"I saw another French officer lift a wounded German up and take a pillow from under his head because the pillow was too high and, when the ambulance moved or went over a rut, the German's head would be bumped. He held the man's head on his arm until the stretcher was lowered, when he put the pillow back. You can't put down a spirit as divine as that."

"CONSERVATION FOR FREEDOM'S CAUSE."

An interesting contribution to the cause of Food Conservation is made by Leila Pennock, of Pasadena, California, who publishes under the above title a unique booklet of foods and food-values, with this introduction:—

The following call to service was received by me from Herbert Hoover on May 4, 1918, and this little compilation is my response.

"Thus I pay the royal debt I owe."

LEILA PENNOCK,
Pasadena, California.

TO THE WOMEN OF THE UNIVERSITIES AND COLLEGES:

The United States Food Administration calls you to its service. Our need is so great that we appeal to you to prepare yourselves and to enlist for the great work that must be done.

All our questions now center in food; its production, its distribution, its use, its conservation. The more you know about these things, the more valuable you will be, and the greater will be your service to humanity.

We urge you to pursue those studies which deal with food, and to train yourselves for real leadership.

The time is coming soon when the souls of men will be tried as never before. They must have the truth that will make them free. They will listen to you if you can give them that truth.

Today your country asks you to resolve to do what you can in this the hour of extreme peril to the democratic peoples of the world.

Faithfully yours,
HERBERT HOOVER.

Washington, D. C., March 16, 1918.

The booklet (which the author sells for 50 cents) gives six bills of fare for breakfast, lunch, and dinner

(not forgetting a little reading and prayer for each one) with six food-groups, as follows:—

1. Meat foods or proteins;
2. Fats;
3. Starches;
4. Vegetables;
5. Sweet fruits—sugars;
6. Acid fruits and acid vegetables.

With these is given a wealth of condensed information as to food-values and right living, useful in peacetime and war-time alike, and no less conservative of health and power than of food.

The following extract indicates the author's purpose:—

The woman of today must fit herself to meet the problems of the future. If she accepts the wonderful opportunity given her by the Food Administration—free knowledge of every phase of food and its relation to the home—and acquaints herself with the excellent articles in our leading magazines, the greatest gain will be hers. Every child is learning the wonders of growing things. Boys and girls alike know that meat food should be combined with one or more non-starchy vegetables, one or more salad vegetables and rich, ripe fruit; that we should never serve more than one starchy food at a meal, with its corresponding group of non-starchy vegetables and salad vegetables, accompanied by one or more fats to assist the digestive process. For instance, one day last May a little "second-grader" took issue with his mother because the dinner consisted of fried fish, French fried potatoes, fried onions, bread, butter, lettuce salad, jelly and berry pie. Viewing in childish wonder the feast spread before him, he said: "Why mamma, Mr. Hoover says to bake our meat and potatoes, and eat good ripe berries and fruit; teacher was telling us today meat with carrots, onions and lettuce salad and strawberries made a dandy dinner, and we could make it all look so nice on the white cloth." The mother answered: "My son, mother leaves the cooking all to Togo." In almost every home similar comments have been heard, also "the teacher said so, and she knows." It is the imperative duty of every woman to know these simple combinations that the home and the schools may work in harmony in the great Reconstruction Work that must needs come. This will be the testing time, and she who has mastered these simple natural laws and brought her family *gradually* to live in accord with them will be a leader.

One of the oddities of the present odd situation is the dismissal of a teacher from the schools of New York City because she is a Quaker. Dismiss a Quaker from the schools and appoint a polygamous Mormon to a chaplaincy. Forbid Baptist camp pastors to enter the camps, and keep Romanist "Fathers" in the camps for the same reason—whatever it is. We are not finding fault. Maybe nothing better can be done. But we are inviting the reader to look at the show. There are more things to be reconstructed, "Horatio, than are dreamed of in your philosophy."—*Baptist Observer*.

HOW WORKERS SPEND THEIR LEISURE.

An interesting report, says the *Christian Register*, has been drawn up by a committee appointed by Dr. Addison, the Minister of Reconstruction in England. The Master of Balliol was chairman of the committee, whose problem was really to investigate the question of the way in which the masses of the people spend their leisure. Conclusions are set forth that will no doubt startle old-fashioned economists. The report dwells on the effect of the modern organization of industry on the worker. Millions of workers daily feeding machines, a task that is by the very nature of things extremely monotonous, and as machines become more intricate and efficient, will become more and more monotonous. What is the effect on the individual so engaged? A man sits all day on a planing-machine, riding backward and forward hour after hour. What will be the result on the man of a year of such days?

Recently an organizer of labor saw that the tenders

of a certain type of machine lost a certain amount of time in fetching the material for feeding their charges, and efforts were made to devise a scheme so that this going and coming would be avoided. The workers struck against the so-called improvement, for they said that fetching the material provided a break in the monotony and made it endurable.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

TWO CENTS A DAY.

EDITOR FRIENDS' INTELLIGENCER:—

PRESIDENT COMFORT'S stirring article in last week's INTELLIGENCER, entitled "What Are We Going to Do Now?" brings out the fact that American Friends have subscribed for our Reconstruction Work thus far "about six dollars a head." This would mean that each Friend has subscribed, during the past year and a half, about four dollars per year, or a little more than one cent per day. If we can double our subscriptions during the coming year, by each of us subscribing *two cents a day*, we could increase the amount by a half million dollars.

Two cents a day would mean one less letter per day, or two eggs less per week, or a walk downtown twice a week, or twenty-five miles less automobiling per year, or the reading of one newspaper instead of two, or the relinquishment of one weekly or monthly magazine, or the utilization of three or four books in the public library instead of their purchase. Last year's overcoat, worn again this year, would treble the amount; a new dress, a new hat,—how small are the sacrifices needed for the saving of just TWO CENTS A DAY.

There was told at a Quarterly Meeting recently the story of an aged colored man and wife who had given all their savings to the Laing School, but when appealed to again to help meet another emergency, they replied: "Well, we has meat twice a week now, and we reckon we can git along wid it only once a week, so we kin promise fifteen dollahs mo' for nex' yeah." The "widow's mite" is still with us; may it still be mighty to move us all to give, whether out of our abundance or out of penury. Now is *our* turn—in the days of peace—to "give till it hurts." A savings bank on a convenient table would be a constant reminder for daily savings. Every member of the household, from the eldest to the youngest, might estimate the value of their savings and immediately deposit them in the bank. Many nickles make a muckle.

And what of the other side of the ledger? It might mean nothing less than the coming of God's kingdom upon earth, for ourselves and others.

WILLIAM I. HULL.

THE REAL CONFLICT FOR DEMOCRACY.

EDITOR FRIENDS' INTELLIGENCER:—

REFERRING to the letters of Franklin Noble in the INTELLIGENCER of Eleventh month 2nd, and of J. Russell Hayes in Eleventh month 16th, I would like to ask: Can it be possible that these men—and others like them—really believe that the sayings and doings they quote of Jesus prove him to have been an advocate and defender of war,—Yes or No?

They show us what a *fighter* Jesus was, and from that infer that he was not a pacifist; oblivious of the fact that every real pacifist is a magnificent fighter,—a *fighter with ideas*.

Now the war is over, but the conflict of ideas is on with increasing urgency,—the conflicting ideas of *self-government* and *imperialism*.

Let us stop quibbling over the past, and turn to the living present, with this overshadowing question: Will Franklin Noble and J. Russell Hayes and all other defenders of the "war for democracy," in order that those brave men shall not have gone to their death in vain, now turn their attention with us to the further and real conflict for democracy, which the war has not only left untouched, but has bequeathed to us for settlement, with all the hampering bitterness and disunity inherent in and inseparable from war?

This is the "good fight" that Friends' Social Reconstruction Unit of New York is entering upon.

Brooklyn, N. Y.

JONATHAN C. PIERCE.

ELISABETH STOVER.

What grief to think how in that wondrous hour
When Peace came back to earth, we lost our friend,
The gentle one whose life was argument
For Peace—though not such idle peace as comes
From folding of the hands; but won through toil
And chastening, and struggle to o'ercome
Forces of evil.

From her northern land
She brought a wholesome strength as of cool winds
Breathing from upland fields; and firm, sweet faith
Won through deep meditation in her hours
Of musing revery among the Friends
In meeting-houses of her loved home land
In far-away Canadian countryside.

The charm that held us strangely when she spoke
In her so musical and moving tones;
The warmth and friendliness of her address
Rich with uplifting and benignant thought
And cheery comfort; and her presence, sweet
And beautiful, her gracious ways, her smile
So winning, proof of noble character:
All, all will live in loving memory
As of some precious blessing sent from Heaven,
And dear in recollection as the scent
Of roses in remembered gardens old.

J. R. H.

AMERICAN FRIENDS' SERVICE COMMITTEE.

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Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

THE FARM AT ROSEDALE.

BY VINCENT D. NICHOLSON.

THIRTY miles southwest of Philadelphia there is being worked out one of the most important experiments in all Quaker history. At Rosedale, Pennsylvania, in the midst of a Friends' community of long standing, the American Friends' Service Committee has gone into the farming business. A large farm has been leased to which men from almost all military camps in the country are being sent.

At the present time the farm is serving primarily as a concentration point and training-camp for members of the American Friends' Reconstruction Unit. It also offers a field of service for men assigned to the Friends' Service Committee but not furloughed for work in France.

A large building (formerly used as a summer boarding-house) capable of housing about a hundred men, is living quarters. This Autumn the men are engaged in gathering, packing and shipping a fruit crop worth several thousand dollars. Later, men not needed on the Service Committee farm will be assigned to surrounding farms suffering from the great shortage of labor.

We must look deeper than these surface facts, however, to find the reasons which perhaps justify the title of this article. The Rosedale farm project is the fruitage of a year of constant planning and negotiation. It represents the solution of a problem, extremely difficult and delicate for both the War Department and the Society of Friends.

In September, 1917, there was published in Friends' papers a document which had been submitted to the

Secretary of War proposing that all drafted Friends conscientiously unable to enter any form of military service, should be assigned to the Friends' Service Committee for service either in this country or overseas. As the months have passed Friends have doubtless wondered at the lack of results, and at the necessary lack of information as to the progress of negotiations. Wonder has doubtless often changed to impatience, and impatience to disappointment. There is no need now to record all the devious paths, the delicate problems, the emergencies, the separating this first document and its final achievement. These are merely the mile-stones which every strong faith must pass on its march toward an important goal. The important fact, which should be known to every Friend in the country, is this high tribute to the Society of Friends in allowing them to provide for the service of all Friends who are released from the army on conscientious grounds.

Many of us have, perhaps, failed to appreciate that, for almost the first time in history, a minority in wartime is able to work according to its principles with the helpful co-operation of the Government. Usually such minorities have been restricted to a negative testimony through a mere refusal to participate. Friends are now able to engage in a positive, constructive expression of their principles and their passion for service. The fact of this unique opportunity should challenge the imagination and inspire the devoted service of every Friend.

Equally inspiring, moreover, is the *nature* of our opportunity. I sometimes used to wonder whether our overseas service should be limited so largely to France, when so many other countries are also suffering. I have been satisfied by the thought that in France we are very close to the throbbing pulse of the world's utmost endeavor. The deepest currents of the world's life are merging and coming to the surface of events in France—events whose significance staggers the imagination. As the manifold impulses and desires of men are being gathered up in this gigantic expression, it is a great privilege that we, the Society of Friends, are able to make our contribution to that expression.

I used to wonder also about the relatively small size of our contribution in workers and money, in face of the enormous need. I have found encouragement in the thought that the value of an act of service is measured only by the degree of devotion of those who serve. As we pour into this enterprise the best that we have, trusting each other, remembering the great purposes and forgetting the small mistakes of our striving, we can leave the results to Him who inspired the service. We can help translate into living expression the Red Cross motto, "Inter Arma Caritas," and who can measure the power of this principle when liberated by *acts* of "good-will," however small in scope the acts themselves may be?

A RED CROSS LUMBER MILL.

THE following bulletin (No. 634^{1/2}) is being circulated by the News Service of the American Red Cross:—

PARIS (by mail).—There is one man who would have gone through life thinking that lumber milling was just lumber milling if it had not been for the war.

Now he knows that the lumber miller may be a knight of mercy, magician, and comedy artist all in one.

It all came out of running a lumber mill for the Red Cross in the foothills of the Jura mountains in France. Philip N. Hussey, of North Berwick, Me., did it, in connection with the Friends' Reconstruction Unit No. 1, which works with the Red Cross.

War's flood had abated, and closely following the retreating edges of its tide there began to flow back the thousands to whom the now devastated place had

once been home. For these the mill must do prodigies of labor, such as had never been demanded of the milling interests of that place before. The mill must mean refuge; it must mean rescue. It must mean the nullifying of war's edict of homelessness for an entire population.

So the mill had to become a small copy of the American republic, that, by doing things a new way, was able to do them in such quantity that they even filled the immeasurable gap made by German frightfulness in civilization's defenses. The old machines and hand-operated devices that had once amply met the needs of the community were thrown out and replaced by modern machinery, operated by electric motors, with Americans to use them who were just as energetic as the electric things themselves.

That was magic to the people; and even the lumberman there was amazed at the way in which the machines ate up more lumber than the storage space could handle.

The comedy came in the shock administered to the conservative French engineer, when he discovered that the Americans could keep all the machines going all the time in any mill. He had not yet learned that that is just how this peace-loving nation does things, by keeping it going all the time.

THE CHALONS HOSPITAL.

THE two papers which follow give a little glimpse of conditions in the maternity hospital managed by our Unit at Chalons. The author is Edith M. Pye, an English Friend.

A NIGHT RAID.

QUIET is the long ward with its rows of beds and little cots. Silence and rest enfold the sleepers, and a muffled hum, as of a swarm of bees, adds to the drowsiness of the atmosphere. Poor refugee mothers, who have passed through who knows how much suffering and privation, lie at peace, their infants by their side.

Through the cracks in the curtains that shut out the starry night, the night nurse anxiously watches the pointing fingers of search-lights, and the chain of signal-stars that rise and drift away on the horizon.

Eleven o'clock, and a chorus of little voices demands supper. Punctual as clocks, they wake and wail with a surprising energy. Soon sleepy mothers rouse, and to seeing eyes repeats itself all round the ward the divine picture of mother and child, the realization of sacred helplessness and protecting love. Soft gurglings take the place of wailing, and blissful content fills the little world.

Suddenly, without warning, crash! bang! bang! and with every bang a blaze of light. At once the wards are darkened absolutely, and in another instant the day nurses, whose turn it is for raid duty, are beside the trembling mothers.

"O mon dieu, les boches," and the babes are clasped more closely. Some of the little things start with every gun-fire; others sleep stolidly through it all. The darkened ward is ablaze with light from the battery close to it, and the noise is deafening. The building shakes and rattles, and the shrapnel patters on the roofs and trees like hail, but after the first moment of surprise and fear there is no further outcry. There are no cellars, so the safest place is bed, and the nurses go from one to another, calming, soothing, making conversation, staying with any that are frightened, handing round bowls of cocoa, very comforting. The mothers with the new life safely in their arms are wonderfully calm, but here and there in the waiting ward is trembling and terror, and a mother just come in, whose house was yesterday destroyed over her head, lies with white lips, shaking. Here another, who for ten years has had no child, is in fear for the little life to come; but most are calm and reassure each other. "This is nothing to me—you ought to hear

the big gun behind our house—far worse than this." Or: "What do you expect. You have to be brave. *C'est la guerre.*" And in spite of the noise and the blaze of light, calm and almost indifference soon reign.

The older children of the families sleep across a courtyard, and at the first alarm two nurses go swiftly, armed with pillows for the protection of their heads from shrapnel, and a box of sweets as comforter. But the young creatures are serene—many have not awakened, and those that have, looking hopefully and eagerly at the box, anticipate that *bonne bouche*, which is worth to them a deal of noise. Back again to reassure their mothers, whose chief anxiety is for their children. And now the humming dies away, and all is peace.

Outside a distant glow, and then another and another, show where the bombs have made their mark, and the menacing beauty of fire makes paler the white moonlight.

Half an hour of silence, perhaps, and then the soft humming sound is heard, and it all begins again. This time a few of the mothers do not even wake; many just turn over with a little sigh, "Again!" and then to sleep again. With dawn comes peace and welcome rest to all.

Two or three such nights, and so great is the force of habit that several mothers do not wake unless it is the proper hour for waking.

"One gets used to it, and here, with you, one is not afraid."

EMILY.

"Emily" is the ambulance in the service of the maternity hospital at Chalons.

"Emily" is not beautiful, but she is extremely useful. She works as hard as any person or thing in the Mission, and the number of mothers, babies and sick people she has carried since she joined the party is quite astonishing.

Very shortly after she came here,—in fact, the next day,—she was sent for early in the morning to go and fetch a mother who was expecting her baby almost at once. It was an urgent telegram, and no time was lost in packing her, with nurse, stretcher, pillows, and everything else necessary. No sooner had she returned with her first load than there was another telegram: would she come at once and fetch a man with a broken leg from one of the near-by villages. He must be taken to the hospital at once. So off she went on a second journey that day. While she was away another urgent telegram arrived asking us to fetch another mother. By that time it was rather late, and when "Emily" reached the place she found that the new baby had already arrived. The house was miserable, and means of care completely absent, and therefore mother and new babe were tucked on to the stretcher and "Emily" brought them back quite safely.

Not very long after that was a fete day, when we all thought that "Emily" and her driver should have a rest; but quite early in the morning a telegram arrived from one of the bombarded villages. There had been quite a heavy bombardment, and a baby which had been expected in two or three months' time had arrived too soon. Would we come at once and fetch away the mother and the new-born infant, as this was the only chance of saving its life. This time "Emily" was laden with an improvised incubator, as well as a nurse, a stretcher, and all the other necessary paraphernalia, and in the midst of all the holiday excitement off she rushed to fetch this poor mother into safety. She found things fairly quiet when she reached the mother's home, but the tiny baby, who weighed less than three pounds, was very frail. It was put into the incubator, and the incubator put into "Emily," and mother and baby were brought safely back.

"Emily" took a very important part in the opening

of the baby home at St. Remy. When at last the house was ready, thirteen little people between nine months and two years were packed into her, and very delighted they looked. In the town where a stop was made to obtain some biscuits for their delectation on their journey, "Emily" caused quite a sensation. Crowds pushed around her and wanted to know all about the occupants, who were nearly all refugee children from the Rheims district. They pressed bags of sweets and biscuits on them, far more than they could eat, and this beguiled the hour and a half's ride very well.

Several trips has "Emily" made to Rheims to evacuate babies and sick and old people into safety, and she is in constant demand for the carrying of expectant mothers to the hospital, and for taking mothers and their new-born infants home again, and for all the sick and suffering civilians in the neighborhood. Sometimes she comes down from her high estate as an ambulance, turns herself into a van, and bustles off to the station, whence she returns laden with all sorts of good things to eat for the patients—cases of condensed milk, canned goods, dried fruits, and all sorts of nourishing things which help to strengthen mothers, babes, and children.

Altogether "Emily" lives a busy and useful life, and we only wish her kind donor could see what comfort and help she brings to these poor sufferers from the war.

A C.O.'s EXPERIENCE.

IN recording the death of Joseph J. Walton, a C.O., *The Friend* (Phila.) quotes a letter written by him two weeks after going to camp to a young Friend facing the draft:—

This is certainly some experience. I never got called so many or such virulent names before. But if you can convince them that you are sincere, then things are much easier. The evolution of names which I got was rather interesting. The first few days I was the fellow with the "yellow streak three inches wide down his back." Then after I was taken out to box a man who had been in the army fifteen years and had showed them I was not afraid of that, I was a "pro-German" for a few days. Then after I had had a free-for-all talk with about twenty-five fellows around my bed one night, I was simply "Quaker," and by that I am now known. The fellows here treat me fine now, although of course life is not exactly pleasant. The big thing is to take everything as pleasantly as possible.

INSTRUCTIONS FOR ADDRESSING LETTERS, ETC.

MAIL sent by way of the British Army Post should be addressed: FRIENDS' WAR VICTIMS' RELIEF COMMITTEE, A. P. O., S. 5, B. E. F. ("F. W. V. R. C." should be written out in full). Three cents postage is required.

Mail addressed to any worker of the Friends' War Victims' Relief Committee should be sent to

53 RUE DE RIVOLI,
PARIS, FRANCE.

This takes 5 cents postage, and the mail that has been sent to the Red Cross up until the present time has demanded 5 cents postage; but if "The American Red Cross" is written out, any letters can be sent for 3 cents.

Mail sent to members of Unit No. 1 will arrive sooner if addressed to 53 Rue de Rivoli, or by way of the Friends' War Victims' Relief Committee, A. P. O., S. 5, B. E. F.

Because correspondents use too few stamps on letters and packages, excess postage on American mail costs the Paris offices about \$60.00 per month.

All women except Mrs. Norton are in Unit No. 1.

We regret to have to call it to the attention of friends of members of the Unit that our facilities for sending supplies to France are very limited. Nothing can be sent without a special permit from the French Government. It therefore becomes very essential that the privilege which we are allowed be used sparingly. Please do not send anything which can be obtained in France as easily as in America, and omit everything that is not positively needed by the men.

CURRENT EVENTS.

THE CALL OF MORNING.

Come workers! Poets, artists, dreamers,
more and more
Let us shake wide our wings and soar.
Let us not fear to answer the high call
That trumpets to us all.
Amid the doubt and chaos of to-day—
The hate, the lust, the rage,
Let us declare for nobler things—
The coming of that age
When man shall find his wings.
Above the roar of cannon and the din
Let us not fear to sound the silver horn
That ushers the new morn—
Come, comrades—let us win!
—Angela Morgan, in "Utterance, and
Other Poems."

PILGRIMAGE AT BUCKINGHAM.

A PILGRIMAGE under the direction of the Young Friends' Movement was held at Solebury, Eleventh month 30th, and at Buckingham on Twelfth month 1st.

Most of the pilgrims gathered with Buckingham Friends at the regular meeting hour on First-day morning. A few short, inspiring messages were given.

Two of the pilgrims, William Hall Paxson and Eliza M. Ambler, remained at Solebury for Meeting and First-day School, after which they and a few Solebury Friends joined the Buckingham Friends at lunch. Samuel J. Bunting arrived during lunch, accompanied by Harry Tamplin, a young Oregon Friend, enlisted in the Friends' Reconstruction Service and expecting to sail soon for France.

In considering "Some Problems of the New World," Samuel J. Bunting outlined some problems particularly of a territorial and racial nature. He felt that the Russian revolution had released a tremendous spiritual reservoir, and was, without doubt, animated by the true Christian spirit. Do we realize what "Making the world safe for democracy" means? What part does freedom of speech and freedom of assembly play in this? Lastly, he emphasized the need of consecrated thinking and seeking for the Truth.

Darlington Hoopes continued on this same line. He laid particular stress on the need of replacing competition by co-operation, and suggested it as a possible remedy for problems of the world. Competition is selfish, breeds hatred and develops a desire for power and wealth, while co-operation is mutual helpfulness, good-will, and breeds the incentive of service and worth.

Robert Brown next explained an outline of topics for the study of Social Problems.

The talk then developed along lines of the relation of the meeting to the community. Luella Jones pointed out how early Friends were particularly energetic in testifying against any social evils of their day and that we to-day would have to carry this out in the light of modern conditions in order to measure up to our opportunity and need.

Marguerite Hallowell said that the spirit of the meeting to the community must be adapted to the time and place. To do effective work the whole

meeting must develop and hold the same ideal in this respect.

Rev. Bell, of Buckingham, very kindly made some relevant remarks and suggestions. He said that the church had failed to the extent of not working the leaven of Christianity through the mass of the people. It had been too much concerned with the strengthening and building up of the organization. To save its life it had almost lost its soul.

After a few moments of silence, the meeting broke up, all going to different homes, but feeling, I am sure, that this pilgrimage accomplished a real mission, and will be long remembered.

PHILIP W. SMITH.

PILGRIMAGE TO WOODSTOWN.

"PILGRIMS" of the Young Friends' Movement of Philadelphia Yearly Meeting who attended the week-end meetings held at Woodstown Eleventh month 23-24, were J. Augustus Cadwallader, Rebecca Conrow, Edgar Z. Palmer, Marion Longshore, Homer Tomlinson, and Hannah Foulke; who arrived on the 5.40 train at Woodstown and were taken at once to the Meeting-House where a get-acquainted gathering was held. At 6.30 a picnic luncheon was served in the Annex (dining-room), under the auspices of the Best Interests Committee. This was enjoyed by the visitors and home Friends alike. It is a fact as old as time that the "breaking of bread" leads to fellowship and sociability. The real getting-acquainted feature was well under way.

Before proceeding to the meeting-house, a number of hymns were sung from the Friends' Hymnal, with piano accompaniment.

The evening meeting convened at 8 o'clock, Rachel Davis DuBois presiding. Under the general subject of "The Old World and the New—Our Opportunity," these phases were discussed: "Some Problems of the New World," "The Place of the Church in Reconstruction," and "Internationalism." The social period again asserted itself at the rise of this meeting, to the joy of all.

The pilgrims were entertained in out-of-town homes, on the farms, Woodstown being the center of one of the richest agricultural communities within the limits of the Yearly Meeting.

First-day morning two of the visitors were taken to Mullica Hill Meeting and First-day School, and four remained at Woodstown for First-day School and the devotional meeting, at which there was a large attendance.

In First-day School Marion Longshore pleased the children and grown-ups as well with one of her very interesting stories.

The afternoon meeting, at 3 o'clock, was of a less formal nature. All felt themselves a part of it, the subject being "Brotherhood," truly the topic of the hour. Rachel M. Lippincott, of Mullica Hill and Rev. F. L. Jewitt, of the M. E. Church, and others, joined with the Young Friends in discussing.

E. R. K.

NEW GARDEN PILGRIMAGE.

ON Eleventh month 23rd and 24th, a Pilgrimage under the direction of the Young Friends' Movement was held at

New Garden, Pa. The group of visitors included Sara J. Packer, Eliza M. Ambler, Anna B. Griscom, Helen Buzby, Raymond T. Bye, Philip Smith, Thomas Phillips, and Howard L. Fussell.

During the informal supper and social hour, Friends enjoyed the opportunity of becoming acquainted with the guests; after which all joined in singing hymns led by the young people.

The evening meeting was addressed by Raymond T. Bye and Philip Smith, who spoke of the problems now confronting the country, and our preparation for meeting them. Howard L. Fussell was also called upon for remarks, after which a short discussion followed.

On First-day morning the Pilgrims attended Meeting and First-day School and gave several helpful and inspiring thoughts during both sessions.

In the afternoon we met to discuss ways of increasing interest in the Meeting. Howard L. Fussell spoke particularly of Study Circles and the benefit derived from the inspiration of a capable leader and the expression of personal opinions. The Meeting-House as a community center was spoken of by Anna B. Griscom. In the discussion that followed, New Garden Friends mentioned some of their problems, and many valuable suggestions were expressed by members and visitors.

All were sorry when the time of departure came, for the Friends greatly appreciated having these young people in their homes as well as in the Meeting. A deeper interest was created toward the Young Friends' Movement and a greater desire to be of use in the home meeting.

SARA PUSEY.

MARRIAGES.

WALKER-FREDERICK.—At the home of the bride's parents, Norristown, Pa., on Tenth month 30th, HARRY THOMAS, son of Ivins C. and Mary R. Walker, and ANNA S., daughter of William J. and Ella Caley Frederick.

WIESS-PARRY.—At the home of the bride's parents at Rushland, Bucks County, Pa., on Eleventh month 30th, under the care of Wrightstown Monthly Meeting, GEORGE W. G. WIESS, of Ambler, Pa., and ELLA R., daughter of Charles and Minnie Parry.

ZAVITZ-ROBERTSON.—In Toronto, Ontario, on Tenth month 31st, RAYMOND W., son of Dr. Charles A. and Rebecca W. Zavitz, of Guelph, and JESSIE ROSCINE ROBERTSON, of Drayton, Ontario.

DEATHS.

HANCOCK.—Near Deacon's Station, N. J., Eleventh month 30th, EVA D. HANCOCK, wife of Harry E. Hancock, aged 34.

KIRSCHT.—At the home of her daughter, Narberth, Pa., ROSE, wife of Charles Kirscht, in the 73d year of her age.

THOMPSON.—At West Grove, Pa., Eleventh month 30th, SARAH M., widow of the late George Thompson in the 89th year of her age. Interment at Mill Creek, Delaware. She was an Elder of New Garden Monthly Meeting.

FUN.

I question, as 'round me I look at the crowd,
 "Oh, why should the spirit of mortal be proud?"
 And the chances are good that some whom I see
 Are asking the very same thing about me.

"NURSE," said the soldier, when he recovered consciousness, "what is this on my head?" "Vinegar cloths," she replied. "You have had a fever." "And what's this on my chest?" "A mustard plaster; you've had pneumonia, too." "And what are those things at my feet?" "Salt bags; you were badly frost bitten." At this point up spoke a convalescing Tommy in the next cot: "Hang a pepper box on his nose, nurse, and he'll be a caster."
 —Punch.

A LONDON train was waiting in a dim station at the end of a dull afternoon. A near-sighted woman hurried down the aisle, peering at the passengers, and at last, as she dropped into a seat beside another woman, exclaimed with a sigh of relief, "Oh, it's you!" "Certainly not!" snapped a startled stranger, turning. Whereupon the mistaken traveler hastily apologized. "I beg your pardon—but it's so dark in here I was quite sure you were."
 —Christian Register.



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WANTED—MIDDLE-AGED OR ELDERLY woman to share in care of baby and apartment; permanent home; Philadelphia. Address B 406, INTELLIGENCER Office.

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WANTED—A MOTHER'S HELPER to assist with the care of three children, ages 10, 7½ and 3. Address Mrs. Chas. M. Biddle, Jr., Riverton, N. J.

MAGAZINES WANTED.—THE COMMITTEE on the distribution of Literature of Race Street Monthly Meeting earnestly solicit gifts of recent numbers of discarded magazines to send to the U. S. Coast Guards, (Life-Saving Stations) to brighten the long, dreary days of winter. It will be greatly appreciated if Friends will kindly send same to ANNA W. CLOUD, Phila. Young Friends' Assoc., 140 N. 15th St., Phila.

HOME WITH CARE FOR ELDERLY woman is offered in Friends' family in Germantown. Address T 400, INTELLIGENCER Office.

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Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, TWELFTH MONTH 21, 1918

Volume LXXV
Number 51

THE NEW YEAR.

BY LILLIAN WHITING.

"What will the New Year bring to me?"
Thus wrote last year a treasured friend;
"What hold the months in their hidden clasp?
What rare new gifts will the angels send?"

Half lightly the words were penned, I know;
And lightly I read them, one moon-lit night,
As sunset and moon-rise seemed to blend,
And I watched from the window the changing light.
Yet, half expectant, I questioned too,
Half fearing, half shrinking from all it might hold;
And darkness deepened around as I stood,
And the winter moon-light grew pale and cold.

ANSWERED.

*Again I stand on the threshold
Of another year untried,
The shadow of a sculptured cross
Is falling by my side.*

YOUNG FRIENDS' MOVEMENT.

THE MEETING FOR WORSHIP—OUR OPPORTUNITY.

BY MARION H. LONGSHORE.

I LIKE the word Opportunity; it faces one as a challenge, a challenge to enter the farther room, to take possession of and entertain, and thus to grow. To me it seems a veritable gateway, opening into vast unknown regions, where God leads the way, on and on.

Such is the opportunity awaiting us in the meeting for worship, and never was it fraught with greater significance.

To-day the world is facing problems so intricate, so complex, that our greatest statesmen must needs turn to a Power greater than themselves for guidance and to *adequately serve*. Each one of us must do the same.

There are times when we seek God in the wonder-world about us, the hills, the trees, and the stars; there are times when we seek Him in history's pages; but in our meeting for worship we agree to look for His revelation in His present workings in the human heart. "It is our opportunity for a fresh inspiration from God, a fresh consciousness of Divine Realities, making way for itself in the hearts and on the lips of those who have come together."

"We need time to do this, not all in a moment can we realize what it is even, that has brought us together; not all in a moment can we grasp the great truths that underlie our endeavor, or what are the unseen forces that are at work in the little company of which we form a part. But in the protecting quiet, we may feel after these realities, we may hold out hands of fellowship and sympathy, and our halting advances will not be despised." God will meet us more than half way. It is interesting to note how it actually happened with a pastoral Friend attending Silent Meetings at Woodbrooke.

The first time he attended such a meeting it seemed to him nothing less than absurd to thus come together in the silence. The second time he determined to use the silence as best he might; so he entered into prayer, praying as hard and as truthfully as he could. Toward the close of the Meeting light began to dawn as to the reason of silence as a basis for the Meeting. And the third time he was able almost immediately

to become a part of the silence and to feel its power.

Oh the pity of it, that we should be so slow to make use of the power in our midst. If we only had more *given-ness*, as some one has expressed it,—that quality of giving oneself completely to the Divine Will!

Jeremiah was a great prophet, and his message might have saved his people from their downfall, but he could gain no sympathetic audience. No matter how great the prophet, nor how wonderful his message, if there are no eager *listeners*, the people perish. So in our meetings, there must be the eager, waiting listeners,—before God's voice may be heard.

If anywhere in the world some knowledge of the Divine may be learned, it is where human souls are each contributing their bit of experience and their spark of aspiration. "However little as individuals: we may feel that we see or know, and however little we value our help in the meeting, that is no reason for our not attending, but rather an additional reason why we should go where are men and women of like needs and passions with ourselves and like yearnings after God. It is something just to meet with them in silence and feel the common need. The mutual acknowledgment will draw us closer together. And we shall find the more we look at others lovingly and unselfishly, the more we shall come to recognize the Divine Spirit in their hearts and be drawn on to a recognition that in every heart, their own, and ours, the same Spirit is at work, girding us to do His will." Just as gravitation is the foundation principle of the physical world so love is the foundation principle of the Spiritual World, and in the love system the aspiration of one member heightens that of the entire group and the need of one, even the least draws upon the resources of the whole; even the infinite. In the meeting, whether we will or not, we are helping to make or mar the clearness of the vision, the social vision that makes for abundance of life for all.

Are we stepping-stones or stumbling-blocks?

One of our leaders has said that one consecrated young person could make a *live* meeting. Think then of the power of a meeting filled with earnest young people!

Too many of us feel perhaps that somehow the meeting will run itself, or that when the time comes, in some unexplainable way we will be able to take our part, but until that time we are willing to go to meeting empty-handed, expecting to have some one else give to us that, that we can only get largely through our own effort. As some one has said, "The congregation and not one or two members must feel the responsibility of the meeting and feel it beforehand. It is all very well to rush through our week's work, never give meeting a thought till we are in our accustomed place, and then to complain that the service is cold and dead, and that the meeting does not satisfy the demands made upon it. Of course, it does not, God's spirit co-operates best with those who take pains to make themselves fitting messengers of His word and not with those who leave everything to Him in a slovenly negligence that we call waiting on God." Are we taking pains to be fitting messengers or are our energies so absorbed in other ways that we are missing the power that might be ours? We may so consecrate our whole life, that every thought, word and deed may be a preparation for service in the meeting. Such preparation will make for a living silence and out of the living silence will come expression that will reach the hearts of men.

No one who has watched the progress of any great movement, political or religious, can fail to recognize the part played by those who gave vocal expression to the force they represented. We, too, must voice our message, just as clearly, as ably and as truthfully as we can. Many in our Society have testified to the strivings, the wrestling and the prayer it has required, that they might so speak that men might listen.

And I believe it does require this. But are we not going to be big enough and brave enough to make the venture, to voice the thought, be it only a sentence or verse?

Youth is the age of high ideals, of joyous enthusiasms. Shall we not then share these ideals and aspirations, these thoughts born of the silence, and the eager waiting fellowship. Too soon, unless we start in youth to give utterance to them, conservatism will overtake us, we will become fearful, overcautious, until by constant repression we close of our own accord the gateway to the farther room, even as the inn was closed that first Christmas Eve, long, long ago, to the greatest event of the world.

We, all of us, want our meetings to grow, we want them to be power houses, radiating an influence deep and far-reaching, so meeting the needs of to-day that they become more and more effective as instruments in the hands of God to bring about His kingdom on earth.

And I believe we shall see such things happening, as we come to realize more and more our opportunity in the meeting for worship; an opportunity to talk with our Father, face to face, to have our eyes opened to see the Divine Will, and our hearts kindled, and knit together in the purpose to carry it out in the world.

THE PEACE BELLS.

BY JESSIE EDGERTON.

[On the day of the reception of the news of the signing of the armistice between the Allies and the Teutons, the bells were rung for hours, in joy over the event, suggesting these lines.]

Oh, the ringing of the bells!
What a tale their music tells!
How their vibrant message swells
In exultant notes that bring
On the morning's dewy wing;
Joy and gladness from afar,
To the world, so sick of war!
Ring out, sweet bells, the war's surcease!
Ring in the golden age of Peace!

Oh, the sweetness of the chimes,
That float out to all earth's climes,
Prophecy of better times;
When through all the zones of earth,
Joy and good-will have their birth!
When exultant love shall span
All the brotherhood of man!
Ring out, sweet bells, the war's surcease!
Ring in the golden age of Peace!

Fling afar the joyous strain,
With its jubilant refrain,
Till the echoes wake again;
Borne away on every breeze
To the shores of farthest seas,
Vibrant with ecstatic sound,
To the earth's remotest bound!
Ring out, sweet bells, the war's surcease!
Ring in the golden age of Peace!

May the symphony that swells
In the music of these bells,
Be the messenger that tells
Of the Savior's peaceful sway
In His children's hearts away;
And may His plans beneficent,
Be but the bounds of our intent!
Ring out, sweet bells, the war's surcease!
Ring in the golden age of Peace!

Damascus, Ohio.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

THE POETS.

We need you now, strong guardians of our hearts,
Now, when a darkness lies on sea and land,
When we of weakening faith forget our parts
And bow before the falling of the sand.
Be with us now or we betray our trust
And say, "There is no wisdom but in death"—
(Remembering lovely eyes now closed with dust)—
"There is no beauty that outlasts the breath."
For we are growing blind and cannot see,
Beyond the clouds that stand like prison bars,
The changeless regions of our empery,
Where once we moved in friendship with the stars.
O children of the light, now in our grief
Give us again the solace of belief.

—Scudder Middleton, in "Contemporary Verse."

FRIENDS' CONFERENCE ON RELIGIOUS EDUCATION.

(Concluded from last week.)

DISCUSSION.

An interesting discussion followed the addresses of Mrs. Ferris and Dr. Mathews.

George L. Jones, Principal of Westtown School, said that he believes it is a good practice for very young children to memorize verses from the Bible, because something filters down and settles into the life of the boys and girls which remains. He had sometimes wondered whether the introduction of a course of Bible Study into the curriculum of the school might not lessen the old-fashioned reverence which we hold for the Bible. The Germans lost the spiritual help from the Bible by the very thoroughness of their critical study. It is exceedingly important that side by side with the intellectual study should go the prayerful study.

Ellis Bacon said that just as the simple principle in the boiling tea-kettle worked out into the compound steam-engine, so also the truth of Christ is the truth in the complex society in which we live to-day.

Benjamin Whitson said that it is not so much reverence for a book that we need, as reverence for the truth which that book contains.

"WHY AND HOW."

The third address of the afternoon session, "Why and How Friends Should Emphasize Religious Education," was by Elbert Russell, director of Woolman School.

In answering the first question, Dr. Russell said there are two good reasons why Friends should emphasize Religious Education (1) Because a study of the history of the Society of Friends shows that its greatest periods were those in which its leaders had had a *religious* education; and (2) Because we have the unusual opportunity to emphasize it.

(1) At least thirty of the very prominent men in the beginning of the Society of Friends had received for that age an unusual *religious* education. In the next period Friends were debarred from the great universities, and we find during this second period few great leaders. The modern period starts about the beginning of the 19th century. "Both of the streams happily united here to-day," said Dr. Russell, "got their inspiration from the Bible. Joseph John Gurney was one of the greatest Bible students in history. The two great leaders of the other group, John Comly and Elias Hicks, were men whose religious thought shows a very thorough acquaintance with the Bible. One of the finest statements of the value of studying the Bible is in the Journal of Elias Hicks. The unfortunate thing is that one group was impressed with the danger of slavery to the letter, and the fear that this literal

use of the Scriptures might be used to fasten on the world all sorts of enormities such as slavery, etc., and the other group feared that the truth in the Bible would lose its authority if any part of the Scriptures was questioned.

The beginning of the modern era arose therefore in a fresh acquaintance with the Bible. To-day, with the advantage of greater scholarship, and chastened spirit, we must go to that source from which the Founders of the Society got inspiration, and find there spiritual possibilities and religious truths that shall give us a new religious impetus.

(2) A second reason why we should emphasize religious education is that the world *expects* us to do it. We are a "peculiar people" in our conception of Christianity. For that reason we are under obligation to inculcate our ideals into those under our care. As a religious Society we have always been in advance. If we are to keep leaders in advance they must be prepared by special education. The Christian Church began because Jesus got a school of twelve followers. There is no historical break between that band and Christianity to-day. If we are to maintain the strength, solidarity, and progress of our Society, we must train the leaders by a force of education. Religious education is the most important part of education if our Friendly theory of life is true. Fundamentally what this age needs to bring order out of chaos is a training in the principles of the Christian religion—in justice, self-control, and love.

"How?"

In answering the question, How Can Friends Emphasize Religious Education? Dr. Russell said:

We must face the fact that we are at a disadvantage in not having a specially-trained ministry. If we do not want such a ministry, it behooves us to get something to do the needed work just as well. Another lack is that brought about by Birthright Membership. According to Quaker polity, the assumption is that a child that is born into a Quaker family will receive such training that he will come to the point where he will be the same as a Friend by conviction.

Since we must acknowledge that we have not in the past adequately handled this subject, the answer to how religious education must be emphasized in the future, is, *In the schools*. The two weakest Yearly Meetings among Friends in this country are those which show the greatest mortality in schools. Our schools stand as the most efficient instruments and channels for religious education. Immediately, we must undertake to train future parents and teachers for this work of Religious Education.

After a brief discussion the afternoon session adjourned.

During the intermission over 600 persons were the guests at supper of the Educational and First-day School Committees of the two Philadelphia yearly meetings.

"THE BIBLE IN THE SECONDARY SCHOOL."

At the evening session Charles Foster Kent, Professor of Biblical Literature at Yale University, gave an address on "The Bible in the Secondary School." Charles Foster Kent is the author of "The Historical Bible," "Biblical Geography and History," "History of the Hebrew People," etc.—books which have been widely used in our Friends' Bible Study Classes. As Alfred C. Garrett, presiding officer of the meeting said, in his introductory remarks, it would be hard to find another audience of the size of this one, where there were so many people familiar with Prof. Kent's books.

Prof. Kent said in part:—

I feel I am among my friends. Friends must grow together, think together, work together, and make all the world Friends, Friends of Jesus.

To teach the Bible, one needs the skill of a scientist

and the brilliancy of a Captain of Industry. Judges, Chapter 17, 6th verse, gives a good picture of the type of instruction we have in many of our Sunday-Schools. "In those days there was no king in Israel, but every man did that which was right in his own eyes." Every one teaches what he or she thinks best. There is no unity of plan. Only fifty per cent. of the children of the country are touched by our Sunday-Schools, and how superficial is the touch! Many look back to the Sunday-School period with distaste, and very few gain any clear idea of the Bible; or what they have had was so *dry*, they left it with a feeling of dislike. But the Spirit of God is brooding above the waters, working out his great problem of progress. We are beginning to train teachers and leaders. The realization of our mission depends upon how true we are to the traditions of Jesus. He was the greatest of teachers. There is scarcely a principle in psychology that Jesus did not have. He put all the emphasis upon the positive in teaching. His disciples were learners, friends, helpers.

Another movement upon the face of the waters is the *increased study of the Bible*. Next to the novel, more books on Bible Study are taken out of our libraries than on any other subject. When our country was in its infancy, we separated the church and the State, and in true American style we did it very thoroughly. The State neglected the teaching of the Bible entirely and turned it over to the church. The church could give only a half hour per week to teaching the great principles of life, our relations not only to God but to our fellow-men. As a rule the church furnished teachers whose enthusiasm was greater than their training. In the Bible we find the results of the experience of countless ages, a knowledge—of which would help our children in their battle of life. From our sins of omission, O Lord, deliver us.

But we are beginning to wake up. The awakening came first in the West, in North Dakota, in 1910. A dinner was given and the subject was discussed—"Why cannot the Bible be taught in the public schools?" The dean of the University of Dakota gave a questionnaire on the Bible to the students, and presented the results to the public. Thereupon a course of study was planned for the secondary schools, to equip students to take college examination in the Bible. This plan was accepted, and called the North Dakota plan. The course included stories from the Old Testament, Biblical History and Geography, Jesus' work and teachings. In more than twenty States the North Dakota plan has been adopted in one form or another, and there is a nation-wide demand for the standardization of Bible study. In the past our Biblical work has been built on the shifting sands, and this new standardized course of Bible-study ought to be a great part of the present reconstruction period.

Prof. Kent spoke briefly of his new translation of the New Testament, and of the joy he took in the making of it. Its aim is to furnish in logical order those parts of the Bible which are of vital interest and of the most practical value to the present age. Here can be read in a straight-ahead narrative the thrilling account of the life of Jesus and his great social, religious and economic teachings which have transformed the life and thought of humanity. So compelling is the book that few will wish to lay it down before they have read it through.

We wish that all Friends who have studied and enjoyed Professor Kent's books could have heard him speak. Those of us who had that privilege will never forget his joyous enthusiasm; his delightful humor; or the rapidity and vim with which he delivered his ideas.

A. P. B.—A. H.

*Good, the more communicated,
More abundant grows.*

—MILTON.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL FAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TWELFTH MONTH 21, 1918

A NEW SOCIAL ORDER.

II.—WHAT IS TO BE ITS BASIS?

THE basis of the old order was physical force. The strong man was king. Of course, force was organized and directed by mental power; but Germany, with true logical instinct, perceived and avowed that under that order the ultimate foundation of her government was simply the "strong arm." Other nations have been almost equally frank. In 1861 Lowell wrote in the *Biglow Papers*:—

"I tell ye, England's law, on sea and land,
Has ollers be'n, I've got the heaviest hand."

But with growing mental power also grew the sense of right and justice. The abolition first of the slave-trade, and then of chattel slavery itself, showed that the growing moral sense of the world would no longer endure such deeds as the capture of Negroes in Africa, and bringing them by shiploads to a life of slavery in Cuba or Virginia; at last it would not endure even the chaining of black men in slave-gangs in Virginia, and selling them away from their wives and children to the plantations "down the river" in Louisiana or Arkansas. Force alone could no longer maintain its rule. It gradually gave way to a system based upon the more subtle power of wealth; and as wealth commonly implies intellectual power, and is often accompanied by the graces and attractions of genuine Christian character as well, it is not strange that to many wealth should seem to be the right and permanent basis of the social order.

But experience has shown that after all the power of wealth in the social order is only force in a different form. Wealth, as Rauschenbusch shows so plainly, makes it dangerously easy to impose our own will upon others, when both they and we ought to be ruled only by the will of God. The power of wealth subjects men to an outward compulsion of force instead of an inward compulsion of love. Jesus made the truth clear in his answer to the rich man who came seeking eternal life, and who found that he was not able to give up the wealth which barred his entrance into the Kingdom, and "went away sorrowful, for he had great possessions."

The basis of the new social order, then, cannot be outward compulsion, even when that compulsion is disguised by the attractions which wealth offers to rich and poor, to rulers and ruled. The new social order cannot endure if it is based upon power to impose the will of one class of men upon others. It must be based upon the free will and choice of all men.

In a word, as has been eloquently said, "*The Kingdom of heaven is government by consent.*"

For the "new social order," as we are beginning to see, is simply "the Kingdom of God" which Jesus foretold, which is based not upon force, nor on wealth, but on justice, and righteousness, and love.

And the effort to bring about a new social order of freedom and justice is simply an expression of faith in his prayer that the Kingdom should come, not in a far-off heaven, but here on earth, and now.

II. F.

THE LEAGUE OF NATIONS—A CRITICAL MOMENT.

PROFESSOR J. RUSSELL SMITH, of the University of Pennsylvania, but now serving on the War Trade Board at Washington, D. C., writes to the editor enclosing a copy of the remarkable appeal for a League of Nations which was published in many daily newspapers recently as a full-page advertisement, and says:—

The following carefully written appeal to the American people appeared as a full-page advertisement in papers of Twelfth month 2d, 1918. It is signed by an array of first-grade, forward-looking intellects that have been busy with a great variety of material and representing a great variety of creeds, but are all agreed that we *must* now band the nations together to stop war. It is well worth careful perusal by all enemies of war.

He also sends the article entitled "Applying Quakerism," which is printed in another column, and says:—

I want to contribute some to the INTELLIGENCER.

I believe we are now in the most vital winter of human history, certainly of the last thousand years.

It is a time to "look forward and not back," at big things and not little, although I know that the little are so much more interesting. For example, a well-written letter from an "equipe" in France beats, *as reading*, anything that will come out of the Peace Conference—and after all may be of very, very minor importance.

I enclose something which I know is awfully long, but it is also mighty important.

I wish I *could* print the full-page appeal,—but it would fill about *six pages* of the INTELLIGENCER. Then, fortunately, most of our readers have read it, or at least have *seen* it.

It is true that many of us will read a letter from one of our boys or girls of the Reconstruction Unit in France, when we only glance at a thoughtful appeal for action to prevent future wars, which is of tremendous importance.

But isn't the Quaker boy who has helped to rebuild a lot of wrecked houses at Gruy, or the girl who has nursed starving French babies and their mothers back to life, contributing something important to the League of Nations, and helping to make war between us and France forever impossible?

It seems to me so.

H. F.

NOTE AND COMMENT.

APPLYING QUAKERISM.

SOMEBODY remarked a couple of years ago that if the young men in a certain crowd knew as much about their business as they did about professional baseball, they would be paying income taxes rather than getting \$15 or \$20 a week.

The same thing applies to our citizens as citizens, and their handling of the problems of citizenship. If the church members of America gave a half hour of thought per day to the foreign policy of the United States we would probably have no more wars.

Last June President Lowell, of Harvard, spoke of the American people as being unwilling to look things in the face until they *hit us* in the face. The same faith in drifting along was lamented, by the brilliant Professor Laski, of Harvard, in a recent address on labor, in which he said:—

"America stands at the parting of the ways. There will be either reaction or revolution. The one may develop, as Tocqueville predicted, through an attempt to make men exchange power for material comfort; the other through a refusal to understand that we have reached a new stage in the evolution of politico-economic structure. The danger lies in the general unwillingness to *think things through* and to trust to anything but the drift of events."

We can easily drift into more wars. Perhaps we can work some and keep out of them.

J. RUSSELL SMITH.

WHY NOT TEACH?

BY O. EDWARD JANNEY.

If Friends are to spread their principles, one of the effective methods of doing so is through *teaching*.

Whether they teach in schools conducted by our Society or whether they teach in other schools, the influence of Friends as teachers is undeniable.

Not only is the direct teaching of great value, but the indirect influence of a noble character is constantly being exerted with a power not consciously recognized, but with immense moral results. Each one of us probably is able to look back to the happy influence of a teacher whose wise counsel and strength of character furnished the stimulus needed to place on the right road and establish those high ideals which have determined the career.

But unfortunately there are not enough such teachers to meet the demand. Friends have a gift for teaching; they always have had. Their schools are acknowledged to be of the best. Ten per cent. of the members of Baltimore Meeting are now or have been teachers. Yet in its school, with thirty-nine teachers, only about one-fourth are members of Meeting. To secure teachers who are Friends, the Principal spends a great deal of energy, with the above result.

It is not hard to see where the difficulty lies: our young people do not select teaching as their life-work, preferring to prepare themselves for business of some kind. It is true that the latter offers much greater financial rewards, yet it is a fact that no vocation is so well paid as teaching. The reward that comes to the trained and qualified teacher is his opportunity to form character, to prepare the young for citizenship. Indeed, it may truly be claimed that if he does not actually create souls, certainly it is his privilege to develop that part of man which is immortal. Thus the teacher, while his bank account may not become fat, receives in love, respect and gratitude a recompense of which the successful merchant knows little.

Nearly every youth longs to be of some use in the world, to be of service to humanity. Teaching offers such a chance second to none. Therefore our young men and young women should be urged to fit themselves for special service in teaching, laying a foundation broad and strong in college and other institutions for teacher-training, selecting some department in which they may become competent.

In no other way, probably, can they so powerfully use their influence to advance those principles which we claim to be those not only of Friends, but also those taught by the great Teacher, whose immortal influence reaches us all.

GETTING CLOSE TO YOUNG MEMBERS.

HORACE MATHER LIPPINCOTT sends this interesting account of the work of the Overseers of Green Street Monthly Meeting, Philadelphia, done in the endeavor to discharge their duty to the younger members of the Meeting.

The Overseers of Green Street Monthly Meeting of the Friends of Philadelphia have given careful consideration of the duties and responsibilities placed upon them by the new query adopted at our last Yearly Meeting. We have forty-three members between the ages of 16 and 24. These were apportioned among the Overseers and individual visits paid insofar as was possible. Some of these Young Friends reside in very distant places, some are in the Army of the United States and some are away at boarding school. After the visiting was completed, a "Youths' Meeting" was held pursuant to the accompanying notice:—

GREEN STREET MONTHLY MEETING OF
FRIENDS OF PHILADELPHIA.

Twelfth month 6th, 1918.

Dear Young Friend:—

The past few years have brought the people of the world to a greater appreciation of the realities of life than ever before. The dogmas, rituals, and non-essentials of religion

have found but little place in the serious search for truth and wisdom that has been forced upon us all by the great war. The complexity of modern life has made more necessary than ever an understanding of the force that must direct our lives to happiness and accomplishment.

The direct revelation of our Heavenly Father's will to each one of us through the manifestation of His Spirit in every seeking heart, which is the simple, reasonable faith of Friends, is of the greatest value to mankind at this time. Our Yearly Meeting feels that our young members should have this faith and the ways of their religious denomination explained to them, and so the Overseers of thy Monthly Meeting have arranged for a little conference on the afternoon of Twelfth month (December) 15th, 1918, at 4 o'clock at the School House Lane Meeting-house, Germantown, when we can have an informal talk over some of these meeting matters. We hope it may be just a friendly, interesting meeting, without formality. Questions may be asked and we will answer them if we can.

The especial concern of the Yearly Meeting is for our members between 16 and 24. Should thee have any friends or relatives interested they will also be welcome. We hope thee will come and perhaps find out a little more about the religious organization to which thee belongs.

Thy friends,

EDITH W. JACKSON,
CHARLES F. JENKINS,
HORACE MATHER LIPPINCOTT,
Committee of Overseers.

Don't be scared.—H. M. L.

This meeting was well attended under the circumstances of this being a new venture, and the considerable absence from the locality already noted. All but four of the sixteen Overseers attended, and five endeavored in an informal way to explain the views and ways of Friends, so that the young people might have their minds quickened or refreshed upon the subject.

It is hoped to hold other meetings of a similar nature in the future when all may take part now that the subject has been opened, and perhaps trains of thought started that will lead to fruitful inquiries.

If other Meetings plan to hold similar gatherings, we would caution them to select a date in a *vacation time*, and not to regard such a gathering as a substitute for the more personal and intimate Friendly *visit* to the home.

H. M. L.

LETTER FROM DANIEL OLIVER.

EMILY OLIVER sends the following extracts from a letter recently received from her husband, dated Brummana, Syria, October 10, 1918:—

The end has come here at last. The British have come marching up North with wonderful rapidity, and the whole country is now in their hands. I cannot realize it yet. At first it seemed too good to believe, but now I see myself face to face with Britishers wherever I go.

I have lost the arts of writing and talking, if I ever had them, and I don't know how to write.

There is so much, so very much to say, but my eyes are so weak, especially the left, that I can only write a few lines.

There are about twenty British soldiers guarding the road here. It is so nice to see the English and Scotch, and oh, the delight of hearing the Scotch accent again!

Money is urgently needed for relief work.

In Brummana I have taken over the responsibility, on behalf of Friends, for feeding the 160 boys in Dr. Dray's Hospital, as he was so much in need of friends that two-thirds of his work was going to be closed.

We need over 1000 pounds per month, according to present prices and rates of exchange.

The great difficulty has been the paper money, which has a purchasing power of only one-fifth its value—that is, we get 23 piasters, silver or gold, for 100 piasters paper money.

My own hospice of thirty boys in Ras is in good shape; it is becoming larger every day as new orphans are being taken in daily, the only alternative for them being certain death. The bread distribution on a reduced scale is still going on.

Please address all letters in care of The American Press—for reasons too long to write. Remember they will still

be censored; also our village postman reads all letters before he delivers them, which is most disagreeable.

I must not write more, because of my eyes; and even if I could write many sheets, I could not give you much idea of a situation so complicated and desperate as has faced us and still faces us here. It is estimated that *half the population has perished from hunger and disease.*

With much love to Friends too numerous to name, ever yours,
DANIEL OLIVER.

THE NEW WOMAN.

THERE would seem to be three lines along which "The New Woman" can help in the regeneration of the stricken world of to-day, says Gerald K. Hibbert, in *The Friend* (London (Adult School Lesson)).

(1) She can *feel keenly*. Man has not the depth of emotion. And he has become *blase* with his experience of the rough-and-tumble of life. There is not the passion and the glow in him that there is in the new womanhood (which is but the old womanhood given a chance to express itself). Any ideal that is to be realized must be passionate, and woman can supply that passion as man cannot.

(2) She can *think clearly*. Passion of itself is not enough: it must be tempered with wisdom. "Though an ideal is nerveless if it is not passionate, it is futile unless based on knowledge." Woman has now a chance of using her brains. She has a new start. She has the priceless privilege of approaching the world's problems with *freshness*. She is unhampered by precedent, and has all the energy of gas in its nascent stage. She has shrewd insight and a wonderful way of getting to the heart of things.

(3) She can *will strongly*. Great is the power of suggestion. Above all things is it needful to keep alive to-day the spirit of expectancy, the belief that it is possible to do great things in the immediate future. Are we to have a determination to bring about a better future, or merely a tired acquiescence in the established order?

A WOUNDED SOLDIER ON DISARMAMENT.

"THE more I think of this whole show, the more I feel that there was no escape from war—no course but to beat Germany. It is my earnest hope that the war will result at least in some considerable measure of disarmament. If it results in universal military service the world over, and the vying of the nations for military supremacy, it will have been fought partly at least in vain. It seems to me that the only way to wipe out Prussianism is to insist on disarmament."—*From a private letter recently received from an American army officer wounded in France. Quoted in "The World Tomorrow."*

A FINE ADDRESS.—Speaking of Leslie P. Hill's recent address at the dedication of the building of the Colored Branch of the Y. W. C. A. in Germantown, Elizabeth Powell Bond writes: "Leslie P. Hill's address has taken its place in my memory among the best I have ever heard—and I am not forgetting that I have heard Wendell Phillips and George William Curtis in those far-away days."

WILLIAM MARION REEDY says in *Reedy's Mirror*:—"As the first step in domestic reconstruction, let us have woman suffrage. Away with sex in citizenship! Democracy with one-half the people unenfranchised is one-half despotism."

HENRY FORD announces that as soon as his plant at River Rouge has completed its Government contract for the "Eagle boats," it will be devoted to the "manufacturing" of canal boats on a large scale to develop inland waterways commerce.—*The Public.*

THE FORWARD LOOK

LET us rise up in the morning
And sing the jubilee:
Let the scorner cease from scorning
Who cherish liberty,—
Now and then:
For perhaps the hounded prophet
Is more righteous on the whole,
Who would save for all the future
The freedom of the soul,
For all men.

O faint and faithless soul of man!
Forever doubting God's own plan,
Must each new era still pursue
The time-worn fault that Peter knew,—
"What duty, Lord, shall *this* man do,
If I do mine?"
"What is that to thee?
Follow thou me."
Unto that day which faith reveals,
When all the world its anguish heals,
In love Divine.

Yes, rise up in the morning
Of God's eternity,
With love and light adorning
The song that is to be
Forevermore.
May faith inspire the living,
Tender love enshrine the dead,
Immortal hope outgiving
The prayers as yet unsaid,
But dreaded of yore.

Rise up in the morning,—
This morning of our day!
May God requite our anguish,
May we deserve to pray
For His grace.
Then the soul shall cease its weakness,
And shall put away its blindness;
And looking up in meekness,
In His tender pity chastened,
Shall behold His face.

Swarthmore, Pa.

CHARLES PAXSON.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

OUR MINISTRY AND OUR SCHOOLS.

EDITOR FRIENDS' INTELLIGENCER:—

DR. O. EDWARD JANNEY, in "Our Disappearing Ministry" (INTELLIGENCER, Twelfth month 14th), has indeed found the answer to his question in our "faulty education." While the homes must share the blame for the lack of training that has the development of the spiritual nature as a definite aim, our schools are more at fault because, as Dr. Janney says, they have no right to exist except they inculcate the fundamental principles of Christianity.

As student and teacher I have been in four Friends' Schools in different localities. And I feel that Dr. Janney's criticism is true. Take this as an illustration:—

A number of years ago two girls with a father, a Friend, and a stepmother, a non-Friend, spent several years in a Friends' boarding-school, till the father was financially unable to keep them there. A teacher in the school, feeling that the girls were exceptionally well-balanced, intelligent, and ambitious for an education, appealed to wealthy members of the Society, to two wealthy members of the school committee, to the Yearly Meeting Committee in charge of funds for education, for aid, basing her appeal on the plea that if kept in a Friends' School the girls would most likely become earnest members of the Society, and probably teachers. Her appeal was futile. The reason given was that these would take the places of two girls who would pay full board and tuition. The girls drifted away from Friendly influence. The elder recently graduated from Oberlin College.

Another unhappy phase of the situation has been the letting go of superior teachers. I think of five teachers,

men and women, who combined the qualities of the capable executive and successful pedagogue with keen spiritual insight and the purpose to train soul as well as mind; the kind of teachers men and women return in after years to see, because from them they received something of more value than knowledge of books. Friends' Schools allowed these teachers to leave them for reasons of expediency, more often for financial reasons.

The Friends' Schools have had a unique opportunity to inculcate the ideals of Christianity, of Christianity as expressed in the lives of Christians who lived before the time of Constantine, a non-sectarian Christianity. Had Friends' homes and Friends' schools made spiritual development of their children, surely we should be seeing now the fruit a hundred fold. Instead of many closed meeting-houses, or a handful of worshippers in the open ones, I believe we should now have full benches, and prophets among us to point out the way to this drifting world. —ALICE CLOTHIER DARNELL.

A "MOTHERHOOD EXTENSION" UNIT.

EDITOR FRIENDS' INTELLIGENCER:—

PROBABLY many Friends like myself found in "The Call to Service," by Wilbur K. Thomas, in THE INTELLIGENCER for Eleventh month 30th, the answer to their need for serving. We middle-aged people who are tied down to business and homes feel rather envious of the young Friends who can respond to the call. I've been trying for weeks to work out a plan for my own service; and the suggestion that the American Friends' Service Committee, representing all Friends, open the way for young Friends to work, leads me to ask why the Committee shouldn't open the way for older Friends as well?

I, for instance, should be glad to give my time and my home to several orphaned children, if I could be assured of the means for their support; and there must be numbers of middle-aged women with country homes which they must oversee, who could still find time to teach and care for children whom the Friends' Service Committee might send to them.

The Society of Friends has doctors residing in all cities who would, I am sure, give advice in regard to the children's physical and mental health before they are sent out.

No child should be in an institution who does not need special physical or mental care.

I should like to see a Motherhood Extension Unit formed and be enrolled as a member. MARIANNA S. RAWSON.

Lincoln, Va., 12-6-1918.

LIFE IN OUR SOCIETY.

EDITOR FRIENDS' INTELLIGENCER:—

I UNDERSTAND it is proposed to start a new meeting in an industrial town and in an agricultural neighborhood where there have been no Friends, so that our message for the present can make its way on its own merits.

My opinion is that such a movement is ill advised.

I am heartily in favor of any move the purpose of which is to advance the best interests of our Society. However, if we who are Friends in name cannot keep alive our own meetings, how can we expect to do effective work among those who are not familiar with Friends' principles?

I feel that we have woefully failed to stand by our principles during the present crisis. We have lost our self-respect to a large extent, but have lost the respect of the world at large to a much greater degree. Many of the membership of the so-called churches looked to us for help and leadership, and all they received was a half-hearted apology, which meant nothing but absolute weakness where our foundations were supposed to be the strongest.

We probably will wake up soon to the fact that we are going to have universal military training for all schools, public and private. In the face of what we have done in the recent past we cannot consistently ask exemption from such a policy, and if we did ask it, we should probably receive very little consideration.

My feeling is that we need to mend our own fences, to repair our foundations, and to reaffirm our principles, not for public consumption, but for our own guidance and adherence thereto.

Now is the time to take an account of stock, to find out just what we are, where we are and whither we are going.

We need to learn anew "The Quaker of the Olden Time," and then reflect.

We do not need to go outside of our Society for work, but we do need to go inside and polish up some Quaker traditions that have become rusty from disuse.

NATHAN THORNE.

AMERICAN FRIENDS' SERVICE COMMITTEE.

20 South Twelfth Street—Philadelphia, Pa.
Telephone, Walnut 64-73.

WILBUR K. THOMAS, Executive Secretary.
—Secretaries—

ISAAC SHARPLESS, Publicity.

REBECCA CARTER, Women's Work.

SAMUEL J. BUNTING, JR., Personnel.

J. BARNARD WALTON, Personnel.

J. LAWRENCE LIPPINCOTT, Chairman Farm Committee.

Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

"THE SECOND MILE."

(Minute adopted by Friends' Service Committee, 11-21-1918)

WITH the close of hostilities in Europe the members of this Committee desire to state that in their opinion a new stage and epoch in the work of the American Friends' Service Committee has begun. Heretofore the work has been limited. Now we have greater freedom for our workers and the opportunity to open the way for the whole Society of Friends to engage in work of world importance.

The needs are greater to-day than ever before. Not only must we finish up in a creditable manner the work we have already begun in France, but we must also show the French people that seeds and tools are only the outward expression of our real message. Moreover there are untold responsibilities and opportunities in Russia and Serbia, in Palestine and Italy. Thousands of Americans have served in Europe in a cause which they believed to be right. Friends from their smaller number must now send hundreds of workers with the message of good-will. The contributions from Friends for this work have already been without parallel in our history, but the funds required for the coming year will even overtop the amount so far given. In fact, double the amount already given could easily be used.

While many of the workers at present in the field must necessarily return home soon, we find that many others desire to take their places. Conditions at home and abroad have compelled us to go one mile. It is now our privilege for the sake of others to go the second mile.

THE WORK NEAR VERDUN.

No one should know more of the needs of the reconstruction work we are beginning near Verdun than M. Georges Lecourtier, President of the Society for Agriculture for the Arrondissement of Verdun. Following *Reconstruction*, we quote his words:—

What does a farmer need to produce crops? Arable land, machinery, horses, stock, manure, and labour.

What will the land be like when for four years it has been the scene of conflict, where armies have multiplied trenches and engines overturned the soil?

Here a village will have been destroyed, but that will not have prevented the cultivation of the land as a whole. Shell-hole will border shell-hole, and the crop-producing land will be mingled with the sub-soil. In still another place the violence of an inch-by-inch battle will have turned broad stretches of land into utter chaos.

The landmarks will have disappeared in any case. I do not say this lightly. Behind the French front, military agricultural equipages are plowing broad stretches of country, boldly pushing their plows almost to the edge of the field of battle. The Germans on their side are exploiting

our land in the communes occupied by them. There even more than here the *parcelle* has ceased to exist. "No more lines of demarcation; no more landmarks!"

Machinery, abandoned when our population took the path of exile, has suffered the common fate. Camions have destroyed it; the enemy has seized it. The metal itself has gone to the "cemetery" on the way to be melted down.

Horses and live-stock have been stolen by the Germans, requisitioned by our own "Intendance" or abandoned. Rare are those farmers who have been able to keep, in their place of refuge, a few horses and a little stock.

Artificial manure is only a memory. But when the farms have been reconstituted, and the railroads function normally, the question of manure will rapidly solve itself. The agricultural labor supply, even before the war, showed a marked tendency to disappear. This is not the moment to study the causes. But it is probably that the agricultural labourer, torn from the Meuse by the war, will not, in the wake of the landowner, retread the road to his miserable shattered village unless he is sure of having certain and remunerative employment.

This picture, traced with scrupulous truth, will doubtless cause discouragement in some breasts. But nothing is irreparable; with good will, a spirit of organization, and enough money, we can repair the outrages committed by the enemy, and bring to birth once more, on our own soil, rich crops and new villages.

OUR MAIL-BAG.

From one of our workers at Moscow:—

I am very well and happy in that I have found a place of real service, where I could if I only had the ability use every moment to advantage. I get so many enquiries about Quakers. There is a very real drawing out of people's hearts towards our little Society. How I wish there was someone here would could tell them more about the inner truths for which our Society stands.

Literature would help me very much, but except for a few books that Olga Tolstoy has I have nothing of my own to give them. I left all my books down in the Caucasus. Take any opportunity you can to send us out recent Quaker pamphlets, and especially Quaker books on discipline and practice.

From "Somewhere in U. S. A.":—

There is not as much interest in the work here as there should be. We have endeavored to increase our subscriptions, but haven't succeeded very well, some are not paying as they should. There has been a wrong impression given out. The impression went out that if we paid for this work, our boys would not have to go to war. The boys have had to go, so some will not pay. There are some that are paying well.

From a conscientious objector awaiting discharge from a camp in Virginia:—

Enclosed find a money order for \$92.00, the entire amount of my wages as a draftee to date. I found that signing the pay roll is a necessary preliminary to a discharge. As I was determined not to take any personal advantage from a fund designed for soldiers in the prosecution of the war, I decided to turn over the money to you for the reconstruction work, which the government and the people who supplied the money originally look upon with the same favor as I do myself. When I signed the pay roll I made known my intention of donating the money to you.

From a conscientious objector in an English prison (Wormwood Scrubs):—

In Sven Hedin's "Across Asia," which I read last month, is a vivid account of a terrible journey across a desert, in which two of the caravans died, and the other three barely escaped. He makes you feel the indescribable relief when he at last reached signs of water, and two days later water itself. That part of the book almost frightened me as I read it, and afterwards came a feeling that he had exaggerated, and even that he was a little unbalanced by his terrible experiences. But on reading it again I felt its sanity and great seriousness. It is something like this that I feel now that fighting has stopped; no longer the deathly, pitiless shifting sand of human destruction, and the merciless glare of hatred, but the life-giving water of reason and friendship once again. One of my first feelings was of tiredness and feeling afresh the ugliness of this

place and of the conditions and longing for a change. I am ashamed how much I look on peace as benefiting myself. Then came a reaction to that and a desire to keep here so as to avoid all the old and new problems of life. I recognize in this my old experience of dislike to change. After living for three months or more in any one place or manner, I am always miserable for a week or so until I am well on the way to the fresh place.

From a social worker in the newly-undertaken work in the Marne:—

Our work will consist somewhat in giving clothing. We have taken over some twenty-five villages around here, and some investigating has already been done. The people seem to have lost mostly, clothing and linen; most of them have their furniture, though their bedding has suffered from use by the French soldiers. I was talking to our Mme. tonight about her losses, and she said that out of the eighty sheets which she had at the beginning of the war, there were fifteen left, and they were full of holes. Besides that, the troops took all the clothes they could use, and what they couldn't wear they evidently cut up for old rags, for she showed me a perfectly good skirt, which had a large piece cut out of the side. This was the French troops, which makes it harder to bear, but Mme. is very good about it, and says, "Oh, they probably did it so the Boches wouldn't use them!" Her husband had two perfectly good pairs of shoes, and they left him two shoes, both for the same foot. All her jam was eaten, and all her chickens and rabbits, as well as any other food supplies she had. This happens to almost everybody who has to leave their house to the troops, but you can't blame them much, for when a person has been out to destroy a whole army for four years, a few clothes and eatables must seem pretty small game. I'll warrant they had a royal feast in some of the Chateaux around here. The things the people need most is clothes, linen and food, also household utensils. These are very hard to get and prices are very high, for there are very few stores back as yet. One woman had to pay six francs for a pair of stockings for a child of four. The Red Cross has already distributed clothes in all of our villages but six, and the State Aid is giving bonds or grant of money to everyone who needs them. We will give clothes in the other six villages, and start a co-operative store to sell supplies as soon as possible.

RECONSTRUCTION AT ROSEDALE.

THE "Rosedale Farm" is not like other farms in Chester County, Pennsylvania. It is *more* than a farm. Look at the high, rambling yellow summer hotel, with pine-trees nodding opposite its fourth story windows. Look at the little shed on the side lawn where children used to play with the shuffle-board on rainy days. Look at the barn with its squat roofs and ten gables. The architect who designed it had eccentricity if not individuality. Yes, even the pigs here have a different, an aristocratic air just like people who can trace their blue blood back to the Norman Conquest. And who ever heard of a 225-acre farm with a force of forty men to plow and build, and husk and worm and dig on it? Yet this is the fortune of "Chateau-Peary," the name given by the men who worked with our enormous yield of Kieffer pears. It was also during the same month, October, when the mending of ancient agricultural machinery was at its height, that someone put a sign on the hotel veranda, which read: "Pears and Repairs." While mentioning fruit, I must not forget to give free advertisement to the "Pure Apple Butter, Made by Friends' Unit, Rosedale, Pa."—so reads the alluring label on a jar of our home-made No. 1, York Imperial apple-butter.

Sailing lists for France were posted this week, and half of us are sure we will see icebergs on our way across. Still we are patient, especially the C.O.'s who have been in camp for from nine to twelve months. Men who have gone through long stretches of enforced idleness ought to be able to endure another month of voluntary and self-developing activity. For there is still plenty to do at the farm, the conjectures of our city cousins to the contrary notwithstanding. Those

of us who go over last will probably go as "free men", having by that time been released from our furloughs and discharged from the army. This will be a preferable arrangement, in itself worth a month's waiting.

"After reconstruction, what?" This is the question that has been gathering force and significance every day since the armistice was signed. To be sure, we are going to France—and some to Russia and Serbia—for a year's service in the work of relief and rebuilding. But after that? Is it to be the old rut? Prosperous business? Comfortable, visionless respectability? An undisturbed and satisfied spiritual life characterized by a sort of soporific mysticism? Or shall it be that when our physical work of reconstruction is over, we may come back fit and eager for the struggle against economic autocracy at home, keen to help in the construction of a new social order? More and more of the men at Rosedale are planning to go the "second mile"—and the third one, too—with a soul full of what Rufus Jones calls "uncalculating love."

We were stirred last week by reports of the persecution of our brother C.O.'s at Fort Leavenworth. These men many of us know personally, and we know also the depth of their sincerity. Perhaps less articulate than ourselves, they have felt as strongly the impulse of conscience, though unable to express it easily to the Board of Inquiry. And some have deliberately chosen the more difficult way of absolutism, perhaps a more consistent course. Knowing them as we do, our associates in objection, we could not help but make our protest known to Washington when we heard of their maltreatment in the "hole." The fact that our own sincerity has been established and our immediate future void of uncertainty and trouble makes us the more eager to be one in spirit and sympathy with C.O.'s not yet clear of the military machine. And we rejoice to hear more recently that the "disciplinary regulations" at Leavenworth have been modified.

J. Henry Scattergood tells us "we have a duty of living up with the liberal elements who are trying to make the right aims of the war realizable." We're to mobilize our brains and fight the reactionaries who are standing in the way of a clean peace. None of us will be C.O.'s in this kind of a conflict. It will be won by force—the force of ideas and loving hearts.

R. W. D.

FRIENDS' SERVICE NOTES.

CHARLES EVANS, for a year head of the American work in Paris, reached New York on Twelfth month 9th.

Report has been received that Paul Whitely, one of the Friends sentenced at Fort Leavenworth, has been released from prison and transferred to Camp Dodge.

CONTRIBUTIONS FOR WEEK ENDING TWELFTH MONTH 7.

Five-Years Meeting	\$3,492.56
Ohio Yearly Meeting (Damascus)	248.01
Mennonites	3,000.00
Philadelphia Yearly Meeting, Peace Committee..	6,471.80
Westfield Monthly Meeting, Ohio	11.00
Plainfield Monthly Meeting, Indiana	51.50
White Water Monthly Meeting, Indiana	20.00
Chicago Friends of both branches, Illinois.....	150.00
Oakland Branch, College Park Association, Cal..	20.50
Middletown Preparative Meeting, Pennsylvania..	20.00
Solebury Monthly Meeting, Pennsylvania.....	10.00
Maple Grove Preparative Meeting, Indiana.....	34.00
Lansdowne Monthly Meeting, Pennsylvania.....	140.00
Burlington Monthly Meeting, New Jersey.....	5.00
Cornell Meeting, New York	21.00
Harrisville Meeting, Ohio	151.00
Flushing Monthly Meeting, Ohio	125.00
Individuals	1,770.56

\$15,741.93

CHARLES F. JENKINS, Treasurer.

DISCHARGE OF CONSCIENTIOUS OBJECTORS.

THE War Department issued under date of November 29th the following (Circular No. 97):—

1. Conscientious objectors classified in groups 1A and 10 (those refusing non-combatant duty) at present retained in camps, will be discharged.

2. If there is any doubt as to the proper classification of a conscientious objector who has not appeared before the Board of Inquiry for examination, he will be retained for such examination before he is discharged. After recommendation of the Board is made and copy is supplied to the commanding officer of the post, camp or station, authority is hereby given to discharge the men classified in above groups, without waiting for approval and further direction from the War Department.

3. For the present, all men on farm or indefinite furlough, or on furlough with Friends' Service Committee will be recalled only after consultation with the employer, to determine whether it is to the best interest of all concerned, and at the request of the soldier. After such men are recalled, they will be discharged.

4. Form No. 526, A. G. O., will be used for the discharge of class 1A and 1C conscientious objectors. There will be interpolated, after the authority is filled in following the words "by reason of" in the fourth line, the following remark:

"This is a conscientious objector who has done no military duty whatsoever, and who refused to wear the uniform."

By order of the Secretary of War:

PEYTON C. MARCHI,
General, Chief of Staff.

RECENT ARRIVALS IN FRANCE.

- LOREN O. ADAMSON, Indianola, Iowa.
- CHARLES BAYNES, Salem, Indiana.
- CHARLES BENTON EAVEY, Grantham, Pa.
- WILFORD P. C. HAGAMAN, Frankford, Phila., Pa.
- SIDNEY HENDERSON, Paullina, Iowa.
- CARROLL ELWOOD JOHNSON, Oskaloosa, Iowa.
- ROBERT H. MARIS, Wilmington, Del.
- HOWARD PAUL MICHENER, Truro, Iowa.
- JONAS B. OTTERSON, Framingham, Mass.
- ARTHUR CHARLES STANDING, Earlham, Iowa.
- JOSEPH HOWARD BRANSON, Lansdowne, Pa.
- EMMA CHANDLER, Unionville, Pa.
- JOSEPH NATHAN DOUGLAS, Brunswick, Maine.
- ASA MILLER HERTZLER, Denbeigh, Va.
- WRAY B. HOFFMAN, Philadelphia, Pa.
- RUTH MACCOLLIN, Media, Pa.
- ADELAIDE P. MACKERETH, Elkview, Pa.
- CLINTON MARSHBURN, Orange, Cal.
- SARAH M. ORE, Philadelphia, Pa.
- ARTHUR G. THORP, Media, Pa.

CONTRIBUTIONS OF CLOTHING, WEEK ENDING DECEMBER 7.

- California—San Diego, San Jose (2).
- District of Columbia—Washington.
- Indiana—Amo, Fountain City, Sharpsville, Sheridan, W. Richmond.
- Iowa—Hesper, Oskaloosa.
- Kansas—Wichita.
- Maryland—Darlington, Easton.
- Massachusetts—Boston, W. Medford.
- Michigan—Tecomseh.
- New Jersey—Atlantic City (2), Woodstown (2).
- New York—Gasport, Glen Cove, New York City (3), Poughkeepsie (2), Rye, Tillson, Brooklyn (5), Clinton Corners, Millbrook.
- North Carolina—High Point.
- Ohio—Selma, Waynesville, Wilmington, Winona.
- Ontario, Canada—Coldstream.
- Pennsylvania—Abington, Ambler, Fishertown, Gwynedd, Kennett, Langhorne, Lansdowne, Media (2), Norristown, Philadelphia (6), Swarthmore (2).
- Rhode Island—Portsmouth.
- Virginia—Lincoln.
- Wisconsin—Wonewoc.

MENNONITES—Cable, Ohio; Grabill, Ind.; Hesston, Kans.; Kendare, N. D.; La Grange, Ind.; Middlebury, Ind.; New Wilmington, Pa.; Wakarusa, Ind.

FUN FOR LITTLE ITALY.

BY HORACE B. DAVIS.

The first public playground in all Italy was opened in Milan on the 31st of August, 1918. One thousand children a day are kept off the street, learning under supervision many lessons of sharing and play.

The playground is the outcome of four months of planning by an American Friends' worker on loan to the Red Cross, Miss Marjorie D. Johnson. It is part of the Red Cross scheme to alleviate conditions in Milan, which are unusually bad since the coming in of great numbers of refugees. Two hundred and fifty people daily are being fed in the soup kitchen; and in the summer 700 refugees and members of soldiers' families, mostly women and children, were sent to the country each day for a real holiday—a scheme which Miss Johnson describes as "most astoundingly successful." The playground has proved so worth while that the Italians themselves are going to open some.

Sometimes the work done is of a more pressing na-

ture. When refugees were passing through the city a little group of relief workers used to rise at four and go to the station to give to each one of them a small lunch. "Never, perhaps," says Miss Johnson, "did any worker receive so much warm thanks for such a small gift. They are likened to angels, the society called 'the friend of the world, of liberty, of the oppressed.' The lunch does not seem a great deal, but it gives courage, it brings cheer, it tells a tale of brotherhood. It says, 'we are here from your sister country across the seas to help in every way we can, be it small or great. Are you hungry? We will feed you. Are you naked? We will clothe you. We may not know your name, your age, or anything about you, but we know that you are suffering and enduring more than we can imagine to make the world a safer place for all our children, both sides the ocean. Our "bit" may not be so big as yours, but it is done cheerfully and lovingly.' Words are wholly inadequate to describe the wondering and delighted looks and expressions on the faces of those who are suffering so much."



LINING UP FOR THE SLIDE AT PLAYGROUND

CURRENT EVENTS.

FRIENDS IN NEW JERSEY.

OWING to the epidemic of influenza, the Friends at Camden who sew for Reconstruction and Red Cross did not open their Guild until Tenth month 21st. That first meeting was largely taken up in planning the winter's work. During that month we held four meetings, with forty-two women working. We decided to meet as formerly, all of each Second-day, when lunch is served at noon, and each Fifth-day afternoon. Last winter we made over eight hundred garments. For this coming winter we set the high mark of one thousand, and we can do it, for by the work accomplished during the summer months, when we were all scattered, but not forgetting our sisters across the sea, we were able to begin with four hundred and eleven garments, including sweaters, stockings, and needle-work.

In Eleventh month, with two holidays out, we had ninety-nine sewers and accomplished ninety-one garments. A number of donations again this month, one very acceptable one of \$25,—for sewing materials cost so much! The made garments have been all sent out, some going to Red Cross.

Our Bible lectures, under Elizabeth W. Collins, were also postponed one month on account of the epidemic. The first one, given 11/24, was "The Post-exilic Period of Hebrew History." These lectures will continue on the last First-day of each month up to April 27th. A light supper is served before each at a cost of twenty-five cents per person, or \$1.50 for the six suppers.

ELMA L. MICHENER.

PERSONAL.

PRESIDENT ISAAC SHARPLESS, Edwin C. Zavitz, and Frank Cholerton have returned from their recent trip west in the interest of the American Friends' Service Committee. Their schedule had

to be shortened on account of quarantine in several sections. They will all three be available after Christmas for speaking in meeting neighborhoods in the east.

Frank Cholerton is a Baptist minister, a member of the Fellowship of Reconciliation, and a member of the Unit from the start. He returned recently from France.

Edwin Zavitz was also a member of the Unit from the beginning of the training period at Haverford. He spent over a year in France; and just before his return on his present furlough was given opportunity to visit all of the centres of work in France. His collection of slides includes perhaps the most vivid pictures of the work that Friends in America have had opportunity of seeing.

President Sharpless is well known to all readers of the INTELLIGENCER.

It is possible to arrange through the Service Committee for President Sharpless and Edwin Zavitz to come together.

CHANGE IN SWARTHMORE BOARD.

EDMUND WEBSTER, after thirty-six years of conscientious and valued service for Swarthmore College, has declined to accept re-election on account of advancing age. The great esteem in which he was held by the Board of Managers is indicated by the following resolution:—

"Resolved, That this Board desires to record its appreciation of the thirty-six years interested and efficient services of Edmund Webster as a member of the Board. As a member of the Executive Committee and as Chairman of the Property Committee his advice has been eagerly sought by his associates, and his sound judgment has aided in guiding the Board in the making of many vital decisions. His steadfastness to the principles of the founders of the College and to the ideals of the Society of Friends has been of the greatest value. We regret that he has declined to further serve as a Manager, but we rejoice that his splendid health in his advanced years will permit him to continue his interest in the College, and to this end we sincerely and cordially invite him to attend the meetings of the Board, that we may avail ourselves of his mature advice and valued support."

To succeed him on the Board, Edward Brinton Temple, B. S., Swarthmore, '91, has been chosen. He studied Engineering at Swarthmore under Dr. Beardsley. After graduation he entered the Construction Department of the Pennsylvania Railroad, and is now second in the Engineering Corps of the Pennsylvania Railroad. He is President of the Swarthmore National Ban't, and was last year President of the Alumni Association.

P. Y. F. A. MEETING

THE regular December meeting of the Philadelphia Young Friends' Association was held Twelfth month 9th, 1918, in the Auditorium.

J. Harold Watson, chairman of the Sectional Committee, reported visits made during the month to Kennett and Bristol Meetings.

The Executive Committee reported three new members.

Dr. Jesse H. Holmes, of Swarthmore College, addressed the meeting on "Penn and Internationalism"; quoting largely from Penn's "Essay Toward Present and Future Peace of Europe." In discussing the American program for reduction and limitation of armaments and for a creation of a League of Nations, Dr. Holmes laid stress upon the fact that we must prepare to *give up* many things if we are to adopt Penn's plan.

After singing "Old Black Joe," with Nellie Hagner at the piano, a social hour with refreshments was enjoyed.

BIRTHS.

ABENDROTH.—At Harrison, N. Y., on Twelfth month 11th, to William Phillip and Mabel Willets Abendroth, a son, who is named ROBERT WILLETS ABENDROTH.

ATKINSON.—To F. Whitmer and Elsie Haviland Atkinson, of Moorestown, N. J., on Twelfth month 12th, a son, named JOHN HOPKINS ATKINSON.

LARGE.—At Chestnut Grove Farm,

near Doylestown, Pa., on Fifth month 17th, to William M. and Laura Eastburn Large, a son, who is named JOSEPH HESTON.

ROCKWELL.—At Doylestown, Pa., on Seventh month 26th, to Frederick Frye and Ethel Marjorie Rockwell, a son, who is named DONALD WEST.

SMITH.—At Maple Knoll Farms, near Pineville, Pa., to James Iden and Alice Eastburn Smith, a son, who is named HESTON EASTBURN.

DEATHS.

BRANDON.—Mary Ann Brandon, daughter of John Buck of Pennsylvania and Miriam Lamborn of Virginia, was born Third month 8th, 1840, in Columbiana County, Ohio, married James Brandon in 1878, died Eleventh month 7th, 1918, at the home of her only living child, Sidney Leroy Brandon, at Ballentine, Montana. She was a Friend in younger life, later a member of the Methodist church.

DARE.—At Camp Grant, Ill., Twelfth month 8th, Lieut. MARK DONALD DARE, son of Dr. J. Rulon and May M. Dare, aged twenty-one years, of Jamesburg, N. J., a member of Greenwich Monthly Meeting.

KENDERDINE.—At Newtown, Bucks County, Penna., on Sixth-day, Twelfth month 13th, 1918, ELIZABETH HAYLANDER KENDERDINE, wife of Thaddeus Kenderdine, aged 84 years and 17 days, a member of Makefield Monthly Meeting.

WOOLMAN.—At Indian Mills, N. J., Twelfth month 8th, LEVI B. WOOLMAN, aged 83.

SARAH M. THOMPSON.

SARAH MATLACK THOMPSON, a daughter of the late Seth and Sarah Glover Matlack, was born near Woodbury, N. J., Third month 1st, 1830, and entered into rest Eleventh month 30th, 1918. She is survived by her only child, Ellen Penrose Way. Early in life she manifested an unusual interest in all matters pertaining to her Meeting and neighborhood, and was a consistent member of the Society of Friends, in which she held the office of Elder in New Garden Monthly Meeting for many years. Her hospitality, combined with her genial and cheerful disposition, brought to her many friends, and she was "Little Mother" and "Aunt Sallie" to a large number of those who were younger.

Her fortitude and courage carried her through many sorrows, and her faith in her Heavenly Father and His dear Son was beautiful, her favorite text being—"And they that know Thy name will put their trust in Thee, for Thou, O Lord, hast not forsaken them that love Thee," which she repeated even near the close of her life. The funeral was held at her late home in West Grove, Pa., and largely attended by relatives and friends. Beautiful testimonies were given by Caroline Worth, Mary Heald Way, Zebedee Haines, Samuel Walthew, with prayer by Adelaide Wilson. Her favorite poem, which she often recited to those who greeted her as she gathered the beautiful autumn

leaves she loved so well, was read by Martha Cocks Willets:—

"Leaves have their time to fall,
And flowers to wither at the north
wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O
Death." M. C. W.

HE GAVE HIS LIFE FOR PEACE.

WEST Chester Friends are mourning the loss of Lieutenant John S. Baldwin, a member, by conviction, of Birmingham Monthly Meeting, who met his death in Argonne Forest, October last. We hear much of living for one's faith; but to die for a great ideal,—is not this the supreme sacrifice? J. R. H.

I.

Old Chester County,—home of loyalty
And love for our dear land,—full oft hath
grieved
For sons of hers who perished in their
prime
To save their mother-land. And now once
more
We mourn, musing with tenderness and
love
On him whose name shall shine illustrious
On the long scroll of Chester County's
heroes.

II.

He was like many young and ardent
Friends,—
His fine soul could not brook the hateful
thought
That monstrous wickedness and gross
abuse
Of every human right should sweep un-
checked
Across a helpless world. No other way
He knew, than with his many brothers-in-
arms,—
Young knights of high emprise,—to jour-
ney forth
Upon the new Crusade. Stainless and true
He bore his part, till on a fateful day
Deep in the dreary Forest of Argonne
He yielded up his life,—to hear no more
The dreadful battle-thunder, but to sleep
Beneath the ancient oaks of green
Argonne
Where silver Aire moves singing through
the wood,
Far by the border-lands of bright Lor-
raine.

III.

With mingled grief and pride we think of
him,
Our clean and wholesome young Ameri-
can.—
Type of the hero-hearts of this great war
To whom with love and lasting grief we
yield
Honor and high memorial gratitude
And reverent recollection!—O if Peace
Shall come at last, Peace beautiful as
flowers
Breaking in bloom across a wintry world
Of sorrow; if the Prussian dragon sleep
Never to waken more; if justice rule
And righteousness prevail:—it is to him
And noble souls like him, that the New
Day
Shall owe deep debt beyond all words to
tell.

IV.

How may we voice our regret
For him we have lost in his youth,
So noble and simple of soul,
So loved for his honor and truth!

Burdened with sorrow and loss,
Solace it were could we strew
Roses and rue o'er his grave,
And pure white lilies, his due.

But far in the forest of France
He sleeps in the silence alone,
And only the wild forest flowers
Shall weep o'er his lowly headstone.

Yet tender affection shall hold
Our hero forever in mind;
Safely in Memory's heart
His spirit is truly enshrined.

JOHN RUSSELL HAYES.

SEWING GROUP—A GROUP MEETS

every Fourth-day in Room No. 3 at 15th and Race streets, Philadelphia, from 10 a.m. to 4 p.m., under the supervision of Mary H. Whitson, to sew for Friends' Reconstruction work. All Friends or others interested are urged to come and help along this good work for the women and children of Europe.

COMING EVENTS.

No charge for brief notices of meetings of interest to Friends. They must be received BEFORE NOON on Third-day.

TWELFTH MONTH.

22nd—At 7.30 p. m. at Friends' Home, 6300 Greene Street, Germantown, devotional meeting, followed by Christmas music. Arranged by Philadelphia Young Friends' Association.

22nd—Conference Class at 15th and Race Streets, Philadelphia, is held on First-days at the close of the meeting for worship, about 11.40 a.m. The program for the winter season is the series of lessons on "Social Problems," prepared by Prof. Jesse H. Holmes. For Twelfth month 22nd, the subject will be:

"Government by an Individual or Class: monarchy, aristocracy, oligarchy of birth, wealth, etc. 'Divine right of kings' in England, France and Germany. The Papacy: its claims and its relations with the nations of Europe; with America. Rule of one people by another; conquests and colonies. Has any class the right to govern another, without the other's consent?"

Francis R. Taylor will lead the class.

22d—Caroline J. Worth, of West Chester, Pa., will attend New York Meeting.

23rd—Fourth Lecture Series, "Life of Christ," Elbert Russell, 7.45 p. m., at Providence Meeting House, near Media, Pa.

26th—Friends' Home for Children, 4011 Aspen St., Phila., will hold their Christmas festival on Fifth-day evening, at 7.30 o'clock. An interesting program has been prepared. Friends are invited to visit the Home.

27th—West Philadelphia First-day School, 35th and Lancaster Ave., will hold its Christmas festival on Sixth-day evening, at 7.30, Joseph Baily, acting superintendent. Exercises under care of Ellis W. Bacon. Music under leadership of W. J. MacWatters. It is the children's festival, and parents and friends are expected to lend their presence.

FIRST MONTH.

5th—Philadelphia Young Friends' Association will visit Race Street Meeting, 10.30 a. m.

5th—At 7.45 p. m., at Phila. Y. F. A. Building, devotional meeting, preceded by hymn service.

FRIENDS' NEIGHBORHOOD GUILD, Fourth and Green Streets, Philadelphia.

HOLIDAY PARTIES AT THE GUILD.

Nurses Party for Mothers—Dec. 26, 2 p. m.

Senior Boys' Party—Dec. 26, 7.30 p. m.

Kindergarten Party—Dec. 27, 10.30 a. m.

Junior Girls' Party—Dec. 27, 3 p. m.

Senior Girls' Party, Dec. 27—8 p. m.

Junior Boys' Party—Dec. 28, 10.30 a. m.

We will be very glad to welcome visitors at these parties, and advise those who do not know how much thrill can be extracted from one large portion of real ice cream with cake, to attend as many as possible.

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WANTED.

WANTED—A MOTHER'S HELPER to assist with the care of three children, ages 10, 7½ and 3. Address Mrs. Chas. M. Biddle, Jr., Riverton, N. J.

WANTED—COMPETENT AND RELIABLE mother's helper for three boys, seven, five and two years. Must have good references. Apply to Mrs. W. S. Heyniger, Jr., 145 Hillside Ave., Waterbury, Conn.

WANTED—WE ARE VERY SHORT of copies of the INTELLIGENCER of Eleventh month 16th, and would greatly appreciate receiving any copies of that issue for which our readers no longer have use. Address Friends' INTELLIGENCER, 140 N. 15th Street, Phila.

WANTED—A WOMAN TO TAKE care of two small children and small apartment. Address Mr. Norman T. Grubb, 701 S. High Street, West Chester, Pa.

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee:

S. N. Longstreth, 5318 Baynton St., Gtn. William H. Gaskill, 3201 Arch St. Aquila J. Linvill, 1931 North Gratz St. Charles F. Jenkins, 232 South Seventh St.

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FIFTEENTH AND CHERRY STREETS

TWELFTH MONTH 21, 1918

Buck Hill Falls

WORLD conditions have changed; while there are yet many problems to be worked out, we breathe more freely, and can plan more in the future. This suggests planning for the Holidays. We hope your planning includes some real country-mountain life, with the genuine health upbuilding which is a part of it, and that the mountains may suggest the Poconos, and that the Poconos may mean to you BUCK HILL FALLS.

FRIENDS' INTELLIGENCER Friends and their friends have first place in our plans, but we must ask them to make advance reservations for the Christmas-New Year's week.

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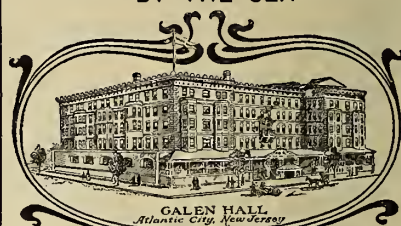
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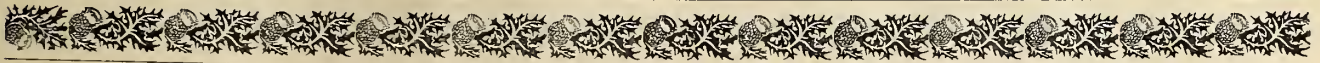
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Established 1896. Experience 40 years;
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A CHRISTMAS CARMEN.

BY JOHN G. WHITTIER.

SOUND over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!

With glad jubilations

Bring hope to the nations!

The dark night is ending, and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!

Clasp hands of the nations

In strong gratulations:

The dark night is ending, and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, west, north, and south, let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!

Hark! joining in chorus

The heavens bend o'er us!

The dark night is ending, and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

THE NEW YEAR CHIMES.

BY ALFRED TENNYSON.

RING out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

*"Oh, when the day shall break
On realms unlearned in warfare's cruel arts,
And all earth's millions wake
To peaceful tasks performed with loving hearts,
On such a blessed morn
Well may the nations say that Christ is born."*

—BRYANT.



LITTLE "ALIEN ENEMIES."

BY ELIZABETH FOX HOWARD.

ONE morning in November we woke up to find that we no longer had any alien enemies. To many people the discovery has caused some difficulty in the way of mental adjustment; but happily there have been some centres of good-will both in England and Germany where this same discovery was made quite early in the autumn of 1914. If you come actually into contact with a harassed English mother and four delicate little children who are bravely struggling to subsist on 24/6 a week, you cannot feel they are alien enemies, even if they bear a German name, and the father of the children is interned behind barbed wire in the Isle of Man. You may even have found, when one war Christmas after another has come round, that the happiest Christmas party you have been to was made up of a group of tired mothers and excited boys and girls who would have known no Christmas jollity unless

"St. Stephen's" had entered into a friendly conspiracy with Santa Claus.

This same kindly saint was busy in Germany, too, over the little enemy aliens with English names. He found ready helpers in Dr. Elizabeth Rotten and the rest of the Berlin Committee. It was not only grown up prisoners of war who were cheered by unexpected Christmas parcels from their "enemies." None know better than the Germans what Christmas means to the heart of a child. Dr. Rotten wrote early in 1918: "As a slight compensation to those children of interned men whose homes were outside Berlin and who were therefore not able to take part in the Christmas celebrations in the (Ruhleben) camp, we sent in the middle of December a circular letter to their mothers throughout the whole of Germany, and asked them to inform us of special wishes for each of their children. These we were then able to fulfil, to the satisfaction as it seems of both the little ones and their mothers." Just as in England the Friends' Emergency Com-

mittee has centered much of its work all the year round on the care of the children, giving milk grants, clothes, country holidays, and other badly needed help, so the Berlin Committee has been working on much the same lines.

But perhaps one of the best pieces of work, involving endless trouble and thought, has been their efforts to bring together mothers and children separated from one another by a train journey of only a few hours, but on opposite sides of the fighting line. Dr. Rotten writes: "Belgian women who were away at the time their town was occupied could not return to their dear ones; fugitives thought their children better off in the charge of friends who were remaining behind, and then found themselves cut off from them by a long separation. French children, some of them babies in arms, were in Northern France during the summer holidays, far from their parents, with relatives or in convents. And till it was possible to establish an enquiry office at the beginning of 1916, mothers did not know if their little ones were living, or what had become of them. The Swiss Committee of Assistance has brought before us the misery of these French and Belgian women since the summer of 1915, while they zealously endeavored to lead German children back to us from France. Every one of the thousands of cards on which we noted down the steps taken on behalf of each child tells some pathetic tale of the knocking at the door till, one by one, the bolts are drawn back. For over two years we have been able to have a troop of children fetched from Belgium every two or three months, as soon as all the written enquiries and preparations which are essential to the granting of travelling permits are completed. Swiss ladies bring them from Bale or Lucerne to the French frontier, after having successfully fetched from France Alsatian children who were wanted by their people in Germany."

Dr. Rotten goes on to speak of "over 5,000 children whose fate is inscribed in our hearts as well as on our reports."

Now that the fighting is over, and we need no longer think in terms of "alien enemies," fresh hopes spring up to help us in every country, in straightening out the tangles. The heart of Him who was a little child so many centuries ago, holds the key to all our problems. Those who have tried both in England and in Germany to help "enemy children" have found a wonderful joy in their work. They know that, whatever difficulties may yet lie ahead, the same joy will be with them in the coming days.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF
PHILADELPHIA YEARLY MEETING.

THE STUDY OF THE SOCIAL ORDER.

1. ORGANIZING CLASSES.

ONE reads scarcely a newspaper, periodical or presidential message these days without noticing the frequent occurrence of such expressions as "the new social order," "the passing of the old regime," "the rising tide of democracy," "the end of autocratic power," "control through self-determination," etc.

The reader knows full well that we stand at the threshold of a new era in civilization. In these days of dawning peace we are conscious of invisible forces working together for the making of a better world. Every true patriot feels an impulse within him, urging him to lend a hand in this great forward movement of humanity. The first and absolutely necessary requirement for efficiency is the knowledge which gives power. An unintelligent democracy is a menace to any country. That a people may rule wisely, it must be well-informed on the subjects which make for peace, stability and the common good. Hence it seems most appropriate that

an earnest recommendation should go forth from the Social Order Committee to all Friends everywhere to form groups wherever practicable for the study of the great questions of our time, which deal with the reconstruction of society on a basis of justice and righteousness.

Dr. Jesse H. Holmes, in the *INTELLIGENCER* of Eleventh month 23rd, makes a strong and splendid appeal to the adult classes of our First-day Schools, that they engage in a study of the social order. One cannot read this article without being convinced that there is no more important study for us to pursue in this day of world-wide democracy.

While we may do much good working alone, the best results come from study and discussion in groups of a dozen or more. The personal element, the touch of mind upon mind and soul upon soul, broaden and deepen the thought and enlarge the vision. God has so constituted the human soul that it grows by contact with other souls.

2. OUTLINES.

In regard to the outlines that might be helpful in directing the study, there are several available that have been brought forth within the past year. Those groups or classes which gave consideration last year to the outline on "Internationalism" gained a valuable historical background for undertaking this study of the social order. Two outlines will be mentioned as supplementary to each other rather than alternative: "The New Social Order," which may be had for a small charge from Hornell Hart, 807 Neave Bldg., Cincinnati, Ohio, and "Outline of Topics for the Study of Social Problems," which may be had free at 1305 Arch street and 154 N. 15th street, Phila. This latter outline has been prepared expressly for the uses of the Yearly Meeting's Sub-Committee on the Study of the Social Order and the First-day School Committee of the General Conference, therefore it is to be especially recommended to our First-day Schools. This outline will prove invaluable to individuals and leaders, but need not be followed exclusively where other guides are known or preferred.

3. LITERATURE.

When one tries to compile a bibliography on this subject he is immediately impressed by the quantity of literature that has been published recently, and is somewhat overpowered by the apparent impossibility of recommending the books best adapted for all the groups. Here again the outlines will prove helpful, for their editors have examined much material, and have given a short list of books considered most helpful. It is desirable that each of our First-day School libraries, the country over, should put about ten dollars into these half-dozen books. Even though they may not lead to the formation of a class, there will be some few who would enjoy and be immensely benefited by reading them.

Two of these books should receive special mention. "Problems of Conduct," by Durant Drake, furnishes the backbone of the outline. While it is written by one man, it is made up not so much of his own opinions as of the opinions of many others culled and presented in a compendium. It is not what you would call an easy book to read, but most profitable to study. You have to go slowly and think, and when you are through the chapter, there is a desire to go back over it again and underline certain parts or put question marks after others. "Christianity and the Social Crisis," that monument to the memory of Walter Rauschenbusch,—what shall we say about this? As we read we seem to hear the voice of a new world-prophet standing on the pinnacle of the temple and calling to us to take part in the organization of the Kingdom.

The first book will give the facts and the technique, the second will fire the spirit to action.

There are some weekly papers that will be of great

assistance. Each First-day School would do well to have access to one such. *The Public, The New Republic, The Nation*, are all good. A change in the editorship of *The Nation* has taken place, and now it is dedicated to the task of moulding public opinion in the dawning days of the new era.

4. LEADERSHIP.

As to how classes are to be led, we must not be dictatorial. Methods must be adapted to suit special needs. A quotation from one of the outlines is most important here: "Make it a discussion course, not a lecture course." The best results will undoubtedly come from the conference of minds and souls in groups. Mostly a leader will be valuable who, like the classically-defined teacher, "speedily makes himself unnecessary to his class."

It is highly recommended that each member of the group make a careful study of one book or some portion of it, and have a digest prepared to present to the rest. This is to be done in the interest of self development, to conserve the time of meeting as much as possible, and to enhance the value of the conference through this forethought.

The writer wishes to emphasize two things in connection with this study. First, do not enter upon it with an impersonal frame of mind, but constantly realize that you are a part of the social order, no matter how far removed from the great cities, the conflicts of war, the battles of labor and capital, the vice dens of our modern civilization. Only one in a thousand may give his time and himself to the great project "over there," somewhere in the limelight, while 999 live on in the same old way.

But shall we live on in the same old way? No! Let us realize, and sincerely expect that, from the very first lesson, our lives are going to be different—different in little seemingly unimportant details, but in summation of profound importance.

The First-day Schools that establish classes in this study will most surely be laying corner-stones in a new and most magnificent temple of Quakerism. The hearts, young and old, who pause weekly before the period of study with a prayer that His will be done, will be richly rewarded.

ROBERT G. BROWN.

In suggesting a few books which may be stimulating to the study of the new social order, the committee would also add the following questions compiled by The Fellowship of Reconstruction:—

What is my responsibility for poverty?

How can we make our individual lives count most toward bringing in better social conditions?

What principle should guide us in determining the amount of money we spend on ourselves and the standard of living we maintain?

The sin of being a parasite. Is it the duty of everyone, by his toil, either of hand or brain, to contribute something to society?

What shall we do with unearned income, dividends from investments?

What is "success" for a Christian?

Was Jesus a success?

Am I ready to measure *my* success by the same standard?

BOOKS

"Christianizing the Social Order," Walter Rauschenbusch.

"The Wine Press," Alfred Noyes.

"Justice," "The Mob," "Strife," John Galsworthy.

"The Aims of Labor," Arthur Henderson.

"Your Part in Poverty," George Lansbury.

"Prayers of the Social Awakening," Walter Rauschenbusch.

"Government of the people, by the people, for the people, means nothing unless individuals keep their consciences unfettered and *think freely*. Accustom people to be nose-led and spoon-fed, and democracy is a mere pretense."—*John Galsworthy, in the "Yale Review."*

THE FORWARD LOOK.

LET us rise up in the morning
And sing the jubilee:
Let the scorner cease from scorning
Who would cherish liberty,—
Now and then:
For perhaps the hounded prophet
Is more righteous on the whole,
Who would save for all the future
The freedom of the soul,
For all men.

O faint and faithless soul of man!
Forever doubting God's own plan,
Must each new era still pursue
The time-worn fault that Peter knew,—
"What duty, Lord, shall *this* man do,
If I do mine?"
"What is that to thee?
Follow thou me."
Unto that day which faith reveals,
When all the world its anguish heals,
In love Divine.

Yes, rise up in the morning
Of God's eternity,
With love and light adorning
The song that is to be
Forevermore.
May faith inspire the living,
Tender love enshrine the dead,
Immortal hope outgiving
The prayers as yet unsaid,
But dreamed of yore.

Rise up in the morning,—
This morning of our day!
May God requite our anguish,
May we deserve to pray
For His grace.
Then the soul shall cease its weakness,
And shall put away its blindness;
And looking up in meekness,
In His tender pity chastened,
Shall behold His face.

Swarthmore, Pa.

CHARLES PAXSON.

[The above poem was printed last week with two errors so serious that due amends can be made only by reprinting it correctly.—Ed.]

AN ENGLISH FRIEND IN AMERICA.

FRIENDS who had the privilege of hearing Robert William Clark tell of his work among Aliens in England will be interested in the following extract from a letter quoted in *The Friend* (London):—

"The first Sunday I was on this side of the water I put in at Mount Kisco. Attended morning meeting, and in the afternoon there was a conference and I was given twenty minutes to speak on the work of the Committee. On the following Sunday I was at West Bay, L. I., and in addition to being at the morning meeting, I was at the Sunday School. I met a few sympathizers at dinner at a Friend's house one evening, and another evening went to Edward Thomas, a nephew of I. and M. S. Braithwaite's. I was at New York Monthly Meeting and had twenty minutes allotted to me. I should have liked an hour. At Germantown I dropped in at a fellowship meeting and there had twenty minutes allotted to me. I spent the next week-end with the Bancrofts at Wilmington. They had invited some twenty friends each night I was there, and we had delightful times, as well as an excellent meeting on Sunday morning. So far I have fallen in love with American Friends of both branches, and I have found them exceedingly kind and sympathetic. I had a very nice time with the Aliens' Committee in New York; they are doing a fine work there, and are paying out \$8,000 to \$9,000 per week to those in distress."

"It is never too late to give up our prejudices."—*Thoreau.*

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TWELFTH MONTH 28, 1918

A NEW SOCIAL ORDER.

III.—THE IDEAL—PROFIT OR SERVICE.

IN a social order whose basis is material wealth, the controlling thought of daily life will naturally be material profit; and in business and industry the thought of profit will come *first*; indeed, it *must* come first, or we risk business failure. The farmer must consider first not how to grow the best crops, but what crop will *pay* best. If tobacco pays better than wheat, tobacco will be grown. If the brewer pays more for grain than the miller, it will be sold to the brewer. If the manufacturer makes a larger profit on adulterated or imitation goods, he must produce them rather than the excellent goods that would give better service to the user. If cheap, crowded tenements pay more in rents than well-built and sanitary homes, then tenements will be built, even though the property is owned by a church corporation. In short, if wealth is our ideal, profit will always be first in our thought.

This constant thought of profit inevitably makes of business a ceaseless conflict; in a word, it puts business on a basis of *war*. A business transaction is at the bottom a battle for profits, in which the aim of each party is to give as little as possible and to get as much as possible. Thus every man whom one meets in business becomes a probable enemy, who cannot be trusted unless he is well known, and against whom one must be always on his guard.

And even if the long conflict is at last won, and our profits have accumulated until wealth is attained, how often we find too late that we have lost health, and friends, and peace of mind, and family unity, and love, and the habit of *trusting* in men. We win our battles for profit only to find that we have lost in the war all that makes life worth living.

"What doth it profit a man if he gain the whole world, and lose his own soul?"

THE IDEAL OF "SERVICE FIRST."

In all the struggle for profit, however, the thought of *service* is hardly ever entirely absent; but we are forced to "keep it in its place," that is, always second to the thought of profit. There are, however, a few men of such ability and breadth of mind that they can keep the ideal of service in the first place and still win great success,—such men, for example, as Stephen Girard, and Henry Ford, and Thomas A. Edison. Such ability, however, is very rare, and it is still more rare to find it combined with the idealism which enables such men, in spite of great material success, still to keep the ideal of service before profit.

But what a different world it would be if the ideal of *all* were "Service first." Then the aim of all business men would be to make and sell what is most needed, at the lowest cost. The struggle for profit having ceased, the causes of suspicion and hostility would be removed, and men would naturally work together in business, as they now do when they join hands to help the war-victims in Belgium or France, or to establish hospitals and schools in China or Mexico.

Is such a world really possible, or is the idea a mere

dream, not worth the serious consideration of "practical men"?

In a word, can we adopt a new ideal?

I think this question was in the minds of many when Philadelphia Yearly Meeting directed the appointment of the Committee of the Social Order. I think it is the pressing question for Friends to consider.

H. F.

PILGRIMAGES AND MINISTRY.

IN connection with the need for the spoken word in our meetings for worship, it is interesting to note the success of the "pilgrimages" held recently in several neighborhoods. This method of service has many advantages. In the first place, a *group* of young people making such a visit together are a great support and help to each other, enabling every one of the group to do what he or she would probably feel unable to do alone. Then such a visit arouses a strong responsive interest in the *young* people of the meeting visited, and inspires them with a feeling of responsibility, as well as a wish to help. Instead of the mere feeling of duty to attend and listen to what may be said, which is natural to young people when an older minister speaks, a visit from a group of his own age is an event of an absolutely different kind, and in his mind gives a totally different character to the meeting. It is *his* meeting, in a new and important sense.

May we not hope that the "pilgrimage" idea will become contagious, and spread among all of our meetings, with the result of spreading new life throughout our whole body, drawing in also members of other "branches" and other churches, and making us what we were in the time of Fox and Penn, a Society of Young Friends?

H. F.

NOTE AND COMMENT.

FRIENDS AND THE RUSSIAN FAMINE.

CAROLINE M. COOPER sends clippings from the Manchester (England) *Guardian* which tell of letters from E. St. John Catchpool, one of the Friends' War Victims Relief Committee workers left in Moscow, sent home on August 26th by the Consular bag, in which he said that all the Consulates were then leaving the city, and that this might be his last chance of communicating with home during the war. His letter says:—

I have this opportunity of sending you a further line about our work before we are finally cut off. The hour certainly seems at its darkest, and it does seem, humanly speaking, as though nothing can save a very large part of the population of Moscow from perishing from famine, cholera and the cold this winter. I am glad to be able to say that the cholera is now not so serious as it was. We had an anxious time in June, but the number of fresh cases reported daily is not so large as it was.

In my last note I spoke of the great bread shortage, the allowance of only 1¾ oz. per day, but even this is given out so irregularly as not to exceed 5 oz. a week, and meat is at an awful price. Cabdrivers and others try to make bargains with you in foodstuffs; they are not interested in money. "Give me a piece of bread and I will drive you to the station." "Give me six potatoes and I will drive you home."

Meanwhile, the oppressive measures against the educated people go on. Arrests are made and people disappear. It all reminds one of the French Revolution, but slightly more refined. Street fighting is very frequent, and the utmost disorder prevails. These horrible excesses are undoubtedly due to the long, terrible years of suppression which progress suffered under the old regime.

Only a very few Englishmen now remain in Moscow, and several of these, well known to me, are held by the Bolsheviks as hostages for the safety of their own commissaries. I am still busily engaged upon the bread scheme (to bring flour by barge from the province of Samara, where the Friends' mission has the confidence of the authorities). I hope I can pull it through. I believe that our organiza-

tion is the only one to do it, because we have the respect of the Bolsheviks and the confidence of the Czecho-Slovaks.

We have promised to try to bring through 40,000 Russian pounds on the understanding that it is to be used solely for children up to the age of 14.

Commenting editorially upon these letters, the *Guardian* says:—"Whatever their opinions may be about the merits or demerits of our policy in Russia, all Englishmen will value and admire the work done by the Friends' mission in relieving misery and hunger. In the midst of famine and anarchy an Englishman is able to arrange for food to be brought hundreds of miles in barges from Samara to Moscow, on the understanding that it is for the use only of children under fourteen. He can do this because the Friends have 'the respect of the Bolsheviks and the confidence of the Czecho-Slovaks.' That, surely, is a triumph for their name. Some have thought that Voltaire's unstinted praise of the Friends was not sincere. But as they follow in the devastating path of war, facing danger and hardship in a noble mission of comfort, these votaries of the simplest of religions carry with them the sympathy and respect of all, whatever their religion, who admire self-sacrifice. We are proud of our soldiers who give their lives for freedom; we are proud also of these other soldiers who seek out all the unhappy places of the world to heal the wounds and sufferings of mankind."

CONSCIENTIOUS OBJECTORS AT FORT LEAVENWORTH.

FRIENDS of prison reform as well as those interested in the conscientious objectors will be disturbed to learn of the conditions at the military prison at Fort Leavenworth, Kansas, and the treatment that the C. O.s there are receiving. From reliable information it appears that on November 15th there were about twenty-five men in solitary confinement in the "hole,"—the dark, cold sub-basement of the prison. These prisoners are chained to the doors of their cells for nine hours a day and some of them have been beaten to such an extent that they have had to be sent to the hospital.

A recent letter from one of the prisoners there states:—

The group of boys from Fort Riley and Camp Funston came to Leavenworth more than a week ago. Most of them began working in and about the prison, but practically all have refused to work longer and are now doing penance in the "holes." The "hole" is our jail, you know—a black, cold place in the sub-basement. The men hang there chained by their wrists to their cell doors for nine hours a day. They sleep on the cold cement floor between foul blankets, and are given bread and water, if they will eat at all. They cannot speak, and, of course, they can neither read nor write.

There is brutality enough, too. Some of the men have been beaten periodically. I saw one man dragged by his collar across the rough corridor floor, screaming and choking, to the bath. He was knocked about on the floor for failing to undress and was then stripped roughly and thrust under a cold bath. I saw no more, but others tell me that he was held under the icy water for more than ten minutes, and scrubbed with coarse laundry soap and a heavy scrubbing brush. He has since gone to the hospital.

Several Russians were beaten so bestially that even the authorities were shocked, and the sentry is to be court-martialed. The sentry is being tried, however, only because he exceeded his authority. The other beatings and tortures are matters of general knowledge, and are accepted by the authorities as justifiable. These Russians were so weak at the end of six days that two of them had to be sent to the hospital—veritable ghosts. The others finally accepted a bowl and a half of corn flakes and milk daily in preference to forcible feeding. They say that in Russian prisons they were let alone and permitted to live separately and to prepare their own food.

From other sources it appears that an orthodox Jew has been confined continuously in the "hole" since September 13th, and in addition was deprived of his

phylactery, an article essential to his religious observances.

Regardless of our attitude toward the C.O.s, it is intolerable that even the lowest criminals should be subject to such brutal treatment, the inhumanity of which is emphasized by the fact that many of these men are citizens of the finest type whose only offense is that for religious or humanitarian reasons they cannot take part in war.

A NEW QUAKER EXPERIMENT.

UNDER date of December 12, 1918, the following letter was sent from the office of the Advancement Committee to a number of Friends:—

Dear Friend:—

At the last meeting of the Advancement Committee it was proposed that we start a new meeting in an industrial town and in an agricultural neighborhood where there have been no Friends.

If Friends have any vital message to the world, now is the time for us to spread it. If our message is to others than those brought up in the habit of a silent meeting, it should be carried into new places. Some of us feel that in the democracy and brotherhood of our organization, and in the directness and honesty of our approach to doctrine and in the hunger of every soul for real religious fellowship, will come the answer to the antagonism of the average working men to the organized church.

In order to try the experiment in an entirely new place, it is thought to select a community where there is no tradition of a dead Friends' Meeting, but where the message for the present can make its way on its own merits.

If we take up such an enterprize it will require the help and support of a number of people. Will thee help with it?

Has thee any suggestions about the place where we should begin, and the methods to be followed?

We shall appreciate thy opinion of the proposition as a whole. Sincerely thine, J. BARNARD WALTON.

MEETINGS FOR WORSHIP IN FRANCE.

At London, in November, says the London *Friend*, the Meeting for Sufferings was asked to constitute the 400 members of the Mission in France as a Monthly Meeting. Meetings for worship had been held for a long time at larger centres, such as Sermaize (3½ years) and Paris (2 years). But smaller meetings were held at such places as Dole, Chalons, Ornans, and some others, which would be greatly helped by definite organization. A minute of the War Victims' Committee warmly approved the proposal, and Edith M. Pye, a worker at present in England, spoke in its support. She said that at first the hurry, bustle and necessary arrangements connected with the work had been prominent, but the longer the workers stayed, the more they became concerned with the importance of its spiritual side. It would be a special help to the smaller meetings to be recognized, and the larger meetings would feel responsibility for them. Besides American Friends of all branches, a large company of French and English workers were attending the meetings and getting their first acquaintance with Friends' ideals of worship.

Ernest Jones said the F. A. U. would be thankful to be included in the thought of Friends, although transport and censorship difficulties had prevented them from making definite proposals. They had a strange opportunity for an effective piece of Quaker work. Two men had joined London Monthly Meeting through connection with Friends' work, and even among the soldiers there was a real desire for clearer knowledge of what Friends stood for.

A very general expression of sympathy with the desire of W. V. R. and F. A. U. workers followed, and it was felt that difficult constitutional questions should not be allowed to stand in the way of its realization. The Clerk's minute gave a hearty welcome to the application, and a small Committee was appointed to work out an organization, possibly only temporary in character, that would meet the need.

A CIRCULAR ABOUT THE "INTELLIGENCER."

THE following circular letter, printed in imitation of type-writing, is being circulated among Friends. Charles F. Jenkins sends it, expressing the desire that it should be printed without comment.

DEAR FRIEND:

We understand that the Educational Committee of Philadelphia Yearly Meeting proposes to appropriate a considerable subsidy to the FRIENDS' INTELLIGENCER from the fund set aside for the Committee's use by the Yearly Meeting. As members of this Yearly Meeting and as Friends we address thee on this important matter believing that the members of the Educational Committee will be glad to have the assistance of the views of those they are appointed to serve and whose money they spend.

Thee will recall the minute from Radnor Monthly Meeting approved in our last Yearly Meeting and directed to be sent to all our Monthly Meetings, which strikes at the most vital condition in our Society and calls upon us to prove ourselves in earnest by a return to the zeal and missionary spirit of George Fox and the "First Publishers of Truth" to whom there was no limit of persons or places for the spread of the Quaker Message. To meet this crying need in the complexity of modern life an organization such as ours without an organized paid ministry to spread its views, must have a publication of value and vigor concentrated upon our Quaker Message and the affairs of our Society. It can only achieve by a noteworthy character and a large circulation. It should stick to the religious work and affairs of our own Society aiming to strengthen these by avoiding emphasis of individual or group fads and to unite and not divide us. Thus our widely scattered membership in the United States could be inspired and informed to the great enlivening of our Society and the excuse for its existence. As a secondary function to the spread of our religious message and concerns the interest of many members would be widely awakened by items of historical interest concerning Friends and the achievements of our members in science, arts, literature, government and other useful endeavors to which important items of news from many meetings should be added.

We do not think that the INTELLIGENCER measures up to this standard or that it is a worthy publication of our Society and believing as we have outlined that the need is vital we ask thee to earnestly consider whether the Yearly Meeting should be responsible for its continuance through this subsidy. We know that our views are shared by a large body of Friends and that patient and extended labor by representative members has been given those responsible for the paper to no avail.

We ask thee to consider whether the very necessity for a subsidy after so many years of endeavor is not in itself a proof that the paper is not regarded as valuable, attractive or useful. If it cannot gain a wide circulation and prove a valuable advertising medium it is obviously a failure and thus a detriment to the Society when we so vitally need the strong worthy medium of achieving power which we believe can and will be established.

(Signed)

Thy friends,

WILLIAM S. HALLOWELL	ISAAC H. CLOTHIER, JR.
ANNA J. F. HALLOWELL	WALTER CLOTHIER
EDWIN B. NEWCOMER	MARY B. McILVAIN
ROWLAND COMLY	EMMA WALN HIRES
DAVID L. LUKENS	CHARLES E. HIRES
ROBERT BIDDLE	C. B. COCHRAN
ANNA JANNEY LIPPINCOTT	GARRETT KIRK
HORACE M. LIPPINCOTT	GEORGE S. MITCHELL
HUGH McILVAIN	MARY E. MITCHELL
MORRIS L. CLOTHIER	SARAH J. LIPPINCOTT
HOWARD COOPER JOHNSON	

"THIS war has taught us that the moral resources of a nation are superior to the material resources of an enemy."—*Will C. Wood, Journal of Education.*

"I AM convinced," writes Anna Cope Evans in *The Westonian*, "that the truths at the heart of real Quakerism are tremendously alive; that others outside our Society are discovering them, and in some cases appreciating their true values better than many of us. The question may soon be, "Are these others to outstrip us in the ability to live, develop, and share the truths which are our heritage."

"WHAT we need," says John Darbyshire in *The Venturer*, "is a body of people distributed throughout society, penetrating and then permeating every kind of activity of modern life with the Spirit of the Kingdom of God."

ADVANCE sheets of a study of "American Women in Industry," made by the National War Council of the Y. W. C. A., show that women are replacing men in industry at a rapidly increasing rate in the United States. From the spring of 1917 to the spring of 1918 women to the number of 2,180 were substituted for men on steam railways in and around New York. In ten munitions factories the number was 2,080. In England the process has been even more rapid.—*The Public.*

"ARE colored women in industry an economic success?" asked the manager of a chemical company of Pennsylvania who had gone to the national office of the Urban League in New York City, to get information before trying them in the new plant about to be opened. "Are colored women successful competitors with white women who have been longer in industry?" continued the inquiring manager. An excerpt from the report of Robert James Elzy, Executive Secretary of Brooklyn, was an enlightening reply to this. "One factory manager in Brooklyn," says Mr. Elzy, "reports that the two highest-paid women in the factory are colored women, who earn from \$35 to \$40 per week at piecework making soldiers' eartridge belts."

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

THE IDEAL MINISTRY—TWO VIEWS.

IN FRIENDS' INTELLIGENCER of Twelfth month 14th are two articles, (1) "Our Disappearing Ministry" and (2) "John Bright," which set forth two phases of religious expression, the one referring to a declination of the present over the former custom of Friends in attending their religious meetings; the other the example of John Bright in breaking away from the "quietist" spirit of Friends (in the early forties) for public service.

To one of my years and memories the change has been indefinitely for progress in the spirit of Truth. When I was a boy, and especially a decade previous to that time, Friends were very diligent in attendance of meetings, and sermons were very long and tedious. This was perhaps in part because the discipline demanded such practice, under penalty of "dealing" for neglect of attending meetings.

On the other hand, the spirit of love among themselves and toward mankind outside their own membership was much lacking. In fact, in regard to the latter, so universally insisted upon now, there arose disputations on formulas of faith, which even divided families and produced discords that have ever since tended toward thwarting the progress of the Quaker Faith.

In New York Monthly Meeting the treatment of Isaac T. Hopper, on account of his Christian sympathy for runaway slaves, which led to his protection of them, even at the risk of his own life, resulted in his disownment by the Meeting on the charge of "being concerned in the support and publication of a paper which has a tendency to excite discord and disunity among Friends" (the *National Anti-Slavery Standard*). He did not, however, cease thereafter to attend the Meeting of which he had been a member, as he was a loyal disciple of the basic principle of Quakerism—loyalty to God as revealed to man.

An interesting story was related to me by one of my intimate friends, who was the son-in-law of a man (a member of Rose Street Monthly Meeting of Friends) that married a young woman who was a regular attendant of that meeting, but had, notwithstanding, never been invited to join the meeting. For this departure from disciplinary

regulations he was disowned by the meeting. After the death of his wife he married again, this time a member of Rose Street Meeting. Strange to relate, for this proceeding *she* was reported to the meeting by the overseers and disowned for a like offence. My friend stated that "Father B" used to say: "It seemed to me that if it was just that I was disowned because of marrying a person *not* a member of the meeting, it certainly would be only just to restore me to membership when I married one that *was* a member."

Is it not possible that the present tendency of some of our members to neglect attendance of meetings is the fruit of our Quaker faith? If we have the spirit of God in our souls—the Light Within—just as Jesus did when he went up into a mountain *apart* to pray, our faith may seem to prove, to some, that obedience to this guide, leading to righteous conduct in business and social life is all-sufficient?

I do not wish to appear as supporting this faith, for I fully believe that by assembling ourselves in a mutual desire to draw nigh to God we acquire a spiritual development not possible by segregating ourselves as did the ancient saints in their monasteries. We gain by *giving* to others, as much as in receiving.

Whatever may be the method, however, it seems to me there never was a time in the history of the development of righteousness in the world when the leading of the Divine Spirit was more apparent than in this. According to my observation, never before have young Friends been so active along varied paths of faithfulness to the Divine leading as in the present generation. Recall to mind their various activities within recent years, as, for instance:

Young People's Conferences;
Fellowship Committees;
Joint Pilgrimages;
Social Duty Committees;
Reconstruction Work.

New York City.

WM. M. JACKSON.

THE CALL TO SERVICE IN SPEAKING.

EDITOR OF FRIENDS' INTELLIGENCER:—

I so appreciate the recent letter in the INTELLIGENCER from Dr. O. Edward Janney that I feel drawn to express my sympathy with all it contains. It would seem, as we sit week after week in the waiting silence, that the same power that led to the spoken word in the earlier history of our beloved Society is at work, by the reverent, holy atmosphere that often covers a meeting.

Yet why, as we experience these feelings of closeness to the Father and the help that comes from the seeking of the communion with God through prayer, are they not *expressed*?

Our friend speaks of the education in our Friends' school as not enough given to religious instructions. Then I also often think of the work of our First-day schools, that seem to have such a wonderful power over youth; yet very often those young people, so well qualified, as Dr. Janney expresses it, to speak intelligently, and no doubt with the highest aspirations from all the powers attained through school life, sit through the meeting voiceless!

I much appreciate a silent meeting, often sufficient for my own uplift; but I realize that it will not feed our people. Some of us, not so well qualified in words, yet who have educated the spirit sufficiently to be *willing* to be speakers for the Father, hesitate when others so much better qualified are silent, fearing often the criticism of others.

But I truly believe that when one seeks to follow the Master, and quietly prays that that meeting may prepare for a service acceptable to Him, all else falls away; and the happiness, the inward peace, that comes to the individual after giving voice to his or her thoughts, even though at first doubtful lest the message was for himself alone, proves that this is the only way to solve this problem.

Unless each of us feels the *desire* to serve, the work cannot go on. Unless we educate the spiritual faculties, the revealings will not come.

Surely our beloved Society will again maintain a free gospel ministry. Let it be preached from our galleries and through our paper that if we *want* this kind of ministry we must live in close watching for the inward voice, ready when it directs to be obedient to the call.

Edge Moor, Delaware.

ELIZABETH F. NEWLIN.

AMERICAN FRIENDS' SERVICE COMMITTEE.

20 South Twelfth Street—Philadelphia, Pa.
Telephone, Walnut 64-73.

WILBUR K. THOMAS, Executive Secretary.

—Secretaries—

ISAAC SHARPLESS, Publicity.

REBECCA CARTER, Women's Work.

SAMUEL J. BUNTING, JR., Personnel.

J. BARNARD WALTON, Personnel.

J. LAWRENCE LIPPINCOTT, Chairman Farm Committee.

Receiving and distributing centre for clothing and materials, Fifteenth and Cherry Streets, Philadelphia, to which all boxes and packages should be sent, in care of Mary H. Whitson. Telephone, Spruce 5-75.

BI-MONTHLY MEETING OF SERVICE COMMITTEE.

THE largest and, according to the opinion of many, the most inspiring meeting of the Service Committee was held at Philadelphia on Eleventh Month 21st. Among those present from a distance from Philadelphia were: T. Janney Brown, Washington, D. C.; J. Edwin Jay, Wilmington, Ohio; Lewis L. Rockwell, Paullina, Iowa; Albert S. Rogers, Toronto, Canada; Willard E. Swift, Worcester, Mass. Vincent D. Nicholson attended the meeting, having secured a furlough from Camp Upton, L. I.

The interest in the meeting was partly due to the fact that it was the first held since the armistice was signed. But no one expressed the opinion that this would stop relief work in France, or the responsibility of Friends. The feeling of the meeting was expressed by Edwin Zavitz, a worker returned from France, when he said that the opportunity for service has even greater meaning now than it had when war was going on. It is difficult to express in writing the spirit of quiet purpose and consecration that filled all hearts as we discussed the pregnant possibilities for the future of Quakerism that depend on the way the Society in America makes use of the open door. Our work has been a great venture of faith, and new faith is needed to adjust and expand our work in the future.

One new opportunity for service was presented by M. Stoykovitch, Serbian Minister of Industry and Commerce, now in America in the interests of his stricken land. English Friends have been assisting refugees from this country in various ways since the beginning of the war. M. Stoykovitch proposed to American Friends new ways that would rehabilitate the industrial and social life of the Serbians and be an expression of the spirit of Friends. Two distinct methods were suggested: (1) the assistance of some of the thousand co-operative societies which, though badly injured by the war, will form an efficient medium of agricultural rehabilitation; (2) assistance to one or more of the 68 agricultural nurseries. This work could be started with small sums of money and small groups of workers. A committee was appointed to investigate the possibilities of this work.

Another field for which a special plea was made was Russia. Dr. John Rickman, of England, who for two years has been engaged in Friends' Relief in Russia, was present with his wife, Lydia Lewis Rickman, and spoke with power and feeling of the Quaker-like characteristics of the Russian people, their ability for self-government and their genuine capacity to learn from Friends. He explained that although the workers at Buzelnik had left, probably for urgent reasons, they had nevertheless been able to leave the work in charge of a Russian staff whom they had trained. There is a great chance for Friends to help the Russians help themselves if, without political intrigue, Friends will go and live among them and join with the existing native organizations in all welfare endeavors. Patience and friendliness will in the end overcome all the suspicions so natural to a people long oppressed, and the Americans will learn a great deal from the Russians.

The work in France will be finished in good style. On this all seemed determined. This will mean the maintenance of our interest, of our supply of funds and of our personelle. In addition to the workers in France, many of whom doubtless intend to "see it through" even after their terms of service expire, there are probably 300 men in America available for service.

CONSCIENTIOUS OBJECTORS IN PRISON CAMPS.

THE order issued Eleventh Month 29th for the discharge of the C.O.'s not under arrest is being carried out. It applies only to those men who had been passed upon as sincere by the Board of Inquiry and marked either for farm furlough or for furlough with the Friends' Reconstruction Unit. They are not being furloughed, but given honorable discharge.

Some of the men who were court-martialed and sentenced for refusal to put on the uniform or obey military orders have been released and transferred to Camp Dodge, where they will be treated like the other C.O.'s. A number of C.O.'s are still at Fort Leavenworth, including a few Friends. It is anticipated that a satisfactory solution of their cases will be reached soon. Meanwhile, solitary confinement continues for those who refuse to perform the prison work. Under order of the Secretary of War the method of punishment by handcuffing to the bars of men in solitary confinement has been discontinued, not only for C.O.'s, but for all military prisoners.

THE WORK AFTER THE WAR.

THE following circular letter has been sent to all American workers:—

Paris, Nov. 15, 1918.

Dear Friend:—

For the first time in our history our work will now become a purely voluntary service. To most of us participation in this work has meant the positive expression of our deepest convictions. The testing-time of these principles is at hand. If we were really prepared to make a sacrifice for them, now is the time to do so. Hitherto our principles have made our way of life easier than that of other men of our generation. Had we not entered this service most of us would have gone to prison or to the front—which, for many of us would have meant death or mutilation.

The soldier's work is over when the war is ended. Our work is not done. The need and opportunity are greater today than ever before. For months to come people will be pouring back into the liberated villages, to find themselves homeless and shelterless, without the most elemental necessities of civilized life, without food and clothing or the opportunity of securing them, without means of transport, without medical care, without farm machinery or farm animals, without anything. Whatever the ultimate arrangement for war damages may be, the immediate need is bitter and pressing, and will be even more so when spring sends streams of refugees pouring homewards. At the request of the Sous-prefet we have undertaken to care for forty-four villages in the arrondissement of Verdun, and the work we plan to do will not be done unless we do it.

Our work is more than mere relief; it is the expression of an ideal of life. Our service is to be rendered all the more gladly and freely and fruitfully when every element or hint of compulsion is gone. It will be then that we may make people who have not understood our position and our ideals realize that we have sought this form of service not from any desire to seek a lesser sacrifice, but because of principles which form a part of an ideal of life that outlives the duration of war and will continue to inspire us when the military obligations of our countrymen have been fulfilled.

We hope that most of our members will stay to carry on the work. All are needed; no one should feel that his contribution does not matter—whether it be in the workshop or the garage, building houses, repairing farm machinery, helping in warehouse, hospital or office—it is all part of the whole; we are members one of another and

everyone is needed. We shall perhaps never again have such a chance of working together and giving our labor for so great and constructive an effort for peace and good will.

If for any reason you will be unable to remain much longer in France, will you kindly let us know, giving some of the reasons which influence your decision? We hope to be able to arrange matters so that some of those who have financial burdens may be able to continue in the work. We should also be glad to know if you expect to stay in France as long as your services are needed.

The duty of most of our fellow-countrymen has led them to the battlefield, and many of them have fallen there. What are we prepared to do for our ideal?

Yours sincerely,

CHARLES J. RHOADS,
WM. C. BIDDLE,
CHARLES EVANS,
JOS. H. HAINES.

NEWS LETTER OF UNIT No. 2.

SINCE our last letter, eight members have gone to Chatillon-sur-Marne for reconstructing damaged houses; Robert Johnson, Clarence Pennell, Dixon Philips, James Ragsdale, Earl Winslow, Richard Wood, Jonathan Zachary and Maurice Gifford. Parker was to have gone as leader, but was taken sick the day before. He is improving nicely and hopes to go in a few days with General Wood, Joseph Griffin, and Floyd Horine to join the group.

Five left for Bourges Sunday night to join the group already there, as more work has been planned for them; Garfield Cox, Laurance Farr, Richard Holmgren, Eli Stolfus, and Harold Tucker. Laurence Plank was to have gone with them, but went to bed instead. He left this noon.

Arthur Fulton has joined the Amiens group.

We have two recent letters from La Chaux. Jesse Forsythe tells us; "The departure of the Paris children has made quite a change in more ways than one. I feel it most in that I do not have to spend as much time in Lyon in the afternoons as before, and there are less vegetables to carry on the average. Generally about once a week the back of the Ford camionette is loaded to its full capacity of the springs and then some more. The other day I carried two large baskets of cauliflower, three baskets of beans, and some fruit, a few cans of milk and seven people from Lyon to La Chaux. Another day 350 kilograms of potatoes and five persons made my load from town, but the captain of the transportation department here has promised us another car soon which will make things more normal.

"The chief addition to our family the past week was the coming of two little pigs from the countryside. One calf went to the butcher's to appear in a different act later. Moreover, if one is allowed to mention it here (entirely unintentionally) a marriage took place, one of the refugees from Toul being one of the persons interested; a soldier, the other."

Ezra Moore seems to get an occasional touch of high life; "I got back late Sunday evening from a nice trip up in the mountains for Irish potatoes. I went up with a big truck and a Red Cross driver Saturday and spent the night and returned yesterday. It is about 35 miles up in the mountains and the prettiest country I have seen in France. We went and came in a rain. We got a ton and a half of a five-ton lot purchased at about \$120 a ton. We aim to return for the remainder this week. We are also to receive ten tons of potatoes by rail this week. That will last us about five months we hope.

"Allman reported a nice trip to Paris and vicinity. Schmoë and Hadley spent three days with us on their way to join the exposition at Toulouse for children's playground work. Harvey was going with them for a short time."

Elliott makes some cheerful reports: "The exposition is making a nice start, it seems to me, and we have an exhibition here worth anybody's time to visit.

The new playground men (Hadley and Schmoë) are taking hold of their department in good style. I am quite sure that department will be one of the great assets to this exposition if it progresses as nicely as it has started."

Hear what Olin Hadley says about it: "We like our work quite well. Of course, our lack of French is a handicap, but we are taking French lessons every day, so manage to use enough words with our motions to make ourselves understood. The other day the 'enfants' rushed the gate and Schmoë and I used some football tactics and succeeded in putting them back. The schools are not in session now on account of the Spanish influenza. Our daily attendance at the playground so far ranges from 200 to 500. Elliott fixed up a turnstile for the exposition and had a great time getting some of the French people to use it. According to his calculation about 6,000 people attended the exposition to-day."

Libby writes us: "Our refugees have come. Fifty-three arrived this afternoon, delivered by the British after four years of captivity in the Hindenburg Line—old men, old women, young men, girls, children, all from one village, and all our labors have been fully paid for by the pleasure of welcoming them and hearing their expressions of joy and satisfaction. They were being bombarded day before yesterday. Two of their party were killed. Some of them had incredibly narrow escapes from death. Yet they are simply childishly happy and light hearted as children.

"The group I brought has done excellent work and I am well content with my choice. They are boys to be proud of. The canteen is really in good running order now. The latter part of this week is to be devoted by the prefecture to preparation of this canteen for some kind of a big banquet next Sunday. Temporarily the Ecole Normale in town is to house all of the refugees."

"Our house continues to be a constant joy. There the 'wicked cease from troubling and the weary are at rest.' Moreover, hot water and pie continue unabated. We are like a family of children to our kind house-keeper, and she loves to surprise us with goodies. You will be glad to hear that our expenses this month will hardly surpass 200 francs apiece, thanks to what we draw from the canteen and to Madame's economies. So we shall be able to pay to Capt. Twose, when he comes, a considerable sum. It will be gratifying to do so."

Chris Roberts writes from Evian: "For the last three weeks the canteen has been running very well, indeed. The cool weather brought a great many repatriates in around the fire to drink hot coffee and eat nuts and fruit, to write letters and to tell their experiences. There are many stories of suffering, as well as little incidents that occurred, told very dramatically; how it cost one man 25 marks to smuggle in a tiny dog; how another outwitted a German inspector looking for copper; how the railway line running alongside the house of a third was blown up in the night by the English aviators. These arriving lately have come almost directly after staying only two or three weeks in Belgium. There have been hundreds recently from Cambrai."

WILLIAM C. BIDDLE.

FRIENDS' SERVICE NOTES.

W. CARROLL BRINTON, of Frankford, Philadelphia, died at Sermaize on December 8th, of pneumonia. Brinton was a Friend and a graduate of Haverford College (1915). He joined a unit in the autumn of 1917, sailing for France October 29th. He was stationed until his death at the Chateau Hospital, Sermaize.

VINCENT D. NICHOLSON, formerly executive secretary of the American Friends' Service Committee, was discharged from Camp Upton, L. I., on December 20th.

ON account of the epidemic of influenza and the consequent impossibility of holding public meetings, Isaac Sharpless, having gotten as far as Des Moines and Oskaloosa, Iowa, cancelled the remainder of his western tour and returned to his home on the 15th instant.

THE following, clipped from the Philadelphia *Public Ledger*, appears to be authentic: "Dismissal from the army of Major Gustav C. Taussig and Captain Frank S. White for negligence in connection with unduly severe disciplinary measures against army conscientious objectors in a detention section at Camp Funston, Kan., was announced to-day by Secretary Baker. Major Taussig was convicted of having permitted undue severity before the prisoners had been formally convicted. Captain White, as judge advocate, was charged with having made only a superficial investigation of the case when it was brought to his attention."

AN extensive illustrated account of the reconstruction work of Friends based largely on our printed bulletin appears in a recent issue of *Farm and Dairy*, published weekly at Salem, Ohio. The writer suggests that the breeders' associations of Northeastern Ohio should equip the proposed experimental farm in France. An interview with Waldo Hayes, just back from our work in France, appeared in the Philadelphia *Evening Ledger* of November 25th. Probably many local papers would be glad to print such articles if a Friend would prepare material or ask our office to prepare it. The London *Graphic* recently published a full page article on "The Rehousing of France," descriptive of our work, with illustrations on the opposite page. The Manchester *Guardian* recently had a leading editorial on our work in Russia. The same subject was mentioned in an article in the *Survey* (New York) of November 30th. Quotations were made from our prospectus for preparation for work in Russia and from a dispatch to the *New York Times* from their correspondent in Siberia, Carl W. Ackerman (an Earlham College graduate), in which the great need of economic relief in Russia is described.

WORD has been received that Dr. Babbitt has completed his 1,000th operation at Sermaize. Only fifteen deaths in a thousand cases is his excellent record.

AMELIA FARBISZEWSKI, one of the American workers, tells of her journey from Buzuluk to Yokohama. "We had a very pleasant journey across Siberia, we had our own first-class coupe, we had with us the primus and cooked our meals. We had a kasha every morning and a pudding every evening. The tickets did not cost us anything. I went as a Red Cross worker, too. From Vladivostock I had to send a telegram to the State Department, and am waiting for the answer in Japan. Yesterday I was in Yokohama to see an American consul, but to my surprise I found all the offices closed. The town was decorated with flags. At 3 p. m., from the Union Club, started a big parade, in which took part only the Americans and the European people. Everybody was decorated with five or six different flags; the rockets were very abundant. In front of the parade was a Japanese band, then the men were carrying flags. In front was an American flag, having on both sides the British flags, then the others. One could feel that these two countries are really friends."

CLOTHING RECEIVED WEEK ENDING DECEMBER 14.

California—Pasadena, Whittier.
 Colorado—Boulder.
 Delaware—Wilmington.
 Idaho—Greenleaf.
 Indiana—Amboy, Carmel, Dublin, Dunreith (2), Greenfield, Marion, Sheridan, Thorntown, W. Richmond.
 Kansas—Alton, Haviland.
 Maine—N. Vassalboro, Portland.
 Maryland—Baltimore.
 Massachusetts—South Swansea.
 New Hampshire—Andover (3).
 New Jersey—Riverton.
 New York—Poughkeepsie.
 North Carolina—Archdale.
 Ohio—Beloit, Cleveland, Huron, Salem.
 Oregon—Newberg.
 Pennsylvania—Doylestown, Germantown (2), Kennett, King of Prussia, Philadelphia (7), Quakertown, Swarthmore, Ward, Wrightstown.
 MENNONITES—Canton, Kansas; Fentress, Va.; Nappanee, Ind.; Topeka, Ind.



A CHRISTMAS OR NEW YEAR HINT.

A FEW months ago a gentleman in Philadelphia sent to a member of our office staff in Paris a sum of money to be expended for some worthy object. It was used to buy three cows to provide milk for the children of Belgian refugees at Limoges. The donor received recently two pictures—one of the gift and one of the children (see accompanying cuts) and the following letter:—

*General Headquarters of the
Belgian Army, August 30th, 1918.*

SERVICE DE LA REINE.

Dear Sir:—

I am desired by his Majesty to thank you and your friends for so kindly sending 1200 francs to purchase a cow for the benefit of Belgian children at present guests, by necessity, of France.

I am to assure you that your generous gift will be of great value.

I am yours faithfully,

C. FR. DE JEHAY,

Lady in waiting to H. M. the Queen of the Belgians.

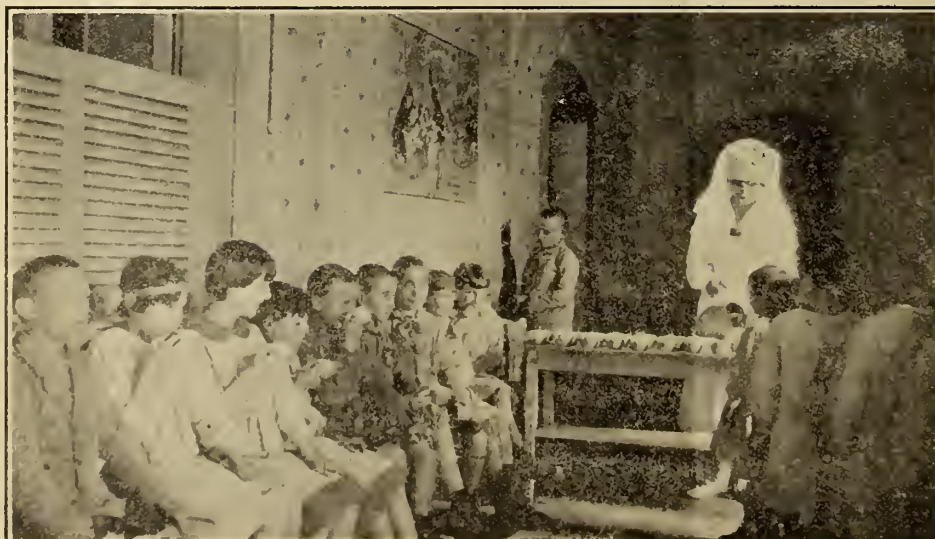
FRANCES C. FERRIS, a returned worker from France, addressed the students at Westtown School on December 1st.

CONTRIBUTIONS, WEEK ENDING DEC. 14.

Five-Years Meeting	\$1,457.52
Ohio Yearly Meeting (Damascus).....	19.35
Brethren in Christ Church	1,515.75
Mennonites	5,000.00
Clear Creek Monthly Meeting, Illinois	40.00
Orange Grove Meeting, California	75.00
Abington Friends, Pennsylvania	100.00
Philadelphia Young Friends Association, Penna... ..	250.00
Purchase Executive Meeting, New York	157.50
I Street Meeting, Washington, D. C.	200.00
College Park Association, California	100.00
Bear Creek Monthly Meeting, Iowa	95.00
Campbell Union High School, California	248.66
Middleton Monthly Meeting, Ohio	20.00
Winona Friends, Ohio	50.00
Rich Square Monthly Meeting, North Carolina ...	11.55
Friends in Alberta, Canada	13.00
Miami Quarterly Meeting, Ohio	125.00
Valley Meeting, Pennsylvania	11.00
Goshen Rural Sunshine Circle, Pennsylvania	7.75
Norristown Friends, Pennsylvania	125.00
Salem Friends, Ohio	200.00
Whittier Friends, Iowa	49.19
Coldstream Meeting, Canada	100.00
Blue River Monthly Meeting, Indiana	24.75
Individuals	737.24

\$10,732.26

CHARLES F. JENKINS, Treasurer.



CURRENT EVENTS.

PILGRIMAGE TO GWYNEDD.

The pilgrimage of the Young Friends' Movement, held at Gwynedd, Pa., Twelfth month 14th and 15th, was well attended despite the extremely discouraging weather. The pilgrims were Raymond I. Bye, Edgar Z. Palmer, Grace Michener, Luella Jones and Floyd Platt.

With Darlington Hoopes acting as presiding officer, the two speakers of the evening's program were called upon. These presented their views of the question: "The Problems of the New World." The interpretation of this subject given by Raymond T. Bye cannot be discussed at this place at great length, but let it suffice to say that a spirited discussion followed. The more strictly religious phase of this subject was developed by the second speaker, Edgar Palmer.

The pilgrims attended meeting and First-day school at Gwynedd the following day, giving many helpful suggestions for the improvement of both. At Gwynedd we adopted the plan of having our lunch together on First day, as it had been tried so successfully at other pilgrimages, and it afforded a splendid means of increasing our feeling of acquaintanceship with the pilgrims.

On First-day afternoon Luella Jones and Floyd Platt spoke along the line of the mission of Quakerism in this community, and the experience of both of the speakers contributed valuable suggestions. The use of the meeting-house as a community center was touched on, also the wisdom of bringing new life into our immediate neighborhood through interesting lectures and talks by men prominent in public life.

We are gratified by the increased interest already shown in the Young Friends' movement resulting from this pilgrimage, and hopefully trust that the future will see the realization of the many plans affecting Gwynedd that have already been developed from the suggestions that these five pilgrims have given us.

HANNAH L. FOULKE.

PILGRIMAGE TO MEDFORD.

MEDFORD meeting, New Jersey, was visited on the 15th of Twelfth month by five members of the Young Friends' Movement of Philadelphia. They came the afternoon of the 14th, and were taken care of until evening by two Friends' families.

In the evening these young Friends were invited to attend the Young Friends' Association, held at the home of Harry Brick. After the usual order of business, the meeting was turned over to the visiting Friends. Eliza M. Ambler explained the purpose of the Young Friends' Movement. Howard L. Fussell then spoke on "Some Problems of the New World." He spoke particularly of the League of Nations, which was also discussed by Milton C. Davis and others.

On First-day morning, these five Friends visited our meeting and First-day School, which are small, and we feel that we were benefited by having the visiting Friends with us. Although it was a stormy day, we had a

very pleasant and friendly time. Each family took a box lunch, and with the addition of coffee, cake and apples, everybody had a very social time in the unused side of the meeting-house.

At two o'clock Anna B. Griscom opened the discussion on "What Quakerism Can Contribute to this Community." The question of why meetings were not better attended was brought up. We were very much interested in hearing how Friends in Portland, Ore., conduct their meetings, as told by Harry Tamplin, who, with Milton C. Davis, is leaving shortly for Europe to help in the Friends' Reconstruction Work.

For the benefit of other meetings who are expecting similar pilgrimages, we should like to say that we feel that the meetings we have had in our community have been very beneficial, and have inspired us with new life.

MARY E. COWPERTHWAITTE.

Medford, N. J.

WOOLMAN SCHOOL REUNION.

"To preserve a close union among the former students of Woolman School, and in response to a general feeling of gratitude for its influence over our lives, and with the desire that we may assist the school in its great mission and enable others to share its benefits, we, the former students of John Woolman School, do hereby create this organization on this fourteenth day of twelfth month, nineteen hundred and eighteen."

Thus it was that those of the old Woolman students who gathered together last Saturday afternoon in Swarthmore stated the object of their reunion.

After a short religious meeting the afternoon session was opened by Elbert Russell, who explained the extension work being carried on this fall in place of the regular school term. In the business meeting which followed it was decided that an organization be formed. A committee was accordingly appointed to suggest names of officers and necessary by-laws for the formation of such an organization to an evening session.

During the intermission, when supper was served, the real spirit of Woolman fellowship welded the members of many different groups together, and everyone enjoyed a jolly social hour, renewing old memories.

At the evening session the proposed by-laws were adopted and the following officers were elected for the year: President, Julia D. Eves; vice-president, Howard L. Fussell; secretary-treasurer, Lydia C. Engle. On the executive board Elbert Russell and Arthur C. Jackson represent the management of the school; Lillian Hewes, Esther S. Chambers, Jere Powell and Luella Jones, the former students, and the officers were appointed ex-officio.

Eliza M. Ambler, Margaretta Blackburn, Edith M. Winder, Grace T. Warren and Edith Hoopes were appointed members of the scholarship committee. The duty of this committee is to administer the scholarship fund of one hundred dollars which the association has assured to the school management annually. This committee is to receive all suggestions and to hunt up all possible applicants, and after conferring with Elbert Russell and any

others needful is to award the scholarship.

We all left Woolman House refreshed by our glimpse of friends seldom seen and by old associations renewed, and there was given each one a fresh impetus to go back to the hum-drum of life and make just a little more of it because we are all "Little Woolmans."

J. D. E.

FRIENDS IN NEW YORK.

NEW YORK AFTER-MEETING CLASS.

The After-Meeting class of New York Meeting has been discussing for several First-days various subjects under "Present Reconstruction Problems in the United States." The Employment Question, Demobilization, Government Ownership, and the Inner Meaning of Democracy are some of the topics which have been taken up, under the leadership of Anna Michener. On the 29th, J. Paul Williams will lead a discussion on "The Direct Primary." Topics to be taken up in First month are "Military Training in New York State," led by Abner Way, and "A League of Nations," led by Dr. Charles McDowell.

BROOKLYN CHRISTMAS TREE FESTIVAL.

The Brooklyn Meeting-house was well filled on the evening of the 20th to celebrate the coming of Christmas. The tree was as usual, the decorations were even prettier than usual, the children took a greater part in the program than usual, the presents were as usual, and Santa Claus came as usual. A supper of sandwiches, cake and ice cream was served to all, the children eating first and then playing games while the second tableful, of their elders, enjoyed their meal.

One of the annually delightful features of this festival is the presentation of a sealed envelope whose contents can only be guessed at, to each of the janitors of the Meeting-house and school. The speeches with which the presentations are acknowledged are always worthy of the applause which they receive.

This year the children of the First-day School at the time of their own pleasure desired to remember the children of Armenia. Each child gave, therefore, something for another child suffering in the far East. The contributions amounted to \$25, and this little thought of others gave added pleasure to the evening.

FRIENDS IN PITTSBURGH.

JAMES THORBURN writes:—

On First-day, Twelfth month 15th, Pittsburgh Friends had an unexpected and welcome visit from Mr. and Mrs. Ellwood Roberts, of Philadelphia, whose son William H. Roberts, who died recently, was for many years a faithful and devoted Friend, and who gave of the best of his energy and life to the Friends in Pittsburgh.

Ellwood Roberts gave us a message drawn from the beautiful vision of Jacob at Bethel, as he slept with a stone for his pillow and the starry heavens for a canopy. "The angels descending and ascending on the ladder reaching from earth to heaven were the good thoughts, the impulses and promptings to good which come to us in the watches of the night, or

in the silent worship of the meeting. These are the angels (God's messengers) which come to bless us, to console us, to inspire us with hope and love. These things are spiritual, not material. The spiritual intercourse between God and the waiting soul is the foundation of the Quaker faith; and so in a small meeting as well as in a large one the spirit of God is there ready to commune with the loving heart and the open mind." Mr. Roberts' message was deeply impressive, and we felt that our small meeting had been to us, like the scene of Jacob's dream, "the house of God, and the gate of heaven."

BIRTHS.

SATTERTHWAITE.—At Walnut Lane Farm, near Yardley, Pa., on Twelfth month 20th, to Amos and Helen Row Satterthwaite, a son, who is named WILLIAM SATTERTHWAITE.

DEATHS.

HOWARD.—At her home, Seattle, Wash., Dec. 14, ELIZABETH BROOMALL HOWARD, wife of Henry Cobourn Howard, aged 65 years, formerly of Media, Pa. Deceased is survived by her husband and the following children: Anna H. Price, William Sharpless Howard, George Baldwin Howard, Grace Elizabeth Howard and Henry Cobourn Howard, Jr. The children all live in Seattle.

LEEDS.—In Philadelphia, on Twelfth month 20th, BARCLAY R. LEEDS, in his 85th year.

MARTINDELL.—At Friends' Home, Newtown, Pa., on Twelfth month 17th, ABBY A. MARTINDELL, in her 98th year.

SCHOOLEY.—Near Sparta, Ontario, Canada, Twelfth month 12th, 1918, in her 80th year VENILLEA HAIGHT SCHOOLEY rather suddenly passed on. She had been a member of Lobo Monthly Meeting for many years and was beloved by all who knew her.

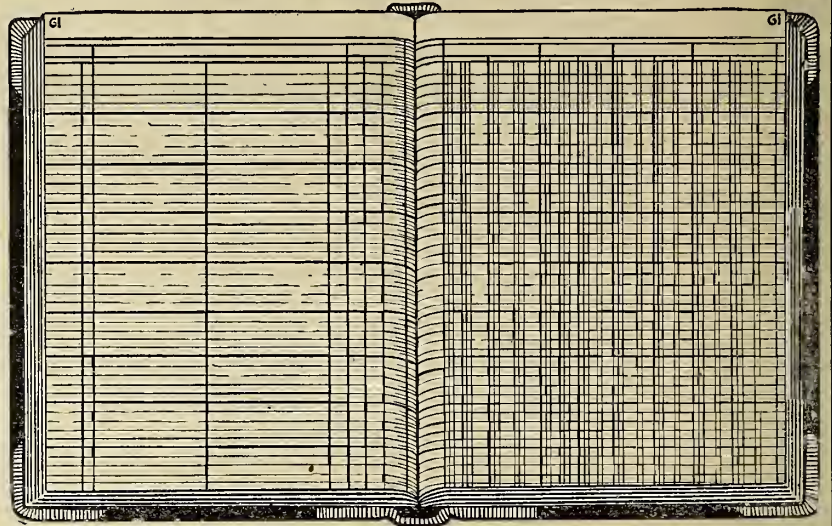
THORN.—On Twelfth month 15th, in the Friends' Home, Trenton, N. J., MARY A. THORN. Interment in Friends' Burial Ground at the Falls.

VICKERS.—In a base hospital in France, on Oct. 15, 1918, Sergeant ISAAC G. VICKERS, youngest son of Samuel P. and Belle C. Vickers, of Bridgeport, O., in his 30th year. He was a member of Concord Monthly Meeting.

WALTON.—At Schenectady, N. Y., on First day, Twelfth month 15th, ROGER P. WALTON, son of Anna C. and the late David R. Walton, of London Grove, Pa., in his 32d year; a graduate of George School in the class of 1906, and of Purdue University in 1909. Shortly afterward he located in Schenectady and was employed in the testing department of the General Electric Company, in whose employ he was at the time of his death. Besides his mother he leaves a widow, who was Mildred Curran Smith, of Schenectady. His remains were interred at London Grove, Pa.

WILLIAMS.—At Moorestown, N. J., Eleventh month 30th, SUSAN R. WILLIAMS, widow of Jonathan G. Williams, in her 87th year.

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COMING EVENTS.

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TWELFTH MONTH.

27th to 29th—Young People's Conference (30 years and under) of the Fellowship of Reconciliation, at Strath Haven Inn, Swarthmore, Pa. General subject, "Our Economic System and its Challenge to Christianity." Opening session, 27th, 2.30 p. m. Evening, 7 p. m. 28th, 9 a. m., 7.30 p. m. 29th, 9.30 to 12 a. m., 3.30 to 5.30 p. m. Speakers, Harry F. Ward, Scott Nearing, James P. Warbasse, Jessie W. Hughan, Albert Rhys Williams, A. J. Muste, John Haynes Holmes, and others.

29th—At the Conference Class held after meeting at Fifteenth and Race Streets, Philadelphia, at 11.40 a. m., William I. Hull, of Swarthmore, will have charge, his subject being "The Peace Terms and the League of Nations as presented by President Wilson."

FIRST MONTH.

5th—Philadelphia Young Friends' Association will visit Race Street Meeting, 10.30 a. m.

5th—At 7.45 p. m., at Phila. Y. F. A. Building, devotional meeting, preceded by hymn service.

8th—Edwin C. Zavitz, recently returned from France, will be the guest of the Germantown Friends' Association, School Lane and Greene Streets, Germantown, at 8 p. m. He will give an illustrated talk showing the work of the Friends' Service Committee. Guests are most welcome.

10th—Lecture by Arthur Gleason, of New York, on "British Labor and the Future," at Friends' Select School,

Sixteenth and Cherry Streets, Philadelphia, at 8 p. m.

12th—Baltimore Yearly Meeting week-end conference held at Washington, D. C. (*See Notices.*)

12th—Preparative Meetings in New York and Brooklyn at the close of the Meetings for Worship.

12th—Isaac Sharpless, of Haverford College, will attend Meeting in New York.

12th—Joint Fellowship Pilgrimage at New York Meeting, at 2.15 p. m. Isaac Sharpless will speak upon the coming Peace Conference of all Friends, and upon the work which has been done in preparation for this Conference. Friends are invited to attend Meeting in the morning at 11 a. m., and are asked to bring a box lunch.

13th—New York Monthly Meeting at New York at 7.30 p. m. Supper at 6 o'clock.

16th to 19th—Baltimore Yearly Meeting week-end conference. (*See Notices.*)

19th—Caroline Worth, of West Chester, Pa., will attend Meeting in Brooklyn, N. Y.

19th—Baltimore Yearly Meeting week-end conference, held at Lincoln, Va. (*See Notices.*)

25th—Westbury Quarterly Meeting will be held in New York at 10.30 a. m.

26th—At Camden (N. J.) Meeting-house, Bible lectures by Elizabeth W. Collins, on "The Post-Exilic Period of Hebrew History." Light supper before the lecture, 25 cents.

26th—Baltimore Meeting conferences, held at Little Falls, Sandy Spring, and Winchester. (*See Notices.*)

30th—Friends' Association meeting (Providence Meeting) at the home of William Taylor, at 7.45 p. m.

ELMER C. ZIEGLER.

ELMER C. ZIEGLER, son of George H. and Lucetta Ziegler, died at the home of his parents near East Freedom, Pa., on Sixth-day, Twelfth month 13th, of pneumonia, after a week's sickness with influenza.

He was born at Spring Hope, Bedford County, on January 20th, 1898, and was therefore nearly twenty-one years of age. Most of his young life was spent on the farm with his father, though of late years he found employment during the winter months at public industries at Altoona and Claysburg. He graduated from Roaring Springs High School in the Class of 1916.

Elmer was a boy of clean character and industrious habits; very dependable in the performance of his labor and in the discharge of duty. He was a member of Dunning's Creek Monthly Meeting, where his mother holds a birth-right membership and his father membership by conviction. Under the rules of our discipline, Elmer was thus a member during his minority, but was, on his own request, received into full membership a year or two ago, much to the satisfaction of the meeting.

His remains were laid to rest in the Union Cemetery at Fishertown on Second-day morning, where a large number relatives and friends attended, and where brief and fitting services were conducted by Rev. Sell of the Dunkard Church. E. H. B.

NOTICES.

WEEK-END CONFERENCES IN BALTIMORE YEARLY MEETING.

The visitors to these conferences are expected to attend Meeting for worship in the morning and in the conferences in the afternoon make the opening address on some subject of vital interest, an open discussion following.

All who wish to attend will be welcome.

January 12th, Washington, D. C., O. Edward Janney.

January 16th to 19th, joint devotional meetings under care of both branches of Friends. Elbert Russell and others.

January 19th, Lincoln, Va., Albert R. Lawton.

January 26th, Little Falls, Joel Barton. Sandy Spring, James W. and Elizabeth Harry. Winchester, O. Edward Janney.

SANDY SPRING MEMORIAL. Copies of the proceedings of the Centennial of the Sandy Spring Meeting-house celebrated last year can be had of A. G. THOMAS, Sandy Spring, Md., by mail. Bound in cloth, 50c; in paper, 30c.

WANTED.

WANTED—A WOMAN TO TAKE care of two small children and small apartment. Address Mr. Norman T. Grubb, 701 S. High Street, West Chester, Pa.

WANTED—COMPETENT AND RELIABLE mother's helper for three boys, seven, five and two years. Must have good references. Apply to Mrs. W. S. Heyniger, Jr., 145 Hillside Ave., Waterbury, Conn.

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Office Boy—I did not know you were coming so early.

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